

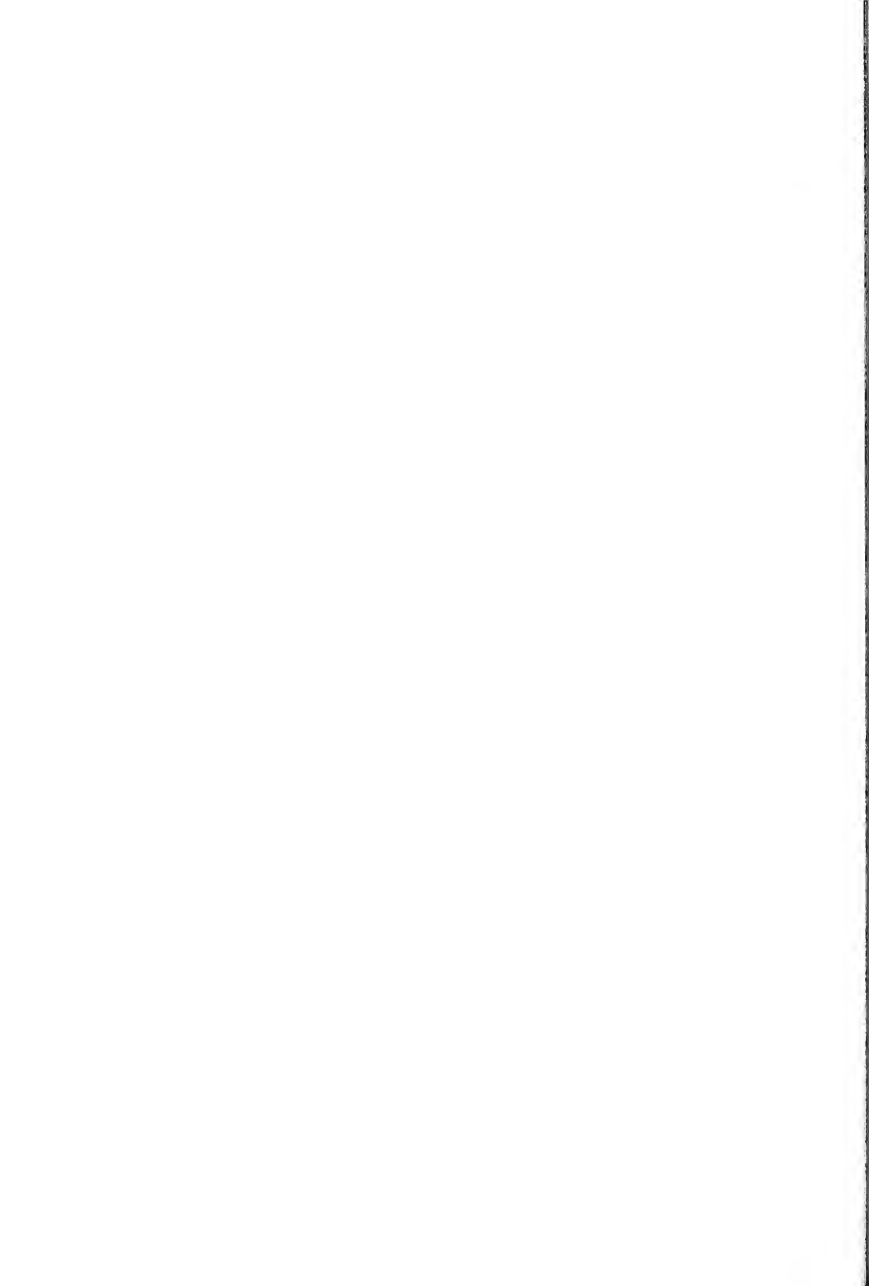
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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIRST MONTH 17, 1903.

PUBLISHED WEEKLY BY

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LITERATURE FOR FRIENDS.

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

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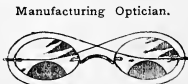
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Established 1844.
The Journal 1873. }

PHILADELPHIA, FIRST MONTH 17, 1903.

{ Volume L.X.
Number 3.

GOOD WORDS FOR 1903.

III.

THERE is a harmony in the sound of that voice to which Divine love gives utterance, and some appearance of right order in their temper and conduct whose passions are regulated.

JOHN WOOLMAN.

LOVING WORDS.

AMID a life of happiness,
When every hour is a dream of bliss,
Take time to speak a loving word
Where loving words are seldom heard;
And these will linger in the mind,
And gather others of like kind,
Till loving words will echo where
Erstwhile the heart was poor and bare;
And somewhere on thy heavenward track
Their music will come echoing back,
And flood thy soul with melody—
Such is Love's immortality.

—Selected.

THE QUAKERS AS MAKERS OF AMERICA.¹

BY DR. DAVID GREGG.

WE are apt to think of the Quakers as a people of peculiarities; they are before our mind as men and women of broad-brimmed hats and poke bonnets, drab coats and gray dresses—a serious people of slow movements; a demure people, who are the victims of their own virtues. They are a peculiar people, but behind every Quaker peculiarity there is a consistent reason. The Quakers are more than an embodiment of oddities; they are an embodiment of great principles and an incarnation of a grand life. Both their principles and life have entered into the bone and sinew of our republic, and both are still necessary for the realization of ultimate America. The reproduction of their spirit and purpose by American citizens will make real, by and by, our "manifest destiny." We wish to look at this destiny as it exists in germ form in the souls of our Quaker ancestors. There is nothing more interesting or inspiring or profitable than the experience of those great souls who have helped to lead the nations up the heights of civilization and into the advances of civic life; who have led the human race nearer to God and into genuine and abiding liberty. The Quakers had such souls. Such souls looked out of the clear and striking faces of George Fox and William Penn, Elizabeth Fry and Lucretia Mott. Around the lives of such heroes and heroines the history of the world has turned as on an axis. They have helped to direct the main currents of human thought in the right direction. You call them sin-

gle souls, but they have multiplied themselves into myriad souls; they have become a people. There is no getting away from the true men and the true woman, from the single soul, if you would get at the origin and history of great movements.

The tendency of scientific study in our time has, perhaps, led us to undervalue the influence of great souls. History has been believed to advance according to definite laws over which neither human genius nor human freedom has exerted any appreciable influence. Mr. Buckle explains national character as the result of circumstances, and he claims that history and biography are wholly different in their sphere; yet the fact remains that persons are the ruling centers in history. Take such personalities as Augustine and Luther and Fox and Penn out of history and the course of history ceases to be intelligible. Because this is so, we emphasize the names of the great men who stand chief among the races and peoples who form the constituents of our republic, and we exalt their principles, which form the bone and sinew of American manhood. The Quakers, when seen at their best, stand in American history for ideal civilization; and this civilization is their contribution to the American republic. As historic character the Quakers are a marked and influential people in the midst of the most marked and influential types of mankind. They have put their stamp indelibly on national and international life. If we enter into the courts of justice we can see that they have been there; the substitution of affirmation in place of the oath is their work. The jails of humanity show the results of their reform; it was they who changed our prisons from sties to sanatoriums. The dream of that beautiful prison angel, Elizabeth Fry, is being worked out into reality in criminal law, and the remedial element in punishment is being pushed to the forefront in the administration of justice. They have put their mark even on the pages of our Holy Bible and have made it a book of greater power. They have taken some of its grandest prophecies and statements and commands and beatitudes; and by believing them, living them, translating them into reigning forces in the home and in the church and in the State, they have so made these their own that in reading the Book we instinctively associate their names with these scriptures.

The Quakers arose in an age of dogmas and creeds and persecutions and reforms and religious revolutions and quarreling ecclesiastics. They took their place among the ranks of reformers and were the most advanced of all. Their reforms were the most sweeping of all. They were the liberals and radicals of that age; they were the reformers of the

¹ This sermon is reprinted by request. It was preached on "Father's Day," in a Brooklyn Presbyterian Church in 1896, and reported in the *Brooklyn Eagle* of Twelfth month 21, 1896.

reformed; they undertook to reform Calvin and Luther and Knox. The Episcopalians and Puritans and Presbyterians protested against the Romanists, but the Quakers protested against the Episcopalians and Puritans and Presbyterians. In the language of Milton, to them "Presbyter was only old priest writ large." The Quakers were the Episcopalians and Puritans and Presbyterians of the seventeenth century, sweetened and modified and made over with a new and a large admixture of love. They denied all ecclesiastical authority and threw aside all the prevailing ecclesiastical rites; they went to God directly for their instructions and worshipped before God in stillness and silence without prescribed forms. As the complement of a state without a king, they offered mankind a church without a bishop. Their aim was to humanize Christianity and substitute a gospel of hope for a gospel of despair. Sweeping aside creeds and councils and rituals and synods, they held that God and the individual man, living in loving fellowship, were sufficient. They simplified things in a wholesome way and struck for an all-round liberty. This was Americanism before its day; this was Americanism out-Americanized. They were a people of great moral purpose. Their ideals were their inspiration, and the realization of these ideals was their goal. They got their strength from ideals and convictions and visions of which the senses take no cognizance. James Freeman Clarke calls them the "English mystics." If they were mystics they were exceedingly practical mystics. They were one of the most independent people among all the races.

They differed from all the sects around them, in that they renounced the use of all force in the propagation of their principles. They inculcated and practiced religious toleration. They have the honor of being one of the few divisions of Christendom against which the charges of cruelty and selfishness and love of power cannot be brought. Their gun was a protest, their bullet a principle and their powder the inner light. They served the church and state by what they were. Their method of pushing their faith was to be what they believed and then assert themselves. They exalted the passive virtues. This was the method of Jesus Christ. All which Jesus ever did in this world was to assert Himself and suffer. When violence was used against them their principle of action was, Never retaliate. Their method of growth was by patience and perseverance and quiet suffering, and their method was effective. For example, they carried their religion into the Massachusetts colony and planted it right in the midst of the hard-headed Puritans. The Puritans persecuted them, whipped them, robbed them, hung them, but they kept right on asserting themselves and suffering until, by their patience, they wore out the cruelty of the Puritans and brought the Puritan scourge and scaffold into public disgrace. The public, won over to them by their beautiful spirit, rose and demanded the cessation of persecution. Thus they purchased and established for us by their sufferings the religious toleration which now exists in

our republic. They served America by patiently suffering. Their martyrdom was like the martyrdom of the church of the catacombs, of which history tells us in thrilling words. The church of the catacombs was the kingdom of God in sackcloth, working underground, along channels and galleries of rock, to overthrow and replace the armed empires above.

The Quakers were content to be in the minority on every great question until by self-assertion and honest argument and right living, they could win men enough to their side to make them the majority. In the first days their ways and principles spelled anarchy, but by the slow education of centuries and by the beneficial changes which they wrought, they now spell righteousness, peace, love. You see I am giving the bright and beautiful side of the Quaker story. I am telling what they contributed by way of strength and glory; I am speaking of them as the children of the light, shining with the celestial beauty of a Christ-like spirit. In telling the story of the Quakers there is one starting point—we must start with George Fox. He is to Quakerism what Christ is to Christianity, its incarnation. In him we find the traits and principles and hopes and methods and life of Quakers at their best. He represents the heroic age of the Quakers. He gave Quakerism as a life and started it out on its thrilling career to march through England and Holland and America. This has been the order and growth of Quakerism: George Fox gave the world a Quaker life. Robert Barclay took the doctrines and principles and purposes out of which that Quaker life was constructed and built these into a terse, clear, logical Quaker system. It was necessary to build such a theological system for the purpose of defense under attack and misrepresentation, and as a fair treatment of the public. This formulated the Quaker system Edward Burroughs took and carried out to the world and expounded and preached, and by the conversions which he made built up into a Quaker society. Then came William Penn and took the life of Fox, and the system of Barclay, and the converts of Burroughs, and built all into a Quaker commonwealth, which gave Quakers the civil embodiment of their cherished ideals and which gave America the powerful colony of Pennsylvania, a bulwark in the defense of freedom. After this came John Greenleaf Whittier, who took the commonwealth and the converts and the system and the life and beautified all. With chiseled words and sculptured cadences he built Quakerism into a cathedral-like poem of liberty, full of reverence for God and of appreciation of man and of praise for the truth.

George Fox, who was the spiritual father of the Quakers, was born in 1624. This makes him a child of the seventeenth century. Did he rise to power in that century? Was he so endowed and did he so assert himself as to make for himself an immortal name among immortal men? If so, he was a man among men. That was a wonderful century and brought forth wonderful products. It was a century when every weakling was relegated to obscurity; for

George Fox to make his mark in that century is all the evidence required to prove him a great man. This was the century of great religious wars; this was the century of great books and measures and men. If you except the Bible, the most democratic books ever published were published in this century. Cervantes published "Don Quixote," which set all the world laughing at sham aristocracies and mock heroism; that book helped to turn away the human mind from the worship of the false and artificial. Shakespeare's dramas were published then; his works tended toward human equality; they made kings and queens only men and women like their subjects. Bacon's works were published then; these taught men to feel it not only their right, but their duty, to look with eyes undimmed by a church creed at all things which the Lord had created. Bacon's works made it possible for Newton to open the heavens, Watt the air, Lyell the earth, and Darwin animal life. "The Pilgrim's Progress" was published in that century; so was "Paradise Lost," so was Baxter's "Saint's Rest," and so was the authorized version of the Bible, which gave the Book to the common people. The Book is the ever-enduring Magna Charta of civil and religious liberty. This was the century of the Westminster divines, with their catechism and confession of faith. This was the century of Cromwell's guns. Can George Fox rise in this century? Can he in this century found a sect which shall live and prevail and modify society, and add freedom to freedom, and inaugurate reform which, when carried out, will realize the ideal civilization? Can he lead in the strike for independence in an age when the whole trend of things is toward independence? He does.

(To be Concluded.)

SPIRITUAL REALITIES.¹

BY ELIZABETH POWELL BOND.

"The law of the Lord is perfect," the Psalmist wrote. Is there ever a doubt of this in our minds? The sun shines by this perfect law, upon our earth day by day, and upon the stars by night. The "flower in the crannied wall" shapes its beauteous self, and lives its busy life of perfecting seed, according to the law of the Lord. The "man of sorrows" who grew from youth to manhood in obedience to his parents; who entered into the joys of the Bethany home; who drew little children to his heart of love; who poured out his life for every human need, and then was led to crucifixion; who remembered his mother in those last moments upon the cross; who lifted his soul unto serene heights which could not be disturbed by physical anguish; do we ever doubt that he wrought and taught by the Lord's perfect law?

Intellectually the Psalmist gains our assent—is it always a reality to us that the Lord's perfect law is in us and under us and about us? It is quite possible for us to open our eyes to each new day with never a thought of the Lord's perfect law—he does not require it of us, to think of it or of him. Our daily bread is made ready for us just the same whether or not our hearts are lifted up in thankfulness at the be-

ginning of the day. The sheep and the ox and the silk-worm all yield up their own lives that we may be clothed, just the same, whether or not we pause in remembrance of these "little brothers" as St. Francis of Assisi would name them. We buy and sell; we spin and weave; we generate electricity and build railroads; we heal the sick and plead causes before a jury; it may be we meet as students and teachers—just the same whether or not we have whispered within our inmost souls. "Here am I, Lord, what wilt thou have me to do?" True, the word that came to Moses was: "I, the Lord thy God, am a jealous God." But divine jealousy does not mean the same thing as human jealousy. "Visiting the iniquity of the fathers upon the children unto the third and fourth generation," is only another way of saying one part of the Lord's perfect law: "As ye sow, that must ye also reap." In the largeness of the infinite soul, we cannot think of any of the pettiness of human jealousy, that blights and limits and despoils our human life. The infinite soul is not living unto himself—he is the life of all that lives; "For him to live is still to give," and we are borne on from day to day until time is swallowed up in eternity, just the same, whether or not we are conscious that we live and move in Him. But for ourselves—not to have this consciousness, is infinite loss! It seems to me to reduce life almost to the poverty of the little tin men that during Christmas week were wound up by the street vendors, to make their way with much ado over the pavement the little while that the motive power lasted. Could any one choose to be the tin puppet rather than the man of spiritual perception? It is not altogether a matter of choice; the sense of spiritual realities is in varying degrees a matter of inheritance—a gift that like our sense of harmony in sound and in color may be made to grow with our growth and strengthen with our strength. I cannot believe that there are many human souls that wilfully deny the realities of the life of the spirit—but it is quite possible to allow oneself to become indifferent, and to sink to the impoverished level of the tin automaton. It is in the deep conviction that no New Year's gift would more surely and forever enrich your life, that I would place before you on the threshold of the year a leavening thought concerning spiritual realities.

For one moment think of the lives that seem to be set in absolutely barren places. Think of the youths and maidens born into the poverty of city slums. We can hardly use the word home in this connection. Body and soul are kept together by the minimum allowance of food and the scantiest provision of clothing, from the scantiest wages for work. The hunger of the body fills the whole horizon of life. The hunger of the body leaves no place for any hunger of the soul for beauty and blessedness. Think of the sights and smells and sounds that make up the daily round of life of multitudes of youths and maidens in our great cities. God pity them, and in his wisdom bring them somehow and somewhere to the compensations that seem to be their right as His little children! Think for a moment of such life as

¹ Read to students of Swarthmore College First month 11, 1903.

theirs; then come back to the thought of our own. What are we that we find ourselves in the midst of every blessing that life has to give? What have we done to deserve it all? Hunger of the body!—our danger is that the body shall be so pampered with its food and clothing as to become a hindrance to the soul. Every morning we wake to physical luxury—not comfort merely. And our daily round of life is to avail ourselves of the satisfaction of every intellectual hunger and every craving of the soul? How dare we accept, without a feeling of awe, the blessedness of our lot that by mere chance of birth, and not by our own earning, has fallen upon us? The prayer that the children of poverty may come to the compensations that seem to be theirs, supplements itself with the word of warning to ourselves to beware how we accept the gifts of life to us. How dare we accept them not having earned them, without at least trying to deserve them? May it not be that in the far-off compensations for our actions, the physical poverty of the city slums will be more than matched in the impoverished souls of the ungrateful and the indifferent? Can we think of the children of poverty—then dare to be wasteful of the things we have not earned, or ruthlessly destructive of the property that is not ours, or indifferent to the opportunities for intellectual and spiritual growth, in our cup of blessings?

In my own experience I know of no attitude of the soul more sure to open its windows toward God than acknowledgment of present blessings, and the effort to deserve them. For the effort to deserve them is the effort to be sincere and mindful of others. This effort to deserve is uplift of the soul toward God, binds us to God, is in very truth, religion. Jesus, our teacher, the obedient, the self-abnegating leader, declared: "If any man will do his will, he shall know of the doctrine." And Ruskin has said in modern phrase: "The life of God is not to be discovered by reasoning, but by obeying." Not long ago I noticed the announcement that a university preacher would speak upon "The Religion of the College Man." How could the college man be separated from the rest of the brethren in a consideration of the religious life, except to show that the college man or the college woman, being the most favored of all the brethren, having received the best gifts that life has for bestowal, is in honor bound to show himself trying to deserve them. We of the college have recently been told that to Agassiz the laboratory was a sanctuary; and Whittier has preserved for us in his beautiful lines, how this great learner and teacher of nature's lesson called the thought of his pupils from the creature to the Creator:

"On the threshold of our task,
Let us light and guidance ask,
Let us pause in silent prayer!"

When the man of power finds it his best help to become as the little child, need any young student fear that a religious spirit in his work endangers his manliness among men!

It is a recent utterance of President Schurman,

of Cornell: "That men be pious and good seems to me more important than that they be educated." Not long ago President Eliot, of Harvard, addressed a conference of ministers in Boston. In this address he is reported as saying: "I hear much preaching. I go to church twice on Sundays and twice on Thursdays. . . . What do I find? I find that I am not called on for personal activity, for exertion. I am only absorbing. The ministers are at work, but I am not. . . . I find it does me no good to have my sympathies touched, my anger asserted or indignation stirred unless I can go out and do something about it. Indeed, sometimes I think it is absolutely hurtful to me unless I can go and do something. . . . To be true, it is hard both for the church, college and university to find means for getting action out of the spirit which they wish to teach and implant. How can we give them means for applying the principles we wish to implant? Christ ends many of his sayings with the words, 'Go thou and do likewise.'"

This problem of the university does not belong to us. But the college, too, is included in President Eliot's inquiries. What has Swarthmore to do with the problem? Are there any chances in our college life to "go and do" as Jesus did? It is easy to make the mistake of looking for opportunities so far away that we miss those lying right at hand—literally on our halls. If the only religious service to be considered is the devotion of our lives to the needy and untaught of far-away people in other cities, or states, or countries, then our college man and woman are temporarily cut off from such service. For the business of college life is to accomplish the task of preparation for life-work which the loving providence of parents or the energy of the student himself has made his privilege. Agassiz has shown us how this very task may be undertaken in a religious spirit. In our college life, which combines home relations with intellectual tasks, there is full scope for "getting action out of the spirit" which the church, the college and the university wish to teach and implant. True, Swarthmore students cannot devote themselves to the needs of East India, nor can they do much personal work for the college settlement only ten miles away. But right at their own doors, on their own halls, lies the opportunity that is as truly religious service. If it is a virtue to minister to the needs of people over the seas it is not less a virtue to consider the needs and the rights of our neighbor just the other side of the wall. When Jesus said, "Go thou and do likewise," the "likewise" for us is not in the very same service to the sufferers, but in the spirit of the service. Healing the palsied, the lame and the blind, is not college work; but a service which is its exact counterpart, of the very same value, as truly following Christ, is to respect the need and the right of students to have the life in college halls suited to the doing of college work. It is fatal blindness and irreligion to overlook an opportunity right at hand for noblest living. This is the mistake so easily made about religion—to regard it as a far-away interest for a far-away time in life; while it is

really a reaching out of the soul toward our Heavenly Father, and an honest wish to serve him by serving in any humble way we can those who are close about us. For us to "go and do likewise" may be just to keep our hand on the door-knob instead of slamming the door; just to deny the impulse to interrupt our neighbor's work for the moment's gratification; just to remember that there are certain seasons when quiet is the prime necessity for student life. East India has no service to offer that could be nobler self-discipline than the life on college halls, nor worthier in its results for others. So, whatever may be the difficulties of university life in the way of securing Christian activity, our college life is the best possible field for a "League for Christian Service." Out of Christian activity there is chance for the growth of all the graces of the spirit—joy, content and noble courtesy.

It was a man-poet who wrote:

"Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs."

He whose eyes were opened to the cruelty of his zeal in persecuting the followers of Christ, and then held himself obedient to the "heavenly vision"—this stalwart apostle plead with the Ephesians: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God."

Each soul who enters upon the work of the new year with the wish to do Christian service just in that place where his lot is cast will find at the year's end, whatever else he may have accomplished, that he has brought himself to a higher point of view—to a mount of vision revealing the happiest possibilities of life.

NEW TESTAMENT SERIES.—No. 4.

REFORM.

GOLDEN TEXT.—"his is my commandment, that ye love one another even as I have loved you.—John, xv., 12.

Before study of Lesson read John, xv., 1-27

How shall we meet the questions of social reform which appeal to our consciences? Shall we select from the evils about us the one which seems the greatest, and make the attempt to put it down a life-long war? Shall we welcome and support every movement of reform, dividing our energies among them, and not giving ourselves wholly to any? Shall we assert that this, being God's world, is in good hands, and infer that he will take care of the evolution of righteousness without our help? Shall we feel that our contribution to social reform is sufficient, if we simply do our small duties in our small place, not in any way aligning ourselves with so-called reformers?

There is an old saying to the effect that ability is measured by sense of duty, not duty by ability. It is a fact that often so-called great men are not intellectually as acute as many of their fellows. Luther was not so great a scholar as Erasmus, nor was his mind as keen as that of Melancthon. George Wash-

ington was by no means as powerful and original a mind as Jefferson. Yet Luther is the central figure of the Reformation, and Washington of the Revolution; and it is simply because each had great capacity for taking responsibility—that is, for feeling duties and acting upon them. The man who translates his right-thinking or that of his time into action is the great man. So, in answering the above questions, men do not so much settle them as classify themselves. Those who take responsibility for the conditions of their times and set themselves to improve them are the relatively great men. Those who have small sense of duty are the small men. Plainly the questions cannot receive a general answer. They must be answered according to the moral capacity and local conditions of those who face them. The man who elects to deal only with his private affairs arranges for a low plane of life, on which he may be useful indeed, but in which the fullest expansion of human nature is not possible. He who gives his mind and life in part at least to world problems may not attain greatness, but he places himself in the atmosphere of greatness. So it is with the intermediate stages of life, centering on merely local, or national, or international affairs. There are in these successively broader outlooks upon life, opportunities for greater and greater unselfishness. The individual comes to include in his desire for human welfare greater and greater numbers, and to the end of their highest good will sacrifice self and the narrower circles centering upon self. Many consider the good of the family before the personal good; the number is progressively less of those who place first the good of the community, of the state, the nation, the world. Breadth of view and of spirit may be displayed in dealing with one or with many phases of evil. A man must use the tools at hand and the material at hand. As he finds himself effective, so must he apply himself, whether to the evil of intemperance, of political corruption, of the war spirit or what not. And in so doing he must realize that all others laboring for right ends are his allies. All evils are fundamentally based on the same weaknesses,—lack of dependence on divine guidance and lack of brotherly kindness. So are all reformers in all fields working together. There are no evils in the world—there is evil. It may display itself as drunkenness, as violence, as impurity, but all these are closely intertwined. If one deal with drunkenness he is brought into immediate contact with the problems of poverty, of the social evil, of crime and criminals. All forces of unrighteousness being fundamentally one, what an inexcusable thing it is when advocates of reform fall out among themselves as to methods, and as to comparative importance of their special interest. In fact, that phase of righteousness is most important to any individual in which he can labor with the greatest efficiency, whether because of his surroundings, his tastes, his special powers, and whatever he may do "heartily and unto the Lord" will help every other movement toward righteousness as well.

(Concluded on page 30)

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIRST MONTH 17, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE EDUCATION OF TEACHERS IN FRIENDS' SCHOOLS.

"As THE teacher is, so is the school," is an educational maxim of generally accepted belief. As men do not gather grapes of thorns nor figs of thistles, no more do the children in school gather that sort of knowledge which tends toward culture, nor the kind of inspiration which leads toward earnest search for the best gifts, from teachers who have not themselves been free partakers at the fountains of knowledge, and are not constant seekers to be wiser to-day than they were yesterday.

This is an age of normal schools, professional schools, colleges and universities. Those who, imperfectly prepared, enter upon the arduous work of teaching, come constantly into competition with men and women in their chosen calling, who have had large opportunities for obtaining knowledge, and careful training to develop skill in its use.

The field of usefulness open to Friends' Schools depends almost entirely upon the personality and qualification of the teachers who are in charge of them. The reason for sustaining such schools should reside primarily in the fact that we are able to place in charge of them thoroughly equipped teachers to whose educational guidance we may confidently ask people to intrust their children.

"Thoroughly equipped teachers" is, of course, a relative term. The knowledge of a subject in the elementary way in which it is to be taught is not an equipment for teaching it. Teachers must know much more than they expect to teach. It is impossible to give the lines of educational trend the right direction unless the teacher can fix her thought upon points far remote from the narrow environment in which they have their beginning. The instruction in the primary room, the grammar grades and the high school, are all dependent upon what lies beyond. The realms of knowledge are so closely related that the teacher must know much outside her own work in order to interpret truly to other minds her own special branches.

All kinds of force lose something in transmis-

sion. The full strength of the dynamic current cannot be utilized. Educational knowledge is no exception to the general law of loss. No person can teach all she knows, and if the stream of knowledge is shallow she is always pouring out the dregs upon her classes instead of the pure waters that abide in the deeper, stronger currents. In the light of this consideration it is doubtful whether teachers who have had only high school preparation are competent to give instruction in high school branches. The further training of the college or professional school develops not only knowledge but power, and the teacher who carries to his work a varied store of knowledge and a mind trained to select, apply, and use it, has an infinite advantage over her imperfectly educated companions who fear to move confidently lest they come upon the shallows of their preparation and suffer shipwreck.

In many cities the public has safeguarded its high school systems by admitting to the teachers' ranks none save college graduates. In order to keep pace with the rapidly increasing public appreciation of trained and skilled teachers, Friends also need to be discriminating and careful in the selection of teachers.

Not only liberal education, but the possession of the desire for continued growth and development, is to be considered in the appointment of teachers. For education is a life process, and the teacher who leans solely upon past acquired knowledge fails to be the vitalizing force to the school and the community which she might be. In other words, teachers ought not to be storage batteries, but generators of force; not inorganic masses of accumulated knowledge, but vital, organic forces developing new intellectual treasures to make the communities in which they labor, wiser, better and happier by reason of the teacher's work.

There is a growing disposition on the part of corporations to recognize labor organizations, as is evidenced by the efforts of Union Pacific officials to settle a strike of machinists in their employ. A railroad official is quoted as saying:

"Officers of the railways are coming to find that it is much better to deal with labor in a conciliatory attitude. It has been long since demonstrated that obstinacy and arrogance accomplish small results in dealing with employes. It is the duty of officials to make the best terms possible with men, whenever their demands in general are just. On the other hand, the labor leaders are coming to appreciate their responsibility more than ever before."

The secretary of the central branch of the Young Men's Christian Association of Philadelphia recently stated that no one was eligible to office in their organization except members of an evangelical church and that the (so-called) "Hicksite

Quakers" were not considered evangelical. His attention being called to the paragraph on blasphemy in the book of Discipline of Philadelphia Yearly Meeting (1894), he wrote as follows:

"I have talked with several members of the employed force about our building and they agree with me that with the document which you showed me the other day before us, we cannot hesitate about receiving members of your meeting as active members of the Association, and I trust we will have a number of them." Very truly yours,
(Signed) HERBERT K. CASKEY, Secretary.

AMONG the institutions for the uplifting of the colored people in Philadelphia one of the most deserving is the Institute for Colored Youth, which has been in successful operation for more than sixty years. It has had an industrial department since 1885, with opportunities for education in nine trades. In order to increase its usefulness and afford an opportunity for agriculture it is to be removed to Cheyney Station, on the Baltimore Central railroad, where a farm has been purchased.

Fannie J. Coppin, who has been principal of the school for many years, resigned her position at the end of the school year of 1902 to join her husband, Lishop Coppin, in Africa. Her successor is Hugh M. Browne, a graduate of Princeton, who for three years had charge of the Summer School for teachers at Hampton, Va.

BIRTHS.

BATTIN.—At Selma, Ohio, Eleventh month 25, 1902, to Orlando T. and Esther M. Battin, a son, who is named Edward Matthews Battin.

MULLER.—At Easton, Maryland, First month 2, 1903, to Joseph and Lizzie Willson Muller, a son, who is named Joseph Willson.

PATTON.—In West Chester, Pa., on Fifth month 9, 1902, to Frank P. and Sarah S. Patton, a daughter, who is named Lydia S. Patton.

MARRIAGES.

LEWIS—LUKENS.—At Plymouth Meeting, Pa., Third-day, First month 6, 1903, at the home of the bride's parents, Samuel Bunting Lewis and Helen, daughter of William E. and Sybella T. Lukens.

WEBSTER—LOWNES.—On First month 1, 1903, at the home of the bride's mother, Bennet, Nebraska, William Webster, of Monroe, Nebraska, and Nellie C. Lownes, daughter of Alice B. and the late Samuel Coale.

DEATHS.

ALLEN.—In Germantown, Philadelphia, First month 6, 1903, of acute pneumonia, Norwood Penrose Allen, a member of Green Street Monthly Meeting of Friends.

BIRDSALL.—On the morning of Ninth month 15, 1902, Hannah Schooley Birdsall, widow of the late William Birdsall, of Camden, Ind., in her 78th year.

She was born near Waterford, Loudoun county, Va. She came with her parents, William and Abigail Schooley, who moved to Green county, Ohio, and settled on a farm near Cedarville in 1847. She was united in marriage with William P. Birdsall in 1873, who died in 1880. After the death of her husband she returned to the parental home in Ohio, where she spent the remainder of her life in good deeds and loving acts. She was a great sufferer from cancer for many years preceding her death, which she bore with Christian fortitude. She was a member of Green Plain Monthly Meeting, near which her remains were laid to rest Ninth month 18, 1902.

COCK.—At his home, Cornwall-on-Hudson, N. Y., First month 8, 1903, Charles E. Cock, in the 82d year of his age;

a member and for many years an elder of Cornwall Monthly Meeting.

After a very short illness of pneumonia he passed peacefully away, surrounded by his three daughters and two sons. It is nineteen years since his wife's death. His funeral was a very large one, all business in the village being suspended at the time. Joel Borton and his life-long friend, Joseph T. McDowell, spoke very acceptably to the large assemblage. An exemplary Friend, a kind neighbor, and an affectionate parent, his example of strict integrity and motto of "Doing as you would be done by," will long be remembered. It was his custom while his family was about him to read every morning at breakfast from the Bible or other good books.

HALL.—On First month 3, 1903, Lydia H., widow of Samuel R. Hall, aged 87 years; a member of Concord Monthly Meeting. Interment at Chichester Friends' Burial Ground.

MULLER.—At her home in Easton, Md., on the 2d of First month, 1903, H. Lizzie Willson Muller, wife of Joseph Muller, and daughter of the late Hannah W. Willson.

The deceased was forty-five years of age, and leaves an infant son born on the day of her death. She was a consistent and valued member of Third Haven Monthly Meeting, taking active part in philanthropic work. Generosity of spirit and self-sacrifice marked the life of this young Christian woman, whose death bereaves a large circle of friends and relatives.

RICHARDSON.—In Byberry, Philadelphia, on First month 7, 1903, Ruth Anna Richardson, daughter of the late Nathaniel and Hannah Y. Richardson. Funeral on Seventh-day, the 10th inst. Interment at Byberry Friends' graveyard.

SHAW.—At Friends' Home, Newtown, Pa., on Seventh-day morning, First month 3, 1903, Martha B. Shaw, aged 83 years, 7 months and 26 days.

WATSON.—In Newtown, on First-day, First month 4, 1903, Davis Watson, in his 77th year.

WATSON.—Near Mechanicsville, Bucks county, Pa., on First month 3, 1903, Emaline P. Watson, wife of Henry Watson, in her 81st year. A beloved elder of Buckingham Monthly Meeting.

WEBSTER.—At the home of her nephew, Joseph Webster-Locksley, Pa., on First month 2, 1903, Susan D. Webster, aged 91 years. She was a member of Chester Monthly Meeting. Interment at Middletown Friends' grounds.

SOCIETY NOTES.

CLEAR CREEK Monthly Meeting of Friends was held on the 3d instant at the Illinois Yearly Meeting-house, to which place it has been changed until the 1st of the Fourth month. There was a fair attendance, some coming eight and some thirteen miles to be present. Our friends David and Lydia F. Wilson, although the former is past four score years, were of those who came the greatest distance, and gave encouragement by their presence and vocal utterance. Isaac P. Wierman also spoke from the text, "I am the vine, ye are the branches," enlarging upon it and expressing an earnest desire that all might abide in the true vine, and not become as withered branches.

The next day, First day, the meeting for worship convened as usual with thirty-six in attendance, some that mostly attend being absent on account of a funeral in an adjacent neighborhood. After a season of unbroken silence our venerable friend, David Wilson, appeared very acceptably in ministry, followed by Abel Mills with an earnest appeal for Christian morality, and a few appropriate remarks by our esteemed friend Joshua L. Mills.

While the meetings were not large they were felt to be good, and a sense of tranquility and the Father-love seemed to overshadow the small assembly. M. E. P.

The memorial meeting for the late Clement M. Bidle in Darby meeting-house, on First-day afternoon, the 11th inst. was attended by nearly one hundred of his friends notwithstanding the downpour of rain and the icy streets. Joseph Powell presided over the meeting. Joseph T. Bunting read a paper compiled by him, containing tributes from several friends. After this a number of those present spoke of their personal

relations to Clement M. Biddle, and of his various fields of usefulness. One told of his open-handed generosity, another of his wise counsel, another of his enthusiasm, another of his love for children and his efforts to interest them, and others of his influence in the meeting, especially in the yearly meeting. Teachers testified to his sympathy and helpfulness, employees told of his justice and kindness, a neighbor spoke of what he had done for the borough of Darby, and one who is now an eminent minister in the Society of Friends told of an invitation to visit a meeting and afterward the home of Clement M. Biddle years ago, and of the encouragement that had thus been given to him. It was evident that those assembled were all mourners, who felt that they had sustained a great personal loss.

On the morning of the 11th instant Isaac Clothier attended the Lansdowne First-day School (which precedes the meeting) and read an interesting paper describing the life and ministry of Paul. He remained to meeting, which was also visited by Mordecai Bartram, who spoke very acceptably. In the afternoon both of these friends attended the memorial meeting at Darby for Clement M. Biddle.

The time of holding Merion Preparative Meeting has been changed to the Fourth-day of the week preceding Radnor Monthly Meeting (which is the Fifth-day of the month), at 10.30 a. m., at George's Institute, 5100 Lancaster Avenue, Philadelphia.

NEW TESTAMENT SERIES.—No. 4.

(Concluded from page 37.)

But in what spirit shall the work of reform be undertaken? Things that need reform are evil, or at least obstructive of good. How shall we have patience with such things and with those whose support makes it possible to continue them? How shall we avoid denouncing and defying those who thus place themselves athwart the path of progress? Shall we not thus exhibit a righteous indignation—"be angry and sin not?" The right method of dealing with evil and evil doers is again one of effectiveness. The question is not one of defiance or of condemnation, but of right judgment as to the best way of reaching results. There are times when the sharp, unmistakable word of condemnation is called for. Jesus himself used it to the Pharisees without stint. But the occasions when his wrath flashed out are very few. Nearly always the spirit of "sweet reasonableness" was that which marked his relations with men. He was in the midst of drunkenness, impurity, falsehood, unbrotherliness of every type. But none of these things drew the lightnings of his anger. That was reserved for the sinning and self-contented Pharisee. The "woman who was a sinner" was tenderly forgiven and told to sin no more; in general he aimed to remove the underlying cause of sin—to put into the life of the sinner a spirit which would cleanse it. This method of sweetness and light applies to most of our dealings with the sinners of our time. We should deal with them as we would be dealt by—tenderly and lovingly; and this is also true of him whose sin is that of perverse preference for his way as against our better one. It is always possible that his light after all may be brighter than ours. Only those whose knowledge is great, and whose love is deep and pure should dare to be very angry—to condemn very severely.

WHAT IS THE GREATEST NEED OF THE SOCIETY OF FRIENDS?

BRIEF ANSWERS SENT TO FRIENDS' INTELLIGENCER.

WHEN this question was propounded at the last session of the conference my mental response to one of these needs, if not the greatest, came quickly—a more aggressive movement in the direction of proselyting. This method has always been more or less objectionable to Friends, and those who have applied for membership have generally done so voluntarily.

I believe it to be an individual duty to discover to those with whom we come in contact, the tenets of our faith and our manner of worship, as opportunity offers. There are many who are seeking just such truths as we hold, and if they have not found them, are we not, in a measure, responsible? Some of these would come "within the pale" were they certain of the right hand of fellowship being extended to them.

I have been told that Friends were too exclusive, that they made no effort to disseminate their religious views, and that their business meetings were regarded as secret.

It is surprising how comparatively few have correct knowledge of us. It is known that our Society is always to the front in works of philanthropy, and for the betterment of human kind, but withal we are "heretics."

"Quaker oats," "Quaker bread," "Quaker wheels," used to symbolize all that is pure and unadulterated, goes for naught, in the face of the fact that we do not "believe." This erroneous estimate of us could be overcome by putting into their hands our literature portraying "Quaker" beliefs and ideals.

Our ministering Friends are sowing the good seed in holding religious meetings in the "Methodist house," the "Presbyterian house," and others. If the world at large does not seek us, we must take the gospel to them.

I have known persons who have professed themselves convinced, after reading the leaflets and pamphlets issued by Friends, containing the highest and best that our cultured and consecrated members are capable of. These bearers of the message should find their way to the firesides of "all sorts and conditions of men."

Are Friends, as a whole, interested in enlarging their borders, or are we over-cautious as to whom we admit to the respectable body of already members. Are we always careful to remember those at our elbow who have worshipped with us for years? Have they been invited to come into closer fellowship with us?

The opportunity for young and old in this aggressive movement is far-reaching. The outlook was never brighter since the days when martyrdom brought ready recruits to our standard. To-day a happier spirit animates us. May it continue steadfast and earnest. The young and zealous of our advance guard, like the pioneers, are blazing the way for a more spiritual religion and life in the future.

Detroit, Mich.

EMILIE P. JACKSON.

For Friends' Intelligencer.

CLEAR CREEK MONTHLY MEETING.

THE town of Wenona is fifty years old, and I have been near it all these years. This morning it is snowing and drifting, but is not so very cold; and while in many other localities they are complaining of coal famine we have an abundance of coal mined right in the corporation from a depth of some five hundred feet, which costs three dollars per ton. I believe there are but three members of Friends in town, but quite a good many of Quaker parentage. I am fourteen miles from the Friends' settlement at Clear Creek, and on last Seventh-day we went there to monthly meeting. While I am not its reporter I will say that we had a very comfortable meeting, and good counsel was given by our friend, Isaac P. Wierman, more particularly to those young in years.

We were also at the regular service on First-day, and it seemed good to be there, even the silent service; but it was not all silence, for utterance was given by several, and the wish expressed that the new year just ushered in might show a renewed zeal and activity, that love might more and more abound, and that the resurrection of the pure, spiritual religion might be ever "uppermost"—a resurrection from dead works to serve the living God. Every person we meet in friendly greeting is an opportunity; our every act should be an expression of love. As children of infinite love we should be faithful and true; love uplifts the fallen, instructs the ignorant, strengthens the weak, revives the disappointed, and gives new energies to all who accept it. So every one in a measure is his brother's keeper, for "there is a power in human sympathy, and it is the great lever that moves the world to action." The blessed Master has said, "Be of good cheer; I have overcome the world," and as he overcame and sat down with the Father on his throne, so we must do the same to sit down on his throne, for "unto him that overcometh, to him will I give to eat of the tree of life, which is in the paradise of God."

First month 7, 1903.

DAVID WRISON.

JOURNALISM.

The Philanthropic Conference held in Swarthmore Meeting-house on First month 11, was a very spirited meeting, though the attendance was not large on account of the rain storm. Senator Wm. C. Sproul gave an address, "Some Thoughts on Modern Journalism," which was short and good, and was followed by an animated discussion. We give here some extracts.

The subject of the influence of journalism is so comprehensive and complex that I should not attempt to cover it completely in the small scope of this paper, nor could I should I try, but I shall endeavor to present a few phases of the matter as they occur to me, especially in the relation of the subject to our everyday life and the ideals which we, as Friends, hold dear

... A cause of much concern is the fact that the Sunday newspaper has become so universal and is so widely read.

... The publishing of a newspaper which appears on First-day is not, in so far as the actual work of preparing it is concerned, so much of a desecration

of the Sabbath as might be supposed, most, and in fact all, of the work necessary in preparing it being finished during the week, but the reading of the average Sunday journal is hardly a suitable occupation for the Sabbath. I would consider the readers of most of the Sunday papers more guilty of violating the sanctity of the day than the printers who prepared the paper. But there are Sunday newspapers which are free from sensationalism and are given over to the presentation of news and the giving of reading matter which is not only unobjectionable, in so far as its character is concerned, but is undoubtedly beneficial. I do not defend the practice of reading newspapers on First-day, but on the contrary regard it as an influence which must have an effect, in the long run, in breaking down the institution of the Sabbath and making First-day a day of recreation and worldly enjoyment rather than the period of reflection and religious duty which it was intended it should be.

... How much greater would the effect and influence for good of the newspaper press be were journals to eliminate the more objectionable features which now find place in their news columns, and print the news of the day in a way which would free the public from the danger of the effects of sensationalism and that familiarity with vice which invites toleration. How much greater would the good influence which undoubtedly is exercised by the press be were it not to some extent nullified by the vulgarity, viciousness and loose regard for morality too often shown in the reports of current happenings.

The effort of all whose concern for matters of such great importance is evident in any way, should therefore be to help by their words and writings and influence to build up newspapers which contain the qualifications which most work for good and to labor with those who are responsible both as writers and as readers, for the sensational tendencies which are to be found in so many journals. The effort should be in the direction of having the readers demand and the publishers provide matter which would work entirely for good, and every little that is done in that direction must soon show itself in that great mirror of daily events to which the people have come to look for so much of their knowledge and information and even for their guidance in the everyday affairs of life. In this way the general influence of the press may be made greater and the character of its influence greatly improved.

The Friends may very well take the lead in this great movement, as they have in so many of the other great reforms which have been accomplished in the past three centuries. I know of absolutely no field for philanthropic effort in which the opportunities for effective work are so great, and the quiet, inoffensive methods of our Society could accomplish more and better results than could be done through other means, which would arouse resentment and hostility at the beginning. A general effort to uplift the press and make it what it should be would be a fitting labor of love for the imperial century which we have just entered

Conferences, Associations, Etc.

BYBERRY, PA.—The Friends' Association met on First-day afternoon, the 4th instant, with a larger attendance than usual despite storm and bad roads. The new president and secretary, Edwin K. Bonner and Caroline J. Atkinson, were in their places.

Attention was given to the consideration of several questions of interest, not only to the Association but to the Society at large. The first one was, "Does the future attendance of meeting depend on the older members?" A short paper prepared by Hannah Tomlinson on this subject was read by Edwin K. Bonner, and dwelt principally on the thought that it must depend on the younger members else meetings in many districts will be laid down. Interesting discussions followed, which Edward Comly, Arabella Carter, Nathaniel Richardson, Percival Woodin, and Sarah C. James participated.

"How shall we spend our First-days?" was answered by Caroline J. Atkinson. She advocated attendance of meeting (in right spirit) and First-day school, and Association when held on First-day which she considered proper and profitable. She deplored social visiting on First-day, since it often kept the expectant hostess home from morning meeting. She felt we needed to give more of our First-days to reading and study of the Bible; and believed if First-day was rightly lived all the other days of the week would be strengthened thereby. Anna Comly and Nathaniel Richardson commented on the subject briefly.

"What part have Friends taken in the help of the Indian?" was briefly but comprehensively answered by Hannah W. Comly in an interesting paper, also quoting from letters from Barclay and Howard White in relation thereto. William P. Bonner, Sarah C. James, and Nathaniel Richardson also spoke on this subject.

"Should we as a religious society enter foreign missions?" was answered concisely by Miriam Tomlinson, who felt that while the plain, direct principles of Friends might meet the requirements of some in fields of foreign mission, yet with much at our very doors to do we'd best "do the duty which lies nearest."

Sarah C. James answered affirmatively the question, "Can a citizen be a true patriot and still be a peace man?" quoting also from William S. Haywood on "True Patriotism."

Percival S. Woodin gave a paper on "Freedom of the Religious Ideal." He said in part, "Man has been slowly crawling upward, physically, mentally, and spiritually for centuries. All spiritual leaders have been destroyers, leaving the outgrown case behind when no longer of use. In the religion of God there are no sects; in the religion of man sects seems indispensable. Every man is vibrant with religion if he is attuned to receive it. Not creeds but words reveal the true man. Barriers are being thrown down, the tendency is toward the freedom of the human soul. Let us not hinder it, let it come, 'if God's in his heaven all's right with the world.'"

Recitations on "New Year" and "Peace" were given by C. Willis Edgerton and Carrie Ivins. A. C.

WEST CHESTER, PA.—The Young Friends' Association met on Fourth-day evening, Twelfth month 31, 1902. The president, Lewis K. Stubbs, opened the meeting with a selection from "God's Light on Dark Clouds."

The Committee on First-day evening Bible meetings reported that they consider it advisable to defer these meetings until next year.

Dr. William I. Hull, of Swarthmore College, then gave his illustrated lecture on William Penn. In the course of his lecture Dr. Hull referred to many of the ideas advanced by William Penn, which have since come to be recognized and accepted generally.

EDITH JOSEPHINE HECKMAN, Sec'y, *pro. tem.*

WRIGHTSTOWN, PA.—The Young Friends' Association held its regular meeting on First-day, First month 4, 1903. Owing to the inclement weather the attendance was small.

This being the annual meeting, the nominating committee presented the following names for officers for the ensuing year:

president, Lillian R. Brooks; vice-president, S. Wilfred Smith; secretary, Clarence H. Smith; treasurer, Eleanor M. Warner; executive committee, Elizabeth Woodman, Elizabeth Mathews, and Beulah Betts.

Elizabeth Mathews read "Friends' Testimonies and Principles," by Isaac H. Hillborn. Remarks on this most excellent paper were made by Eleanor M. Warner and Wilfred Smith. An excellent collection of Current Events were read by Eleanor Warner. Among the subjects she touched was the work of Mrs. Ballington Booth, the child labor laws, and views of the liquor question. LILLIAN R. BROOKS.

CHESTER, PA.—A regular meeting of the Chester Friends' Association was held in Friends' meeting-house, on Sixth-day evening, First month 9, at 8 o'clock.

After the customary silence, and Scripture reading by Irwin D. Wood, the program for the evening was taken up. It had been decided to devote the evening to the discussion of "Longfellow and his Works." A short account of the poet's life was first given by Ida E. Houston, followed by the reading of "The Wreck of the Hesperus," by Laura C. James. Chester Cutler gave a short paper, entitled, "Longfellow's Prose Works," and Katherine Stevenson's reading of "The Legend Beautiful" was much enjoyed. The last number on the program, the "Masque of Pandora," given by Dora A. Gilbert, was greatly appreciated by the audience. The meeting adjourned after a brief silence.

IDA E. HOUSTON, Cor. Sec.

CAMDEN, N. J.—The Young Friends' Association met Third-day evening, First month 6, 1903.

It being the first meeting after the election of officers William H. Ivins, in a few well chosen words introduced the new president, Harry Avis. Isaac H. Hillborn gave an address on "The Principles and Testimonies of Friends." Friends in general expressed themselves well pleased in hearing this interesting, instructive, and elevating address, and the thanks of the Association were extended to Isaac H. Hillborn for the information which he gave.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

STUDENTS returned from the Christmas vacation on Second-day, the 5th instant, and regular work began at 8.30 the following morning.

On the evening of the 5th President Swain gave a short sketch of the life and work of President Jordan of the Leland Stanford University. This was done in anticipation of the lecture to be given by President Jordan on the evening of the 7th, and made the latter more interesting. President Jordan gave as his subject, "The Call of the Twentieth Century." He spoke of the century as being strenuous, complex, and democratic. It would be strenuous because there is so much to do in one hundred years, complex because of the varied relations we bear each other and because of the many decisions there will be to make. We have to say yes, or no, one hundred times where our fathers did once. Democratic here means the shortest distance between two points. The work of to-day calls for the man best fitted. A man is valued for what he can do, not for himself, but for the world. Opportunity to rise means at the same time opportunity to fall, but the best thing a young man can have is hard luck for a time, for then he learns to overcome it. He then named some of the many fields in which the right kind of a man can rise. Hopeful men, men of high ideals, men of loyalty, and men of sober minds are needed, for as knowledge is defective, so actions are defective. "The first and greatest duty of a young man is to so live that the man that ought to be, will be."

On the following morning collection was called at 8 o'clock, and Dr. Jordan gave a talk on Agassiz. The talk was interesting and instructive, especially so because the personal touch of regard for his teacher ran through the incidents related. We congratulate ourselves on our good fortune in having Dr. Jordan at Swarthmore.

After the lecture on Fourth-day evening an informal reception was held in Dean Bond's parlor.

Dean Bond gave an address at our First-day meeting this week. It gave some valuable advice and suggestions which would be well to follow in our college life. P. M. W.

PLYMOUTH FRIENDS' SCHOOL.—The condition and promises of the Friends' School at Plymouth Meeting, Pa., during the present school year, says the *Ambler Gazette*, have been most gratifying to those interested in its welfare. At the opening in the Fall it became evident the accommodations in the higher department would be inadequate to provide comfortably for the increased number of applicants. The committee at once prepared to meet the need by the addition of a new and cheerful class room over the vestibule. New desks have been added also in the assembly room, of the same improved make as those in use, thus providing comfortably for the present growth and needs of the school.

LITERARY NOTES.

AN interesting article in the last *Review of Reviews* is a sketch of Herbert W. Bowen, who has figured so prominently in the Venezuelan affair. He comes of distinguished ancestry. His father was Henry C. Bowen, so many years editor and proprietor of the *Independent*, his mother was Lucy Maria Tappan, daughter of Lewis Tappan, the New York silk merchant and abolitionist who paid William Lloyd Garrison's fine and released him from Baltimore jail. He is also a lineal descendant of the Indian apostle, John Eliot, and a great great-grand-nephew of Benjamin Franklin. At the outbreak of the war with Spain he was American consul at Barcelona, where he narrowly escaped being mobbed; after this he was made United States minister to Persia and then to Venezuela, where he seems to have gained the good will and confidence of all the parties to the controversy. Another notable article is an elucidation of the British Education Bill, by W. T. Stead; the purpose of this bill is to give the Anglican Church virtual control over all of the national schools.

Systems and plans for educating children come and go, but Jacob Abbott's book on "Gentle Measures in the Management and Training of the Young" stands the test of time and remains a standard. The Harpers, complying with a demand, are bringing out a new edition of this wise and valuable work. Jacob Abbott is famous, also, as the author of that series of histories of which Abraham Lincoln said: "I have read them with the greatest interest. To them I am indebted for about all the historical knowledge I have."

COMMUNICATIONS.

APPRECIATIVE WORDS.

Editors FRIENDS' INTELLIGENCER:

IN the tributes to the varied services of our beloved friend, Howard M. Jenkins, almost nothing has been said of his connection with George School. He was appointed in 1888 by the Yearly Meeting on the first Committee, after the bequest of John M. George became available, and continued an active and efficient member of the committee until his death, rarely missing a meeting. His last public act was the attendance of a meeting of the General Committee at the school. Believing that the liberal bequest of John M. George for the endowment of a Boarding School for Friends' children gave more enlarged opportunities for a better and more liberal education of our young people, which would increase their usefulness and add to the strength and influence of the Society of Friends, he devoted much time and thought to its organization. His views were enlightened, and he earnestly promoted its foundation on a broad and solid basis, having in mind its future growth and development. With a wise conservatism, he stood for simplicity and the economical management of the school, at the same time he encouraged whatever would be for the welfare and the proper advancement of the students. Concerned that all the children of Friends might have the benefits which the school offered, he always advocated an adequate appropriation, by the Committee, of the endowment fund for that purpose.

As chairman of the Library Committee he had a great care that the library should be started on a good foundation, with

a view to its steady growth, and that only the best literature and that of permanent value should be placed on its shelves.

He took an active part in all committee work, and his clear and discriminating judgment was most helpful in solving many of the problems which claimed the consideration of the committee. Though holding closely to his own opinions, he ever manifested, in his intercourse with his associates, a contagious good humor, courtesy, and a kindly consideration for their views and feelings.

A MEMBER OF THE COMMITTEE.

LESSON LEAVES AGAIN.

Editors FRIENDS' INTELLIGENCER:

When I wrote you in regard to the Lesson Leaves I had not received any of the Intermediate (or Old Testament) Lessons. I use them for my class, and wrote for the number desired. They reached me yesterday and I have just read one of them through. I am as well pleased with them as with the International. They are written in such a loving spirit they cannot fail of being helpful. The questions I consider a great improvement, as without them it is so much more difficult to impress the truths taught upon the mind of the scholar. I am so glad to see First-day School Lessons—International and Intermediate—prepared with such careful thought.

LYDIA J. MOSHER.

Granville, N. Y., First month 7, 1903.

JUSTICE FOR THE NEGRO.

Editors FRIENDS' INTELLIGENCER:

At a recent meeting of the Chicago Political Equality League a paper was read by Ida Wells Barnett entitled, "The Negro Woman of America, Past, Present, and Future." The writer is an educated, refined colored woman, who went abroad a few years ago, and lectured upon the condition of her race in this country, especially of the great number of lynchings of negroes and their persecution in the Southern States. She had large audiences in England, and was listened to with respectful attention. She was invited to many of the best homes, and kindly entertained socially. Among other things she said:

"The greatest work of the American negro woman of the future is to emancipate the white women of the country from the thralldom of race prejudice which fetters their noblest endeavor and renders inconsistent their most sacred professions.

"This colored woman will be able to do by reason of a culture more general and broader than that of her mother of to-day; by a bearing so dignified and courteous, and withal so tempered by a nature absolutely incapable of race hatred; by a genius which shall delight the world; by a love which beareth all things, believeth all things, hopeth all things, endureth all things.

"Those who have followed Booker Washington's idea of industrial education have found that the trade union will not permit the negro to become a member, and refuses to permit him to work outside of them. In the half dozen unions which admit colored men, they find that again color is a handicap, since they are the first laid off and the last put to work. The same spirit of discrimination applies to the professional man, who is not in a locality composed mostly of his own people."

Her paper aroused a good deal of feeling among the women of the League who were present, and many expressions of sympathy. Cecelia Parker Woolley, always the faithful friend and advocate of the negro woman, said it was not so much sympathy that was needed as justice. Something was said about the necessity of the race making its own way and rising in spite of difficulties. Another member, always a consistent and helpful friend of the race, asked, "How can they rise when we are sitting on them?" An English woman, Miss Valence, who is in America lecturing, said the English people were also guilty; that in India, where a large portion of the English people are military men, the women are forbidden to associate with the East Indians, however cultivated and refined they might be. She attributed this prejudice to the fact that the conqueror always considers himself superior to the conquered, and the served to those who serve him. These facts, together with the prejudice of the white race against the dark races, form the principal causes of the conflict.

Booker Washington has said in substance that when the

colored race becomes educated, both in head and hand, and develops into an able, intelligent people, acquires property and means, thus becoming independent of the white race, and possessing something which the latter *wants*, the question of color will no longer be considered.

So it would seem that what is necessary is for the white race to "get off" and give the colored race a chance, then "lend-a-hand" when possible. We may force them up, but they will not stay unless they rise by their own inherent leaven. This they will certainly do in time.

I believe the day is coming when negroes will come into their own, and no longer be treated as inferiors. I believe the day is coming when women will not be treated as minors, but will walk abreast with men, equal in responsibility, and as citizens of the world. Great reforms generally move slowly. They may move as a glacier, but the bond will break when the hour comes, and a new era may begin. They may move as a cyclone and astonish the world, or as a river whose course may be altered by obstacles placed in their way. They may be hindered by mankind, but they cannot be prevented for ever. Our own prophet Whittier tells us—

"Nothing fails of its end. Out of sight sinks the stone
In the deep sea of time, but the circles sweep on
Till the low-rippled murmurs along the shores run,
And the dark and dead waters leap glad in the sun."
And this—

"A little while the world may run
Its old mad way, with needle gun
And iron-clad, but truth, at last, shall reign;
The cradle-song of Christ was never sung in vain."

Glencoe, Ill., First month 9, 1903. H. A. P.

PERSONAL AND OTHER NOTES.

FLORENCE R. KENDERDINE, daughter of the late Watson Kenderdine, of Lumberville, Pa., who recently went as a kindergartner to the Indian school at Truxton, Arizona, is having an experience that she did not anticipate. Smallpox has broken out in the school, the servants have departed, and she and another teacher are doing the cooking for the establishment.

Allen and Sarah B. Flitcraft expect to attend Caln Quarterly Meeting to be held at Christiana on the 22d instant.

The Friends and other temperance people of Newtown Square, Pa., are rejoicing because the ancient hotel on the trolley line between West Chester and Philadelphia, which has long been a half-way house for travellers on the West Chester pike, has been refused a license by the Delaware county court.

Peter Verigin, the Doukhobor leader who recently arrived in Canada after fifteen years' exile in Siberia, is thus described by a reporter of the *Manitoba Free Press*: "His manner is marked with a natural courtesy and simple dignity that would single him out for notice anywhere. His voice is low and of singular sweetness. Physically he is a splendid type of his race, tall and strongly built; of erect and graceful carriage, he would attract attention among hundreds of good-looking men. His features are regular and his skin of an olive pallor. His hair and beard are luxuriant and black as jet. His eyes are dark and thoughtful, and his whole expression is that of a man who has suffered much, and has triumphed over everything through the force of kingly courage and constancy."

A daughter of Charles E. Cock (whose death is noted in this paper) writes that she thinks her father has been a subscriber to the FRIENDS' INTELLIGENCER ever since his marriage in 1850, and that all his children will continue to read it.

THE new electrical plant at the White House is the result of six months' hard work. It includes a lighting system which supplies current to 3,000 incandescent bulbs; a power system which works ventilating motors, automatic pumps, and elevators; and also a bell system and a telephone system. There are also watchman's clock, a burglar alarm system and apparatus for protection against fire, all operated automatically.

LOSS.

Who that hath lost some dear-beloved friend
But knoweth how—when the wild grief is spent
That tore his soul with agony, and did lend
E'en to the splendor-bearing firmament
The blighting darkness of his shadowed heart—
There surely follows peace and quiet sorrow
That lead his spirit, by divinest art,
Past the drear present to that glorious morrow
Where parting is not, neither grief nor fear!
—*Hildegarde Hawthorne, in Atlantic Monthly.*

ENCOURAGEMENT.

'Twas long ago I read the story sweet,
Of how the German mothers, o'er the sea,
Wind in throughout the yarn their girls knit,
Some trinkets small and tiny shining coins;
That, when the little fingers weary grow
And fain would lay aside the tiresome task,
From out the ball will drop the hidden gift,
To please and urge them on in search of more.

And so I think the Father, kind, above,
Winds in and out the skin of life we weave,
Through all the years, bright tokens of his love,
That, when we weary grow and long for rest,
They help to cheer and urge us on for more;
And far adown within the ball we find,
When all the threads of life at last are spun,
The grandest gift of all—eternal life.

—*Selected.*

THE FALLEN PINE-CONE.

I LIFT thee thus, thou brown and rugged cone,
Well poised and high
Between the flowering grasses and the sky;
And, as sea-voices dwell
In the fine chambers of the ocean-shell,
So fancy's ear
Within thy numberless, dim complexities
Hath seemed oftimes to hear
The imprisoned spirits of all winds that blow;
Winds of late autumn that lamenting moan
Across the wild sea surges' ebb and flow;
Storm-winds of winter mellowed to a sigh,
Long-drawn and plaintive: or—how lingeringly—
Soft echoes of the spring-tide's jocund breeze,
Blent with the summer's south wind, murmuring low.

What wonder, fairy cone, that thou should'st hold
The semblance of these voices, day and night,
Proudly enthroned upon the wavering height
Of yon monarchical pine, thou didst absorb
The elemental virtues of all airs,
Timid or bold,
Measures of gentle joys and wild despairs,
Breathed from all quarters of our changeful orb;
Whether with mildness freighted or with might,
Into thy form they entered, to remain
Each the strange phantom of a perished tone,
An eerie, marvellous strain
Pent up in this tiny Hades made to fold
Ghosts of the heavenly couriers long ago,
Sunk as men dreamed by ocean and by shore,
Into the void of silence evermore.

—*Hamilton Hayne.*

A DESPATCH from Boston to the Philadelphia *Ledger* states that Paul Revere's old home, one of the few structures of pre-Revolutionary interest in Boston, has been bought by John P. Reynolds, Jr., a real estate dealer, who proposes to preserve it. The house is in North Square, in the heart of the thickly settled North End, and was built in 1676, Revere buying it four years later. The purchaser will ask others to assist him in restoring the building before handing it over to the care of some patriotic society.

PETER VERIGIN'S EXILE.

WHEN the Doukhobour leader reached Winnipeg he was asked by a reporter of the *Free Press* to say something concerning his exile.

"That would be a long story," he said. "If I could talk English I should much like to tell you. But you cannot always trust interpreters. I was sent to exile from the Caucasus for five years; when that was passed I was sentenced for another five years, and when that, too, had gone, I was given yet another five years. When I was allowed to go free I wanted to go to the Caucasus to see my wife and son, but the government would not allow me, nor would they allow them to come to see me. They might have come to Canada with the Doukhobors four years ago, but they would not because it would take them farther from me; I do not know whether the government will give them passports to come to Canada, and perhaps I shall never see them."

As Verigin talked of his wife his voice broke several times. He sprang up from his chair and paced up and down the room while speaking of them, and it was some minutes before he regained his composure.

"What did you do while in exile?" next asked the reporter.

"Do?" repeated Verigin, "why we ate and slept, of course. I used an axe and carpentered and built stores. We had all to earn our own living, for the Russian Government allows nothing for the sustenance of its exiles. Many times I asked for a trial, but it was always refused. I was never condemned by a judge, or by due process of law, but by an 'administrative order' of the government which enables them to detain any person objective to it."

"Are the reports of cruelty and ill-usage of the exiles, of which we sometimes hear, true?"

"In what way you mean, ill-use?" answered Verigin, "the exiles are sent to a village. They have to walk all the way. If any are tired and fall behind they are beaten. If they try to run away they are shot. If they go outside the village boundaries they are punished—maybe sent down the mines. In Irkutsk there were some student exiles. They said they wanted the limits of their walks extended, that it was ridiculous to confine them in such a small space. Soon after they were told to march into a building. Expecting to hear a reply to their request they went. The building was surrounded by soldiers. They fired a volley, wounding many of the students and killing two."

At Moscow, Verigin saw Count Tolstoj, who was rejoiced at his release. "I wonder if the government hasn't made a mistake," he said, "you'd better get to Canada soon, for they may change their minds and give you another five years."

By this time Verigin's sister and the others had completed their preparations for the meal. The kettle was set on the white table cloth—woven by the Doukhobor women—it was spotlessly clean and did not soil it in the least—to use as a samovar. Bread and Cross & Blackwell's jam were the staples. Loat

sugar was poured out on a plate and eaten as a relish. Verigin cut a lemon in thin slices, and poured tea, inviting the *Free Press* representative to join him at his meal. During the progress of the repast, Verigin chatted with perfect ease on general topics. He said he wanted to take a walk around the city that evening, as his Doukhobor friends had often written to him of its marvels. He looked with some surprise at the electric light, when it was turned on, but merely remarked, "I am seeing new things all the time."

THE EVILS OF LYNCHING AND CONVICT CAMPS.

A committee of the Howard Association, London, England, of which Henry Gurney is chairman, Alfred F. Buxton, treasurer, and Edward Grubb, secretary, has sent the following appeal to the conductors of the newspapers and public journals of the United States.

WILL you pardon this intrusion on your attention by the Committee of the Howard Association of Great Britain—a society having for its object the promotion of the best methods of the treatment and prevention of crime?

We have long labored in the advocacy of improvements in the penal systems of our own and other nations, and, although considerable progress has been made in this direction, we are conscious that there is still much room for improvement in many of the social and legislative conditions on this side of the Atlantic. Some of your own countrymen, both from the Northern and Southern States, have very usefully co-operated in furthering various reforms in the penal and prison systems of Europe, and their labors have especially deepened our interest in the extension of similar movements amongst our own people. With much satisfaction we have heard of the greatly increased public attention which, of late years, has been directed to the improvement of the prisons in many of the United States, and in particular to the extension of efforts to prevent juvenile crime.

At the same time, we may confess that this gratification at American progress has been accompanied by a strong and friendly desire that similar practical earnestness could be manifested in the Southern section of your country, in regard to the suppression of the evils of lynching and of the convict camps, especially those connected with the leasing-out system. The inhumanities of these camps, which have been acknowledged in some of the official reports issued by the authorities of certain Southern States, are peculiarly apt to elude public knowledge and attention, by reason both of the remote localities in which they are situated and the privacy of management which usually characterizes them. These conditions also render it very difficult to bring home to the perpetrators the cruelty and vice which are almost necessary accompaniments of the systems still prevalent in some of the Southern States.

But far more open to public cognizance are the cruelties attendant upon the lynching of offenders in the South, who, if brought to legal trial and proved guilty, would certainly be punished in accordance with the State Laws. We learn that, of

late years, many hundred persons (some of them only suspected of crime, and possibly innocent) have been slowly burned to death, with horrible ingenuities of torment, and in the presence of multitudes of men, women and children, sometimes brought together, from far and near, by excursion trains, as for a public holiday.

The people of the United States deservedly enjoy a very high position in the world's estimation; and it is precisely because we, with innumerable others, desire to see this honorable appreciation maintained and further exalted, that we venture thus to invite your special endeavors, gentlemen, as powerful moulders of the public opinion and action of your great country, to strengthen the influence of the more humane and intelligent class of your citizens who are opposed to the evils in question.

The Southern States have furnished some of the noblest types of character, such, for example, as those of George Washington, Henry Clay, "Stonewall" Jackson, and others like-minded. The scenes connected with lynching horrors and convict camp vices should be strenuously suppressed by the compatriots and successors of those illustrious men.

The many excellent persons in the Southern States, to whom the profession of religion and the honor of God are heartfelt realities, will doubtless welcome, on the part of their own influential journalists, any measure of encouragement and co-operation which you, gentlemen, may be willing to afford them. And you, yourselves, in rendering this needed service to God and to humanity, cannot fail to derive a solid satisfaction and reward.

THE ACCLIMATIZATION OF THE PEACH.

J. Russell Smith in the *Journal of Geography*.

ONE of the recent discoveries in pomological science shows a rather curious phase of the adaptation of plants to their environment. Many plants take advantage of the fact that dark colors absorb heat, and in unfavorable localities they assume reddish, rather than greenish tints, so that they may absorb heat and live. This is particularly noticeable in Alpine plants, many species having a reddish variety for high altitudes and a variety of lighter color for warmer locations. The oak buds in spring and the dying leaves in the early blossoms, are white in midsummer, and in autumn are reddish; some roses have a pink color again red in autumn. Many plants can assume the warmer color if occasion demands, as was shown in the Leipzig botanic garden this spring. The exceptionally cold weather of May caused some species to put forth leaves so red as to make the specimen almost unrecognizable. The workings of this law are not without their economic aspects.

Professor Whitten, of the University of Missouri, has discovered that the American peach crop suffers from the fact that the trees of many varieties have purple twigs, absorb too much heat in the winter sunshine, bloom too early and perish from frost. The varieties of peaches cultivated in America are

the descendants of those that have come from France and England, where, having struggled for centuries against a cool climate, they have developed reddish twigs and have only prospered when spread out flat against a sunny wall. The selection of early-ripening specimens for propagation has hastened the reddening process, which becomes a disadvantage in the warmer climate of America.

The danger of early blooming due to purple twigs may be avoided by whitewashing the twigs, thus giving them the desired color, or by getting new varieties of peaches, having more favorably colored twigs. Unfortunately the winter rains in most sections of the United States wash off the whitewash spray that may be put on to protect the tree. The greater part of the country must therefore await the appearance of the new varieties.

We have at present many half-wild seedling trees of the green color. They sometimes produce a fence corner crop under surprisingly adverse conditions, but those with marketable fruit have not yet appeared. To get them we will probably have to disown the results of European culture and go back to Central or Western Asia, the ancient home of the peach. There it has struggled with heat, not cold, and consequently these varieties may be better fitted to thrive in our continental climate, but it is yet to be learned whether or not Asia Minor, Persia or China have peaches of the quality that we require. While these facts are yet unknown Professor Whitten and others are trying to solve the problem at home by hybridization—mixing the strains of good peaches and hardy peaches so that the new variety may have the good qualities of both parents and the faults of neither.

JUST THREE THINGS.

"I ONCE met a scholar," said Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he would have become an infidel but for three things.

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone-blind.

"Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I knew that was not a dream.

"Third, I have three motherless daughters—and he said it with tears in his eyes—they have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

At a recent election the town of Collinwood, Ohio, voted against license. The Lake Shore railroad thereupon resolved to expend \$1,000,000 in new shops, in addition to their extensive buildings in the place. Had the town voted for license this money would have gone elsewhere.

The American Invasion.

THE proofs of the extent to which American manufacturers are invading the globe continue to accumulate. It is not, indeed, particularly surprising that we should now be sending locomotives to Guatemala and Brazil, agricultural implements to Argentina and harvesting-machines to France, electrical apparatus to Japan, a shoe-manufacturing plant to Mexico, and mining machinery to Johannesburg. We may well open our eyes, however, when we learn that engineers from Central Asia are expected soon to reach this country for the purpose of placing contracts with American firms for cotton-seed-oil-mills. Strange to say, too, the German government is purchasing from the Philadelphia Pneumatic Tube Company pneumatic tubes for the Imperial Navy Yard at Kiel; American capitalists have started a factory at Glasgow, Scotland, for the manufacture of golf-balls; large engines for British blast-furnaces are about to be shipped by a foundry and machine company in Philadelphia; and King Edward VII. has requested a Pittsburg firm to provide the charging stations for his automobiles at Sandringham with the electrical portion of the apparatus.

It is well known that the finer qualities of women's shoes, which used to be made exclusively in France, are now manufactured so much more skilfully in the United States that they have driven the French products out of the fashionable shops in Paris itself. For cheap watches we used to have to go to Switzerland, but now watches can be made nowhere so cheaply as in the United States. There is scarcely any product of human industry, from a battle-ship to a gimlet-screw, as to which the American inventor does not outstrip his competitors. It is true that our war-ships cost more to build and more to run, owing to the higher wages claimed by American labor. On the other hand, there is reason to believe that the ships are better.—[Harper's Weekly.]

Skimming It.

"If you are going to give a pan of milk, don't skim it first," the old grandmother used to say, meaning: If you are going to do a favor, don't spoil it by an ungracious word or manner.

Haven't we noticed how much of the skimming goes on in ordinary family intercourse?

"Another errand? I never can go down-town without a half-dozen commissions!" complains Rob, when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not really count it an inconvenience; he only takes the cream off his kindness.

"Those gloves ripped again!" exclaims Mary, when John wants her to take a few stitches. "It seems to me they always need mending when I'm in a hurry with something else." She would be shocked at his going shabby, and distressed if anyone thought her unwilling to render such office, but she makes it a little unpleasant to ask the favor.

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that it is Tommy's turn. Thus all day long people who love one another skim the sweetness from every service they render.—[Nashville Christian Advocate.]

Two Views of a Boy.

I WAS visiting his school, and the Boy sat in the back row. Three times I saw him slyly punch his neighbor, who calmly continued his work; the fourth time the neighbor, exasperated, leaned over and gave the Boy "a good one." Unfortunately, just at that moment the teacher happened to look that way; and, of course, the teacher spoke reprovably to the neighbor, and the Boy giggled behind his book. When the Boy came to class, he seemed to feel that his whole duty was to be social and entertain the whole company. Nothing was serious to him, and I, being a relative, felt aggrieved to think that he had reached the age of thirteen and was so

foolish. He seemed to have no depth, no appreciation of anything, and I have no doubt that I looked my disgust.

Two weeks passed. I sat at the funeral of the Boy's grandfather—a grand, calm, dear old man. The Boy was opposite to me. No one was attempting to "manage" him. With head erect, eyes big with a solemn sadness, he sat, without moving even to ease his position, through three long sermons and the solemn silence of a Friend's funeral.

What held him so motionless—him who I felt sure could not sit still five minutes at a time? I had measured only the laughing exterior and called him shallow; what was his measure of himself? What is my measure for my character? What is your measure for yours? Each of us knows something of his own possibilities and measures himself by his deepest depth. Our truest friends, those who influence us the most, are those who believe in our possibilities. We look into their eyes, and we can do because they believe we can do. Since I silently pressed the hand of the Boy after that funeral, and met his self-restrained, dignified look, we have met on a different level. I have never seen the shallow boy since. Might I not have met the deep boy before?—[E. S. Scott, in Sunday School Times.]

CURRENT EVENTS.

THE Coal Strike Commission has continued its investigations. Owing to the indisposition of Judge Gray, General Wilson has presided for several days. Witnesses for non-union workers testified to many deeds of violence, but only in a few instances could they give positive proof that they had been committed by strikers. On the other hand there was no evidence to show that the unions had made any earnest effort to prevent attacks upon non-union men. In regard to child labor the representative of the Delaware and Hudson Company stated that that company would join with the United Mine Workers in support of legislation making it unlawful to employ any child in or about the mines who is under sixteen years of age.

THE large gathering of the citizens of Boston in Faneuil Hall on the 8th instant to demand of Congress the removal of the tariff duties on coal has been followed by similar demands from many other parts of the country. Several measures for relief have been presented in Congress, and it is reported at this writing that Republican leaders in Senate and House have agreed to pass a joint resolution allowing a rebate for one year on all coal imports equal to the amount of the duty paid. This will virtually remove the duty on coal without interfering with the Dingley tariff.

AN appendix to the report of the Philippine Commission states that from the time of its first appearance in Malolos, Bulacan province, to Ninth month 1, 1902, the total number of recorded cases of cholera was 52,536, of which 37,473 resulted fatally, the mortality being 71 per cent. In addition to the cholera there is much distress in the islands owing to the destruction by rinderpest of 90 per cent. of the carabaos, the draft animals of the island, and the consequent failure of the rice crop. Secretary Root recommends that Congress appropriate \$3,000,000 to relieve the distress, and President Roosevelt has endorsed the recommendation.

THE recent decision of the Supreme Court of the United States in the case of the Western Union Telegraph Company vs. the Borough of New Hope, Pa., is likely to have a far-reaching effect. It sustains the right of a municipality to exact from such companies reasonable annual license fees for the maintenance of its poles and wires within the municipal limits. For some years past boroughs have been adopting ordinances like this, but the telegraph companies have vigorously resisted the collection of the fees.

THE new English liquor law, known as the licensing act, makes habitual drunkenness of either husband or wife a ground for legal separation, and authorizes the police to arrest an inebriate anywhere except in a private house. Convicted drunkards are blacklisted for three years and selling liquor to them during that period is forbidden under severe penalties.

To get drunk while in charge of a child under seven years of age is forbidden under penalty of imprisonment.

HENRY PHIPPS, of New York, a former partner of Andrew Carnegie, will establish in Philadelphia an institute for the study, treatment and prevention of tuberculosis, and will endow it with \$1,000,000 or more. The institute will be modeled somewhat on the Pasteur Institute of Paris, but will be devoted exclusively to the study and treatment of consumption, and will be made the centre of the distribution of knowledge as to the treatment and prevention of tuberculosis in this country.

ANDREW CARNEGIE has offered \$1,500,000 to the city of Philadelphia for the erection of thirty branch free libraries on sites to be purchased by the city, or presented to the latter by private donors for the purpose, provided that the city agrees to furnish the sites for the libraries, purchase the books, and guarantee the cost of maintenance. This offer has been formally accepted by the Board of Trustees of the Philadelphia Free Library, subject to the approval of City Councils.

NEWS NOTES.

DANIEL H. HASTINGS, ex-Governor of Pennsylvania, died of pleuro-pneumonia on the 9th inst., at his home in Bellefonte, Pa.

A DESPATCH from South Bend, Indiana, on the 9th instant states that coal cannot be had at any price and that people are burning beans at \$1.50 a bushel.

DURING the past two years the post-office money-order department handled \$602,596,930, and the total loss on account of dishonesty or carelessness amounted to \$251.

FOR four hours, on the 7th inst., not a trolley wheel turned in Lancaster county, Pa., while the nearly 500 employes of the railway and light company attended their annual banquet.

THE Colonial House and ancient grist mill and barn comprising the Curzon estate, near Newburyport, Mass., which

were widely known for their antiquity and as subjects for artists were burned to the ground on the 9th instant.

A DESPATCH from Manila states that the Filipinos, including many of the former insurgents, are begging Governor Taft to remain in the Philippines, and not to accept the tender of a place on the bench of the United States Supreme Court.

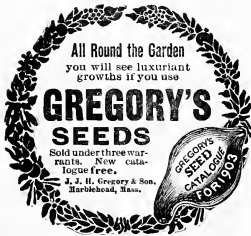
THE Springfield *Republican* states that 500,000 tons of coal are being either brought across the Atlantic or are ready for shipment to this country. Vessels returning from English ports find it a source of profit to bring back the coal instead of returning empty or in ballast.

A DESPATCH from Peking dated the 7th instant says that all the foreign Ministers, except United States Minister Conger, signed the joint note informing the Chinese Government that a failure to pay the war indemnity on a gold basis as provided for by the peace protocol, would entail grave consequences.

THE Reading Railway, including all its railroad tributaries and dependencies and its coal properties, has passed into the hands jointly of the Pennsylvania Railroad Company and the Vanderbilts. Control of the Reading is lodged, for the Pennsylvania, with the Baltimore and Ohio; for the Vanderbilts, with the Lake Shore.

JUSTICE HOLMES has delivered an opinion in the United States Supreme Court that the clause in the constitution of California prohibiting dealings in margins on stocks does not violate the 14th amendment of the federal constitution. Justice Holmes' view that the clause was sound was sustained by all the bench except Justices Brewer and Peckham.

THE General Assembly of Pennsylvania met and organized on the 7th instant. Senator Scott was elected President pro tem. of the Senate and Henry F. Walton Speaker of the House. A joint resolution was adopted providing for final adjournment on Fourth month 16. United States Senator Boies Penrose was nominated to succeed himself by the Republican joint caucus of the Legislature. Thirteen Republicans were absent from the caucus.



CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

1ST MO. 17.—THE SUB-COMMITTEE ON Temperance and Tobacco of the Committee on Philanthropic Labor of Philadelphia Yearly Meeting of Friends will meet in Room No. 1, 15th and Race Streets, Philadelphia, at 11 o'clock a.m.

The Sub-Committees will meet as follows:

Educational and Publication Committee at 10 a. m., in Room No. 1.

Legislation Committee 10 a. m., in Race Street Parlor.

1ST MO. 17.—MANSFIELD, N. J., YOUNG Friends' Association, at the home of Mary L. Bowne.

1ST MO. 17.—GIRARD AVENUE (PHILADELPHIA) Friends' Association, at 8 p. m.

1ST MO. 18.—AT WILMINGTON, DEL., in the Friends' meeting-house, the Annual Philanthropic Conference under the care of Concord Quarterly Meeting, at 2.30 p. m. Subject, "Equal Rights for Women." The meeting will be addressed by Elizabeth Lloyd and others.

1ST MO. 18.—WHITE PLAINS, N. Y., Friends' meeting at 11 a. m., at the home of Sarah A. Knowlton, 52 South Lexington Avenue. Visiting Friends will be welcome.

1ST MO. 18.—FRANKFORD MEETING, visited by Philadelphia Quarterly Meeting's Committee, at 10.30 a. m.

1ST MO. 19.—FAIRFAX QUARTERLY MEETING, at Fairfax, Va., at 10 a. m. Meeting of Ministers and Elders the preceding Seventh-day, at 3 p. m.

Friends and others wishing to attend will take the train at Sixth Street Station, Washington, for Paconian Springs, where carriages will be in waiting to take them to homes. Trains leave at 8.50 a. m., 1.00 and 4.35 p. m.

1ST MO. 20.—WESTERN QUARTERLY Meeting, at London Grove, Pa., at 10 a. m. Meeting of Ministers and Elders the preceding day at 11 a. m.

1ST MO. 21.—THE MONTHLY MEETING OF Friends of Philadelphia held at Race Street will be held on Fourth-day next, in the evening, at 7.30 o'clock.

1ST MO. 22.—THE MONTHLY MEETING OF Friends held at Green Street, Philadel-

phia, will take place on Fifth-day next, in the afternoon, at 3 o'clock.

1ST MO. 22.—CALN QUARTERLY MEETING, at Christiana, Pa., at 11 a. m. Ministers and Elders same day at 10 a. m.

1ST MO. 23.—A MEETING OF "THE Friends' Equal Rights Association" will be held in the Lecture Room at the Central School, at 15th and Race Sts., on Sixth-day, at 8 o'clock, to be addressed by Hon. William N. Ashman, followed by discussion. Cordial invitation to all.

1ST MO. 24.—AN EDUCATIONAL CONFERENCE, to which an invitation is extended by the Association of Friends' Schools and the Committee on Education, will be held in the Lecture Room of Friends' Central School. Program: at 2 p. m., lecture by State Superintendent Nathan C. Schaeffer, subject, "The Core of the School Curriculum"; at 3 p. m., Round Table. Leader, Dr. Samuel C. Schmucker, subject, "Method of Nature-Work."

1ST MO. 24.—WESTBURY QUARTERLY Meeting, in New York, at 10.30 a. m. Ministers and Elders day before at 3 p. m.

1ST MO. 25.—GREEN STREET MEETING, Philadelphia, 10.30 a. m., visited by Philadelphia Quarterly Meeting's Committee.

1ST MO. 25.—PENN'S GROVE YOUNG Friends' Association, at the home of Samuel Broomell.

1ST MO. 25.—HOPEWELL, VA., YOUNG Friends' Association.

1ST MO. 25.—AN APPOINTED MEETING

will be held at the Quarterly Meeting Home, 5800 Greene St., Germantown, on First-day, at 3 o'clock p. m. Take Germantown cars on either Eighth or Thirteenth Streets for Chelton Avenue, which is 5700.

1ST Mo. 27. — CONCORD QUARTERLY Meeting, at West Chester, Pa., at 10 a. m. Ministers and Elders, day before, at 2 p. m.

1ST Mo. 27.—A MEETING UNDER THE care of the Membership Committee of Philadelphia Monthly Meeting to explain Friendly views and principles will be held at the meeting-house, 35th Street and Lancaster Avenue, on Third-day evening, at 8 o'clock.

Joel Barton, of Woodstown, N. J., will address the meeting; subject to be announced later. This will, we hope, be a help to those whose ideas of the principles of Friends have never been clear. We would especially invite those not members, whose feelings are friendly to our Society.

Friends' Library at 15th and Cherry Streets, Philadelphia, will hereafter be open from 11 a. m. to 9 p. m., each weekday, except Thanksgiving, Christmas, and New Year's Days, week of Philadelphia Yearly Meeting, and Seventh and Eighth months.

This is a great increase in hours and is upon a more uniform schedule. Friends and other persons are invited to make use of the Library as a Reading Room and for the borrowing of books.

An accurate topographical map of the Grand Canon of the Colorado is being made for the government. It shows a width of the canon of from eight to ten miles, and an average depth of one mile.

GOLDEN GATE TOUR.

UNDER THE PERSONALLY-CONDUCTED SYSTEM OF THE PENNSYLVANIA RAILROAD.

The first Pennsylvania Railroad Personally-conducted Tour to California for the present season will leave New York and Philadelphia on the Golden Gate Special, January 29, going via Chicago, Kansas City, and El Paso to Los Angeles and San Diego. An entire month may be spent on the Pacific Coast. The Golden Gate Special will leave San Francisco, returning Tuesday, March 3, stopping at Salt Lake City, Glenwood Springs, Colorado Springs, and Denver. Rate, \$300 from all points on the Pennsylvania Railroad east of Pittsburg, covering all expenses of railroad transportation, side trips in California, and berth and meals going and returning on the special train. No hotel expenses in California are included. Tickets are good for return within nine months, but when not used returning on the Golden Gate Special they cover transportation only. For detailed itinerary apply to Ticket Agents, or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia, Pa.

WASHINGTON.

THREE-DAY PERSONALLY-CONDUCTED TOUR VIA PENNSYLVANIA RAILROAD.

The next Pennsylvania Railroad Personally-conducted Tour to Washington leaves Thursday, January 29. Rate, covering railroad transportation for the round trip, hotel accommodations, and transfer of passenger and baggage, station to hotel in Washington, \$14.50 from New York, \$13.00 from Trenton, and \$11.50 from Philadelphia. These rates cover accommodations for two days at the Arlington, Normandie, Riggs, Ebbitt, Shoreham,

Cochran, Gordon, Barton, or Hamilton Hotels. For accommodations at Regent, Metropolitan, National, or Colonial Hotels, \$2.50 less. Special side trip to Mt. Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Extra Values in Men's Shirts.

Men's Shirts and Night Shirts are important features of the January Sale. We mention four numbers that will illustrate as well as a hundred the sort of values we are offering these days—values that would be difficult if not impossible to match outside of this department:

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MEN'S NIGHT SHIRTS—made of good muslin and trimmed with silk; full size and roomy; with or without collar—special at 42¢ each.

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The Journal 1873.

PHILADELPHIA, FIRST MONTH 24, 1903.

Volume LX.
Number 4.

GOOD WORDS FOR 1903.

IV.

As the individual responsibility deepens, the social responsibility increases. We cannot cut ourselves adrift from our fellows, or be good apart from them.

T. E. HARVEY.

From an article in the *British Friend*.

BE STILL.

O HEART of mine, be calm and still,
And ever trustful be ;
Learn thou that God's almighty will
Is right and best for thee ;
Though from the shore
There stretch before
The raging billows of the sea.

And dost thou deem that He whose hand
Did first the sea outpour,
Who bade it sweep the shining strand
With thunder in its roar,
Hath not the power
To make it cover
And tremble to the very core ?

He brought thee in his wisdom here
Upon its verge to stand,
With rumbling chariots in the rear,
And hills on every hand,
Thy faith to test ;
Then be at rest,
For this is God's benign command.

Behold ! The winds are beating back
The sullen, angry sea ;
The billows fly and leave a track
That leads to liberty !
So, heart be still,
A higher will
Shall ever choose the best for thee.

—Selected.

THE QUAKERS AS MAKERS OF AMERICA.¹

BY DR. DAVID GREGG.

(Concluded from last week.)

GEORGE FOX had a profound sense of the length and breadth of the love which God had for mankind, and this made him the philanthropist he was. "All men are members of the family of the All Father and are brothers." In his journal he says: "I saw the infinite love of God." God's love to man inspired his love to man. To him brotherhood meant the opportunity of doing good to all men; hence he inaugurated help for the helpless, and led in prison reforms and charities, and in the organization of societies for the emancipation of all human brothers in slavery; hence he inaugurated movements looking

the abolition of the horrid and ungodly practice of brother man shooting down brother man; hence he protested against imprisonment for debt and against the infliction of capital punishment for minor crimes. From the brotherhood of man he evolved, under the teaching of the spirit, the doctrine of human equality. He made woman the equal of man, and to establish her equality gave her her full half of the meeting house. He argued, if men are equal, why should some be greeted with idolatrous titles, and receive obeisance from others, and be addressed in flattering pronouns? With him every brother man stood for just one, and that one was no better than his neighbor; hence he refused to doff his hat to any man, or address any man as "your reverence," "your holiness," "your grace," "your honor;" hence he called men by their Christian name, treating all alike. William Penn, following his example, addressed even King Charles II. as "Friend Charles." There was democracy in that. Hence he introduced the use of the pronouns "thee" and "thou" into conversation as a protest against caste. William Penn has built up a grammatical argument for the use of these pronouns. "Thee" and "thou" are singular pronouns; "you" is the plural pronoun. Why should any single man be addressed as though he were plural—as though he were a regiment in one? A plural pronoun used in the place of a singular pronoun is a species of flattery for the purpose of magnifying a man or a woman.

Recognizing that man is the brother of man, George Fox labored to promote honesty and truthfulness between man and man. This led him to secure a fixity of price for goods in all the trades, a custom which is now established. This led to simplicity of speech in conversation. He argued for the abolition of the oath, for the reason that he would have every word uttered by man as true as an oath. That honesty and truthfulness might be made easy, he argued for all-around simplicity of life, and protested against extravagance and waste and vanity and idle luxury and the senseless change of fashion. Such was George Fox and such were the doctrines and practices which he contributed to civilization. George Fox was a magnificent freeman, and he introduced into the world of thought and life that genius of liberty which was calculated to make every other man a freeman like himself! How did these legacies which George Fox contributed to America reach America? He brought them himself. The man himself trod the very ground we to-day tread. He traveled through the American colonies for the express purpose of asserting himself and his gospel of liberty. After he had worked out his mission here he went back to England to find a grave,

¹ This sermon is reprinted by request. It was preached on "Father's Day," in a Brooklyn Presbyterian Church in 1897, and reported in the *Brooklyn Eagle* of Twelfth month 21, 1896.

and there he died, saying, "I am clear, I am clear." And was he not clear? What man ever left the world having done his duty more fearlessly or having declared more completely all the counsel of God as he understood it, or having given the world grander ideals for the coming civilization?

But the principles of George Fox came to America not only in the person of George Fox himself; they came also in the persons of his many followers, who settled in all the colonies, but notably in Massachusetts and Rhode Island and Pennsylvania. In most of the colonies they had patiently to work their way into recognition. This was especially so in Massachusetts. The first thing which met the Quakers there was persecution, and that from the holy Puritans. This is one of the stains which rest on the memory of the Puritans. It is vain to try to excuse it, for it cannot be excused; it can only be admitted and apologized for. In former years I offered my service to the Puritans and made a special plea in their defense, but I now beg leave to withdraw from the case. I once uttered and published the following words: "But what have we to say concerning the Puritans' treatment of Quakers? We have this to say: That even in the harsh measures, as they dealt with these, they were the progressives of their age, and were the most merciful people of that century. The Quakers of that day were not the ideal people who walk the pages of our novels to-day, and with whom we instinctively fall in love. They were not Friend Olivia and Hannah Mettelane and Roger Pryor, the Quaker characters and heroes of Mrs. Amelia Barr's charming book. No; they were loud-voiced people, disturbers of the peace, denunciatory in their language, rudely behaved. Two of the women, Lydia Wardwell and Deborah Wilson, walked the streets of Boston unclad and tried to pass off that conduct as witnessing for God. The Puritans knew better than that, and put them behind the bars of the prison, out of sight. Thomas Newhouse rushed into the old South Church with two glass bottles in his hand, which he wildly dashed together and in pieces before the affrighted congregation, crying: 'Thus will the Lord break you all in pieces.' When the governor of the colony walked the street the Quakers used to turn and hoot at him to show their contempt for government. The Puritans would not have persecuted Quakers of the type of to-day; they would not have persecuted our poet, John G. Whittier. The Quakers have improved beyond the need of persecution. Mary Dyer was hung upon Boston Common in front of my old church, but Mrs. Dyer was hung because she wanted to be. She wanted to hang; it was her way of giving her testimony, and she refused to take no for an answer. They sent her out of the city scot free, but she came back and acted worse than ever in order to compel the Puritans to hang her. Her hanging was a piece of pure gallantry upon the part of the Puritan gentlemen. There were four thousand Quakers imprisoned in England at one time, but only a handful were imprisoned in New England."

The Puritans, who desecrated temples and destroyed the finest works of art, are not the people to condemn others for rudeness, are not the people to bore the tongues of Quakers with red-hot irons, and cut off their ears, and brand their flesh, and strip them naked and publicly scourge them for the crime of rudeness. In some cases the cruelties inflicted had unbalanced them mentally. The Quakers used no force; theirs was the strength of the martyr nature. On behalf of the Quakers I instance the letters which they wrote in their prisons, and the words which they spoke on the gallows, and the prayers which they offered for forgiveness of their murderers. I put these in the deadly parallel column with the Puritans' cruel laws and branding irons and knotted whips and public gallows, and then leave the decision of the case to posterity. There is this to be said for the Puritans: a popular reaction set in against persecution, and by this means Puritanism rectified itself. The reaction came from such outspoken men as the Puritan sea captain whose story John G. Whittier forcefully relates in a poem pertaining to the dark colonial days.

The Quaker power in America reached its height in the coming of William Penn and in the establishment and life of the colony of Pennsylvania. William Penn was second only to George Fox as a Quaker influence. The territory of Pennsylvania was given to William Penn by Charles II. in lieu of money owed his father by the Crown. The land was his to do with as he wished, and he devoted it to working into life a Quaker commonwealth. There was no man better fitted to establish such a commonwealth than William Penn. He had paid a large price for the privilege of being a Quaker, and this made him a man to be trusted. He sacrificed the friendship of his home; his father said of him, "William has become a Quaker or some such melancholy thing." He had ability; he was educated at Oxford. He was democratic in spirit; his definition of a free government shows this. "Any government," he said, "is free where the people are a party to the laws enacted." He was a kindred spirit to John Bright, the Quaker statesman of Great Britain, who for a whole generation was a leading spirit in the great movements of his country, and who was always on the right side. John Bright got his principles from William Penn. An analysis of his public life will show the Quaker principle of civil life to be this: Political power is rightly exercised only when it is possessed by the consent of the governed and is used for the welfare of the community according to the permissions of the moral law. This principle guided William Penn when he organized his colony. He gave it a constitution and laws full of the genius of humanity and full of equal justice. He allowed all reforms to be pushed within its territory. There was not one good Quaker thing which did not flourish in it. Here the Indians were treated as brothers and here they acted brotherly in return. The colony was a temperance colony; it was an anti-war colony; it was a colony noted for its religious toleration. For over one hundred years

the Quakers controlled it. Its homes were full of sweetness and strength. The colony was one of the greatest powers in the American Revolution, and furnished such leaders as Logan and Mifflin and Dickinson, all of them Quakers. Benjamin West, the great painter, was born here in a Quaker home; he was one of the founders of the Royal Academy of Great Britain. The liberty of thought granted by this colony bore its products and brought the colony honor. It enabled it to grow into what it is to-day, the second State in the Union. The colony gave the country the city of Philadelphia, the one city of the republic which rivals Boston in old colonial landmarks, just as in olden time it rivaled Boston in that leadership which inaugurated the American Revolution. It gave the country Independence Hall; it was the home of the Continental Congress. Here was framed and debated and publicly signed the Declaration of Independence itself, which made the American Revolution an historic fact. All this took place not on Puritan soil, but on Quaker soil, and all this took place where it did because there was more freedom of thought in Philadelphia than there was in Boston.

The part which the Quakers have taken in building the American republic makes clear this twofold way in which patriots can effectively serve their country:

1. By uttering an emphatic protest against all destructive evils.

History can ask no grander illustration of the power of protest than Quaker life on American soil. Why is it that there is no African slavery to-day within our borders? It is because the Quakers as early as 1688 issued their protest against African slavery, and kept it issued until the nation was educated up to the emancipation proclamation. But mark this: They invested their all in their protest. They meant it, and they made the American people feel that they meant it. Their protest was strong with the moral strength of a splendid personality and a consistent life; its power was moral.

2. By keeping before one's country uplifting and inspiring ideas.

We call guns, swords, powder, forts, iron-clads and armies national powers; the Quakers have taught us that there are powers beyond these. The powers beyond these are right thoughts, high ideals, holy visions, righteous principles, burning aspirations. These make a strong manhood and a pure womanhood, and such manhood and womanhood make a strong and pure State. The men and women who have these thoughts, ideals, visions, principles, aspirations, go straight to God for them; they are exponents of God. The ideal civilization exists only in the plan of God.

This is the message of the Quaker fathers to the patriotic sons of America. If you would render your country the highest service and lead it forward to the millennial age, be an intellect to your country, think for it; be a conscience to your country, make moral decisions for it; and think and decide within

the lines of God's holy law. If you would render your country the higher service, be the Lord's prophet to your country; dream dreams for it and see visions for it. It was Socrates and Plato and Aristotle, men of thought and of vision, who were the promoters and conservators of the national strength of Greece; and it was Samuel and Elijah and Isaiah, the prophets of the Lord, who were the chariots of Israel and the horsemen thereof. Be to the American republic what these men were to the kingdoms of which they were citizens. Hold up ideals before the people as they did, and then, like them, you will attain a civilization embodying your ideals.

SOCIAL ASPECTS OF THE QUAKER FAITH.¹

The greater part of this article was written by Howard M. Jenkins and was found among his papers. Whether he left it unfinished or whether the concluding page was lost we do not know. At the opening of the year 1903 Edward Grubb became the sole editor of the *British Friend*.—EDITORS.

THIS volume is in ten chapters, these being essays heretofore printed separately, and now collected. They may appear, the author suggests in his preface, somewhat disconnected, but they have a unity of thought and purpose which the reader will not fail to observe. The subjects are shown by the titles of the chapters, and these serve also to make plain the character of the book. The titles are: "Christ's Ideal of a Church," "The Laborers in the Vineyard," "The Superior Person," "The Need of Convictions," "The Study of Social Problems," "The Society of Friends and Some Problems," "The Simplification of Life," "Christ's Teaching on Wealth," "The Division of the Inheritance," and "Social Evolution."

The line of thought running through them, as Edward Grubb says in his Preface, "starts from the central Quaker principle of the dignity of man in virtue of the 'seed of God' or Light of the Spirit, committed to all men through their common Fatherhood, and revealed to men in the Incarnation of Jesus Christ." "When that principle," he adds, "is grasped in its breadth and fulness, all narrowness, whether Judaistic or Calvinistic, falls away." And, further: "To 'follow the Light' is to be, as Fox taught, 'of a universal spirit'; we cannot rest content while those whom we profess to regard as brothers are oppressed, or degraded, or armed for mutual destruction. But the applications of universal brotherhood are wider and closer than some of us are aware; and it is my aim in these fragmentary thoughts to help in discovering its bearings on some features of our social and industrial life."

Edward Grubb, it may be mentioned at this point, is a well-known English Friend, a minister, a teacher by profession, formerly residing at Scarborough, but in recent years at Southport. He has been for some time associated with William Edward Turner in editorial labors upon the *British Friend*. His interest has been largely drawn to economic and social problems, and in the volume under notice, as will be seen

¹ Social Aspects of the Quaker Faith. By Edward Grubb, M. A. Pp. 252. London: Headley Brothers.

by the list of chapter titles above, he is addressing himself to many of the features of the social and industrial life in England and elsewhere at the present time. It is quite impossible to summarise all of these, or any considerable part of them, but we may look at a few points.

In the ideal of a church which the teachings of Jesus presented, Edward Grubb perceives that the word in the Greek (whence we get it) means an assembly, a gathering, a meeting of those inwardly and spiritually convinced. It was the perception by Peter of the divine life in Jesus which made him the beginning of the company whom Jesus desired. It was Peter's personal relation to the Christ spirit which made him a promise and potency of the future Church. Out of such men, "living stones," as Peter himself called them later, it was to be built.

There is nothing in this to justify the idea that Peter, as a "first bishop of Rome," was to found a vast organization, a system, a fabric, in which all mankind must find salvation, if they find it at all. There was no priesthood among the early Christians, "no hint or suggestion of any privileged order"; on the contrary, the society was "a pure democracy."

Nor was it necessary, in order for admission into this democratic association of disciples of Christ that there should be some rite or ceremony such as water baptism. It may be confidently hoped, Edward Grubb says, that as the conclusions reached by Friends on other points of interpretation have been justified by the ablest of modern commentators, so also they will in time be adopted in regard to baptism and the Supper. "We may thankfully note that already the chief critics reject *in toto* the sacramental idea—the notion, that is, of a special spiritual potency attaching to the outward rites." And he quotes the work of Beyschlag, the luminous modern German writer, "New Testament Theology," that there is "no trace" in the scriptures of the idea "that Jesus attached a special promise to the outer ordinance of either baptism or the Supper, or ascribed to it a power working of itself." So, too, Dr. Horton, a high authority in the Anglican Church, speaks to the same effect. And both these are among the highest modern authorities.

In his chapter on the "Study of Social Problems," Edward Grubb suggests the lines upon which the thoughtful student may do well to proceed. He proposes to look at "Present-day Facts," and while he can hardly expect people to read Charles Booth's eight volumes on English life and labor, he suggests Arthur Sherwell's "Life in West London," and Mrs. Bosanquet's "Rich and Poor," as full of instruction. The study of economic theory should be taken up, and, rejecting the old works of Ricardo, Adam Smith and John Stuart Mill, he recommends books by Professor Alfred Marshall and Professor Symes. Of Ruskin he says that it is interesting to note "how much of his thoughts on the *human* significance of wealth and value has been assimilated by some of our newer professors." Of works on economic problems he considers Arnold Toynbee's "Industrial Revolution" one of the most indispensa-

ble; and places a high value upon "Socialism, its Nature, Strength and Weakness," by the well-known American student of labor and its relations, Dr. Richard T. Ely.

American readers, whose interest in the conflict between labor and capital has been intensified by the coal strike, will find much food for thought in the chapter on "Social Evolution." In this the author shows how the biologic struggle for the survival of the fittest, as manifested in the various forms of animal life, is modified in human beings by reason and religion, so that the struggle to preserve one's own life is gradually being transformed into "a struggle for the life of others," making "Equality of Opportunity" the watchword of the future. But in endeavoring to make "an ordered and worthy and secure existence" possible to all, he holds it to be necessary that "the freshness and energy and spontaneity which are the fruits of liberty should not be lost." The chapter concludes with the following paragraph:

"The Industrial Revolution, with its mighty increase in production and its awful waste of manhood, shows the high-water mark of mere anarchic liberty. To-day we are on the other tack,—that of introducing order into the chaos, and organizing the social fabric in the interest of the weaker members of God's human family. Rightly to prosecute our task, it is vital that we should not overlook or lose the priceless jewel of liberty. The best guarantee for its preservation is that our inspiration for the work should be derived from the Christian thought of the dignity of the individual, of the worth of manhood, of the indefeasible claims of that Divine personality which was breathed into each soul of man when 'made in the image of God.'"

NEW TESTAMENT SERIES.—No. 5.

VIOLENCE.

GOLDEN TEXT.—Blessed are the merciful; for they shall obtain mercy.—Matthew, v., 7.

Before study of Lesson read John, x., 1-18.

IN THE last lesson, while considering the subject of reforms, we noticed that in a few instances Jesus made use of the language of invective. In addition, we may remark that, according to the fourth gospel, he used a whip of small cords to drive out the money changers from the temple. Moreover, he "poured out their money" and "overthrew their tables." There are two passages which are quoted as a basis for asserting that Jesus approved of war: the first, "I came not to send peace, but a sword" (Matt., x., 34), and "He that hath none let him sell his cloak and buy a sword" (Luke, xxii., 36). Such isolated examples and passages have no value aside from their context; and even in the context, if found to support the use of violence, they are contrary to the spirit of the rest of his teaching. Christian conduct must be made to square not with every passage and every incident in the life of the Master, but with the foundation principles and ideals thereof.

Taking first the matter of violent language. Is it not safe to say that it is used only toward those

whom Jesus did not hope to influence, and therefore for its indirect effect upon others? There is no instance of the use of such language to any soul seeking help. Even the Pharisees as individuals sometimes received him into friendly relations (Luke, xiv., 1; John, iii., 1-21). It was only when they sought him in a spirit of self-righteousness or of cunning sophistry that he was led to denounce them as hypocrites. Let us never forget that these so denounced were never the common "sinners," but the well-to-do and respectable. If we seldom find Jesus using strong language against people, we do find him using strong words against all things. Anger is equivalent to murder, lust is adultery of the heart, blasphemy against the Holy Spirit is an eternal sin, false prophets are ravaging wolves. Even here, however, he deals usually with the affirmative rather than the negative side, pointing out the right way rather than the wrong way, emphasizing the good rather than the evil. In this there is involved a great lesson for all who teach in the name of Jesus. Vituperation, invective, may hardly hope to win the heart. Yet this is no hard and fast rule. We are not to be imitators of Jesus, but to live by his spirit. The time might come, no doubt does come, when the blow of even extreme condemnation is needed to break down the rule of self in the soul. What we may learn is that Jesus did not usually find it a good way. There is much sentimental talk indulged in as to the anti-slavery, temperance and other agitators because of the alleged violence of their language. It is called un-Christian. It is stated that it rouses antagonism and makes conflict inevitable. Doubtless this is sometimes true. Nothing is more imperative in the work of reform than the constant effort to keep sweet. But, on the other hand, it is to be remembered that between right and wrong there is an irrepressible conflict; and the attitude of those who reserve their condemnations for violence on the side of the right is sometimes suspicious. To go into the conflict for righteousness and keep sweet is the highest ideal, but even if one fail somewhat under the burden and heat of the day he does infinitely better than the cavalier who stands by and growls at his methods. Moreover, it is common to blame the agitator for the violence of his antagonists as well as his own. He should not have provoked them to wrath by attacking their vested interests; he should have avoided calling a spade a spade, speaking of it gently as an agricultural implement. The attitude of such critics would hardly have escaped the vigorous denunciation which the Master reserved for special occasions. It is all a matter of effectiveness. Those ways are best which on the whole and in the long run most advance the interests of "the kingdom," and many experiences show that there resides in gentleness, in "sweet reasonableness," a power little used in comparison with its possibilities. By its aid slavery was abolished among Friends nearly a century ago; by it the teachings of Jesus made their way throughout the empire in its early days. Can it not be more extensively used to-day, and by us? Alas, that so frequently our gentleness with evil and

evil doers is simply neglect of them. Our "optimistic phrases" are mere ignorance or laziness. Far better were it to blaze out in wrath against evil than to endure it without protest.

It ought not to be necessary to insist that the war method and the war spirit are wholly opposed to Christian teaching. But men turn and twist the gospels, strain the language of Jesus, and read false meanings into his phrases in order to excuse the licensing of their evil passions. Let us be plain in this matter. If men can prepare in advance weapons of destruction and death, can drill men into best methods of killing, and then kill and maim mercilessly in a pure spirit of love to mankind, with no deterioration of spirit, and no hardening of heart; if such process leads to real advance in brotherly kindness and unselfishness among men, then war may be justified on Christian principles—not otherwise. Probably there are those who will undertake to show that it can be so justified. Such seem to the writer of this to show a perversity and unreason which makes all discussion unprofitable, and, indeed, impossible, since they seem to fly in the face of experience, to deny all historic precedent. If war is so productive of good then the ranks of our volunteer armies should be filled not with adventurers, but with the purest and highest type of Christians. The regiments should be recruited from Christian churches—the ne'er-do-wells, the novelty-loving and thoughtless boys who fill our armies ought not to be trusted with such delicate and dangerous missions. We know in our honest moments that these things are not true that are said in praise of war. We know that it rouses and stimulates every evil passion, that it breaks down the habits of self-control won by long years of effort, that it reverses the moral law and substitutes a law of hate. We know that the quality of mercy disappears, and that men under the influence of the war spirit will slay, will torture, will destroy without a thought of the suffering involved. It is true that the spirit inculcated in peaceful days comes back at times in the midst of war, and a kind act is set like a diamond in the muck heap of war. But this is the peace spirit, not the war spirit. War deteriorates the character of the individuals concerned, whether actively or not; it lowers national ideals, and it spreads abroad among victors and vanquished a false ideal as to the test of right and wrong.

LEST WE FORGET.—The great wave of national prosperity that is swallowing everything else has a dangerous side. It seems now that no nation at present is able to withstand American influence in the markets of the world. God has given us the vantage ground now which we never had before. Like all other nations with power, we are liable to overstep due limits. Riches have not always been the strength of a nation. Sometimes wealth becomes the occasion of jealous attacks which try the foundations of nations. Envious powers will try to cripple our wealth-getting. In order to do so there may be collisions.—[Christian Instructor.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIRST MONTH 24, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE ARMY CANTEEN.

DURING the past year most of the leading newspapers and some of the magazines have contained articles advocating the restoration of the sale of beer and light wines in the army canteen, based on reports of disorderly conduct at army posts, many of which were proven by careful investigation to be either greatly exaggerated or wholly false. A bill has been introduced into Congress for the purpose of such restoration, and it is therefore important that the people generally should understand the real nature of the situation.

In the last number of the "North American Review" there is an article entitled, "Why the Army Canteen Should be Restored," written by Major L. L. Seaman, late Surgeon United States Volunteers, which has been widely quoted as coming from one who is supposed to speak from adequate knowledge, and to be without prejudice, because he says: "Almost a total abstainer myself, I would gladly have alcohol eliminated as a product from the face of the earth."

There are two statements in his article which greatly impair the value of his testimony, because they show either inexcusable ignorance or intentional misrepresentation of the facts. He says: "Had the canteen been called the Soldiers' Club, or Post Exchange, from the beginning, it never would have been abolished by act of Congress." He surely knows, or ought to know, that the law did not abolish the post exchange, but simply forbade the selling of beer therein. According to reliable reports there were many post exchanges that served no other purpose than to furnish beer and soldiers' supplies, and had no reading or recreation rooms connected with them; when the sale of beer was forbidden many of these were discontinued. On the other hand, post exchanges that were maintained for the comfort of the soldiers kept on with their good work, and Congress at its last session appropriated \$500,000 to add to their usefulness.

Colonel Burton, writing from Cuba, said: "The post exchange has been a great comfort to the

troops, notwithstanding the adverse criticism of the change wrought by recent legislation in dispensing with the sale of beer." Major Reynolds reports from Dakota that the prohibition of beer has not called for extra disciplinary measures, and adds, "As for the post exchanges, they are fulfilling their purpose, and making money."

Major Seaman himself quotes as follows, from a letter describing the first canteen: "The beginning was made in the humble way of a well-lighted room, a cup of coffee and a ham sandwich, plenty of newspapers and magazines, writing paper, envelopes, pens and ink, with credit for postage stamps." Afterward another room was added for games of various kinds, and this post exchange was a success before the sale of beer was introduced.

The other notably incorrect statement in the article is that "the liquor sellers and the Woman's Christian Temperance Union are the strongest advocates of the law as it now stands." The temperance people who worked for the passage of the law prohibiting the sale of beer know that the brewers and distillers opposed their efforts in every possible way. If space permitted, quotation after quotation could be given from liquor organs showing their attitude, but a single one will suffice. The *Washington Sentinel*, edited by Louis Schade, in reporting the tenth annual convention of the National Retail Liquor Dealers' Association, held in Washington two months ago, has these head lines, "Reduce the Whiskey Tax; Restore the Army Canteen."

Since statistics can be manipulated to prove almost anything, not much reliance can be placed upon those quoted in an article that contains two such glaring errors. The real reason why so many army officers are clamoring for the restoration of beer is because they are themselves beer drinkers. Major Seaman states that "a very small percentage of the army are total abstainers," and says of a regiment stationed in the Philippines, in which there were many arrests for drunkenness, "The company commander's report shows there are but eight total abstainers in the regiment."

There is no doubt that the liquor dealers will add their influence to that of the army officers to secure the repeal of the present law, and if it is to be retained temperance workers everywhere must make their influence felt. A few weeks before the death of Thomas B. Reed, Margaret Dye Ellis, the National Superintendent of Legislation of the Woman's Christian Temperance Union, asked his advice concerning the repeal of the anti-canteen law, and he replied emphatically, "Madam, hold the law."

FOLLOWING the news of the closing of the postoffice at Indianola, Miss., because race prejudice had forced the negro postmistress to resign, and of the opposition to the appointment of Dr. Crum as Collector of Customs at Charleston, comes the announcement that A. D. Wimbs, a negro Republican leader of Birmingham, Alabama, has been offered an appointment as Deputy Collector of Internal Revenue and has declined. The natural inference would be that he had been frightened out of acceptance, but a correspondent of the *New York Evening Post* gives a reason for his declination that we are glad to record.

He is an attorney, a valued assistant in one of the best law offices in his part of the South, and as soon as the firm for whom Wimbs is working heard that he had been selected for a deputy collector, they raised his salary on the spot on condition that he would not leave them. In addition to this his old mistress declared that if he were to cease to look after her affairs as he had been doing for so long, she should not know to whom to turn. His response was prompt and to the point; if she really felt that way he would sacrifice anything rather than give her pain. And up to Washington came his definite renunciation of the honor conferred upon him by the President.

Philadelphia Monthly Meeting's Committee for the Distribution of Literature desires to send back numbers of *Scattered Seeds* to a Friend who is teaching a primary school in Porto Rico; those having such copies to dispose of are asked to send them to the Young Friends' Association Building, Fifteenth and Cherry Streets, Philadelphia. They also have a number of Chautauqua books of previous years which they will send to persons desiring to engage in study at home.

BIRTHS.

MOORE.—On First month 9, 1903, to William and Hannah G. Moore, of White Plains, N. Y., a son, who is named Robert Griffen.

WALTON.—Near Kennett Square, Pa., Eleventh month 2, 1902, to Charles S. and Edna S. Walton, a son, named Charles Eugene.

MARRIAGES.

ENGLE—HAINES.—On Twelfth month 31, 1902, at "Engleside," Hainesport, N. J., under the care of Mt. Holly Monthly Meeting of Friends, Clara Mayda Haines, daughter of Mary S. and the late Edwin B. Haines, and Clifford Lingo Engle, son of Joseph and Hannah Engle, of Hainesport, N. J.

DEATHS.

BARMORE.—At his residence, Wala Wala, Washington, First month 4, 1903, Henry Barmore, son of the late Philip and Hannah Barmore, members of Genoa Monthly Meeting.

BARMORE.—At her home, Moore's Mills, N. Y., Twelfth month 14, 1902, Mary Barmore, wife of James Barmore, aged 66 years; an esteemed and exemplary member of Oswego Meeting.

BLACKFAN.—At New Hope, Bucks county, Pa., First month 9, 1903, William C. Blackfan, in the 71st year of his age; a member of Solebury Monthly Meeting.

He was a lineal descendant of John Blackfan, of Stenning, County Sussex, England, whose son Edward, in 1688, married Rebecca Crispin, of Kinsale, Ireland, second cousin of William Penn.

GAIGE.—At her residence near Quaker Street, N. Y., First month 7, 1903, Lucy B. Gaige, in her 67th year; a member of Duanesburg Monthly Meeting.

She was for some years a valued worker in the First-day

school at Quaker Street, and her influence for good and kind counsel will long remain helpful to many hearts. Her funeral was held on Seventh-day, First month 10, at Friends' Meeting-house, Quaker Street. Testimony was borne by a Friend to the worth of her high moral character and deep religious convictions. M. J. H.

HIBBS.—At her home in Newtown, Bucks county, Pa., of pneumonia, after a very short illness, Hannah Hibbs, widow of the late George Hibbs, in her 70th year.

Although not a member she was an attender of Newtown Friends' Meeting when health permitted.

LUPTON.—At 4524 Penn street, Frankford, Pa., First month 13, 1903, E. Virginia, wife of William G. Lupton. Burial services First month 17, at 2 o'clock.

RIDGWAY.—At his residence near Mickleton, N. J., First month 14, 1903, Samuel P. Ridgway, in the 77th year of his age; an esteemed member of Woodbury Monthly Meeting of Friends.

STRADLING.—At the residence of his son, George, in Northampton township, Bucks county, Pa., First month 13, 1903, Samuel Stradling, aged 86 years; a member of Makefield Monthly Meeting.

Interment at Newtown Friends' graveyard on the 17th.

TAYLOR.—At his residence, Genoa, Nebraska, First month 13, 1903, Jonathan Taylor, formerly of Loudoun county, Virginia, in the 83d year of his age; a member of Genoa Monthly Meeting.

WILSON.—At St. Elmo, Tennessee, First month 12, 1903, Jesse S. Wilson, in the 74th year of his age; a member of Goose Creek, Virginia, Monthly Meeting.

MARY WILLITS, M. D.

The death of Dr. Mary Willits, first assistant physician of the female department of the Norristown Hospital for the Insane, which took place at that institution on Twelfth month 16, 1902, brought to an earthly conclusion a gifted and useful life.

Dr. Willits was born at Maiden Creek, Berks county, Pa., of Quaker parentage. She was graduated from Swarthmore College in the class of 1876, and afterwards became a student at the Woman's Medical College of Pennsylvania. She received her diploma in medicine in 1881, and the same year the degree of A. M. was conferred upon her by her Alma Mater. She entered upon hospital work for a time, then established herself in Philadelphia where she engaged successfully in general practice for a number of years, relinquishing it later to accept a position in the institution where she died.

She was the first woman admitted to the Philadelphia County Medical Society, allowing her name to stand for this election as a testimony to her belief in the justice due her sex and her desire for their advancement. Always fond of study, she found leisure in her busy professional life to keep up and add to her knowledge of literature and the languages.

In disposition she was remarkably cheerful and sunny; in character steadfast, sincere, and loyal to duty; these traits fitted her admirably to care for the afflicted and enabled her to fill a difficult position honorably for eleven years. Her work had become very arduous and doubtless undermined her strength, so that she was unable to resist the encroachments of disease. Her final sickness was short and her death came as a sad surprise to her friends. Called from earth in the meridian of life, in the midst of an active and useful career, she leaves behind her in the hearts of her friends and associates the memory of a strong, genial, kindly woman whose ambitions were noble, and whose attainments are worthy of emulation.

F. L. S.

THE Circuit Court of Sandusky, Ohio, has decided that "even though a wife owns the home, a husband has a right to put his mother-in-law out, using force, if necessary;" and that "he has also the right to exclude any visitors." The decision is probably correct from a legal point of view. The common law declares that "the husband is the head of the family, and he may choose and govern the domicile, select the wife's associates, and separate her from her relatives."

SOCIETY NOTES.

A REPORT in the New York *Times* states that the American Purity Alliance held its annual public meeting First month 10, in the library of the Friends' Seminary, at 226 East Sixteenth Street. The object of the Alliance is the rooting out of the social evil, every form of State regulation being opposed. Reports of the work for the past year were read, and addresses delivered by Anna Garlin Spencer and Henry W. Wilbur; the latter is the editor of the *Philanthropist*, the organ of the Alliance.

Henry W. Wilbur read a report of the interview of the Society's representative with President Roosevelt as to the allegations of traffic in "girl slaves" on board the Atlantic liners. It was said that the women from the steerage were not protected properly by the Government officers at Ellis Island. It was declared that the girls who come second class have been met at the piers by persons intent on luring them to a life of shame. It was suggested to President Roosevelt that women inspectors could do much, and the President asked if such inspectors were not already appointed. When he was answered in the negative he replied, promptly, "Well, they shall be," and he immediately dictated an order to that effect.

The women inspectors will go out with the health officials to the incoming steamships and advise and protect the young women. The President had thanked the representative of the Alliance for giving him a "chance to do something practical."

On the 17th instant Elizabeth Lloyd attended Wilmington, Delaware, First-day School and Meeting, and addressed a conference in the afternoon on "Equal Rights for Women." The First-day School is large and well conducted. The attendance at meeting was about 125. The conference in the afternoon was not quite so large, but a lively discussion followed the address. The monthly meeting has admitted several new members recently. The mid-week meeting has been held in the evening for sometime, with an attendance about six times as large as formerly; nearly half of those who now attend are men, and several of these are young men.

On First month 11, Joel Borton, in company with Helen Lippincott, of Riverton, N. J., visited the First-day school and meeting at Stroudsburg, Pa. Though snow fell most of the day the meeting was well attended. Their First-day school is small, but quite interesting, the few who gather being well qualified. The work, we believe, will grow under the direction of Anna W. Palmer as superintendent, and Mitchell and Roberta Dixon Palmer as teachers. The former has charge of the adult class, and his wife of the primary work. This has long been a friendly locality, and Friends still carry a strong influence in the community and are glad to welcome visitors among them.

THIRTY years ago hardly any political assemblage of the people was graced by the presence of women. Had it needed a law to enable them to be present, what an argument could have been made against it! How easily it could have been shown that the coarseness, the dubious expressions, the general vulgarity of the scene, could have no other effect than to break down that purity of word and thought which women have, and which conservative and radical are alike sedulous to preserve. And yet the actual presence of women at political meetings has not debased them, but has raised the other sex. Coarseness has not become diffused through both sexes, but has fled from both. To put the whole matter in a short phrase: The association of the sexes in the family circle, in society, and in business having improved both, there is neither history, reason nor sense to justify the assertion that association in politics will lower the one or demoralize the other.—[Thomas B. Reed.]

As the experiments made by the Department of Agriculture on young men have not shown that there is any deleterious substance in our canned foods, Secretary Wilson has asked Dr. Wiley to experiment successively upon infants, children, and aged persons.

TRIBUTE TO ANNA SMITH.

Presented and placed upon the minute at a meeting of the teachers and officers of Girard Avenue First-day School, Second-day evening, First month 5, 1903.

THERE are seasons when the human heart seems satisfied with its reachings out to other hearts for comfort, strength and love. There are other times when these fail to meet the cravings of our being, and then it is we look beyond the channel through which the stream flows, upward to the source from which it emanates. The officers and teachers of our First-day School, in their late experience, have learned life's deeper lessons from these conditions.

Love flows from heart to heart as naturally as water, when unobstructed, flows from vessel to vessel, seeking a uniform level. Thus a bond of unity is formed, which, when broken, brings to each heart the bitterest pangs of sorrow. When a heart so filled with love as was that of our late lamented friend, Anna Smith, ceases its life beats, and the purified life ceases to pour forth its volume of strength, we are compelled to look to our Heavenly Father, who is the source of all life, for grace to bear the trial incident to such separation.

Here was a love that went out in its fullest measure to those who were sitting amid the shades of sorrow and mourning. Here was a love that gave of its strength to the heart of the little child, as well as to the life of developed manhood and womanhood. Here was a life that gave of its force to strengthen the bonds of unity among the members of her family, our meeting and our First-day School.

We are but voicing the feeling of every one who was permitted to come within the circle of her influence, in thus recording our estimate of the value of her life among us, and the sorrow that fills our hearts on account of her sudden removal.

Out of the depths of our sorrow goes forth to her sister in her loneliness the truest feeling of sympathy and love, and in one united aspiration our petition goes up to God, with desires for her encouragement and strength, and for the renewal of our trust.

Let us look not backward with regret, but strive to be prepared to meet life's duties as they come to each of us, with the same spirit of earnestness as she met hers.

IS OUR RELIGION FOUNDED ON A LEGEND?

In the INTELLIGENCER of First month 3d, in an article signed R. H. L., Penang Straits Settlement, Ceylon, the writer says: "Every intelligent Hindu knows that the whole theological legend of the birth, life, death and resurrection of Jesus Christ has its prototype in Krishna of India, who lived and taught some of the sublimest truths of the ages a thousand or fifteen hundred years before our era." The most unbelieving skeptic, unless utterly ignorant and unlearned, would not think of denying that the life and death of Jesus Christ were great historical facts; and in regard to his birth and resurrection, the gospel narratives have stood the test to which they have been subjected by the highest scholarship, and ac-

ording to all the rules of historical criticism they are entitled to our fullest acceptance. I could bring proofs of all this, but only wish now to say a few words about Hinduism as compared with Christianity. Perhaps, however, the greatest of all proofs of the truth of the Christian religion is in the changed lives which are its fruit, and which we may constantly see.

James Freeman Clarke, in his valuable work, "Ten Great Religions," says: "An ignorant admiration of the sacred books of the Buddhists and Brahmins has succeeded to the former sweeping condemnation of them." Clarke separates the true from the mass of falsities in the heathen religions, and, with a master hand, shows in what way a truth is taught and in what respects their systems are lacking. Then he shows how Christianity not only embraces all the truths taught in each, but supplies all the many and great deficiencies in every one.

The fancied resemblances between Christ and the founders of Hinduism and Buddhism are only superficial. We learn from a study of Hinduism that Krishna's youth was full of "naughty tricks," and in manhood his conduct was "grossly immoral and disgusting." This is excused by his followers with the plea that as he was "a full manifestation of divinity," what would be wrong in others was but his privilege. This is also verified by the "grossly obscene pictures" discovered by the English soldiers on the walls of the queen's palace at Jhansi, pictures which to the queen represented religion. J. C. Clarke says that while Buddhism has been called "The Protestantism of the East," it might well be called "The Romanism of the East," so exactly do many of its customs correspond with those of Catholicism—using rosaries, beads, incense, candles, praying to images, chanting of prayers, celibacy of both sexes in monastic life, image of a virgin called "queen of heaven," etc.

While Buddha preached a religion of humanity, Buddhism was, as Clarke says, without a God, and what is Nirvana really but nothingness? What, indeed, compared to the Christian's heaven? "Christianity certainly teaches that we unite ourselves with God, not by sinking into and losing our personality in him, but by developing it, so that we may be able to serve and love him." Nirvana is almost, if not quite, synonymous with non-existence. When we consider that an error in the pronunciation of the mystic text meant destruction to the worshipper; when their sages were noted for selfishness and cursing, "and their gods for the most part worse," no wonder their great tenet is, "Existence is misery."

It has been well said, "All Brahminical ceremonies exhibit ritualism and symbolism run mad." Much more might be said, but I must not take the space. I wish to quote once more from J. F. Clarke: "One great fact which makes a broad distinction between other religions and Christianity is that they are ethnic and it is catholic. They are the religions of races and nations, limited by these

lines of demarcation, by the bounds which God has beforehand appointed. Christianity is a catholic religion; it is the religion of the human race. It overflows all boundaries, recognizes no limits, belongs to man as man. And this it does, because of the fullness of its life, which it derives from its head and fountain, Jesus Christ, in whom dwells the fullness both of godhead and of manhead." I will close with the lines of our loved Whittier, which contain a great truth:

"We search the world for truth, we call
The good, the pure, the beautiful,
From graven stone and writer's scroll,
From all old flower fields of the soul,
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mothers read."

Granville, N. Y.

LYDIA J. MOSHER.

For Friends' Intelligencer.

THE LABOR QUESTION.

THE communication published in the issue of the INTELLIGENCER for First month 3d, and signed by John J. Janney, was of especial interest to me because the First-day School lesson on the Labor Question, the utility of which he questions, had seemed to me to be of peculiar interest and value; so much so, in fact, that I had marked it and filed it away for future reference.

It may be, and doubtless is, true that neither the columns of the INTELLIGENCER nor the pages of the First-day School lessons are the best place to discuss the labor question, but it seems equally true that the principles of the Christian religion or Christian ethics bearing upon that and other related questions may properly be presented there. When such social questions press for solution, those professing faith in Christian teaching must attempt to solve them by applying each principle to them. We will not solve such problems by running away from them, and they can only be solved aright in the light of free inquiry and fair discussion. One of William Penn's sayings that ought to be cherished in this day is that "truth never lost anything by free discussion."

That the labor question and other closely allied questions are pressing for solution no thoughtful person can doubt. One present phase of this great problem—the coal strike and its train of evils—brings this home to all of us. While there exists the earnest, oftentimes passionate demand of labor for justice, it will hardly be accepted as a satisfactory answer that the condition of the laborer in the present age exceeds that of any preceding age. The laborer has not been persuaded that that is true, and there seem to be two sides to the question.

In the coming conflict and discussion the duty of Friends would seem to be to call attention to the principles of justice and truth which they profess as offering a safe and peaceable means of settlement. Only through the application of the principle of the New Testament to these difficult problems can they be settled peaceably and with full justice to all par-

ties. Let us trust that the time has not yet passed when this peaceable settlement is possible. Any aid to the accomplishment of such a work is surely in the line of Friendly and Christian services.

ISAAC ROBERTS.

Conshohocken, Pa., First month 10, 1903.

Conferences, Associations, Etc.

PLYMOUTH MEETING, PA.—The regular meeting of Plymouth Friends' Association was held sixth-day evening, First month 9.

The program was opened by Ellic Conrad reciting "The Voice of the Poor House," followed by a recitation by Alice Ambler entitled, "The Miller of the Dec." Ruth Roberts read a paper on "Current Topics," which was followed by a short discussion. Watson K. Phillips read a selection entitled, "Look, Listen, and Learn a Little." A paper, "How may the decrease in our meetings be arrested?" prepared by Carrie Buckman, was read by Arthur Dewees. Jean Williamson then read a selection entitled, "The Man and the Newspaper." Benjamin Tomlinson answered the question, "In what ways may we hope to promote the growth of the Society?" A discussion on the last two papers followed, participated in by Benjamin Smith, Isaac Roberts, Elizabeth D. Corson, and others. The general sentiment seemed to be that our meeting is growing and we have reason to be encouraged.

WILLIAM W. AMBLER, Secretary.

QUAKERTOWN, PA.—On the evening of the 16th the Young Friends' Association met at the home of Evan R. and Kate Penrose. The new president, Frank Ball, called the meeting to order and read the thirteenth chapter of Romans.

E. Irene Meredith read "Mind the Light," from "The Life of Samuel J. Levisk." A recitation entitled, "Our Two Opinions," was given by Anna W. Ball. "The Problem of Happiness," by Alice Freeman Palmer, was read by Ella M. Ball—

"Who is the happiest of men? He who values the merits of others,

And in their pleasure takes joy even as though 't were his own."

An article written by Helen C. Borton, was read by William P. Roberts, from the *Asbury Park Journal*. A biographical sketch of the life of Samuel M. Janney, prepared by Ella H. Kinsey, was read by Annie S. Ball. The report of the General Conference, held in Philadelphia, was read by Phoebe Bewley, from the FRIENDS' INTELLIGENCER. Sentiments were given by nearly all present.

A. S. B., Cor. Sec.

BALTIMORE, MD.—A meeting of the Young Friends' Association was held in the library of Park Avenue Meeting-house, on the evening of First month 9, 1903.

After the regular business meeting, Esther Foulke Sharples, representing the History Committee, read a paper on "What produced Quakerism?" Emma J. Broomell, representing the Literature Committee, read extracts from the *Journal of George Fox*.

The meeting then adjourned, and the remainder of the evening was spent socially.

NAOMI LEE SPICER, Secretary.

EASTON, MD.—The Young Friends' Association met at the home of Joseph H. White, First month 14.

The officers for the ensuing year were duly installed. President, Elizabeth N. Taylor; vice-president, George L. Bartlett; secretary and treasurer, Laura Barber Shinn.

Anna White read "What is Quakerism?" from "The Principles of the Religious Society of Friends," by John J. Cornell. Pauline D. Bartlett prepared and read an interesting paper entitled, "Thoughts for the New Year." Elwood Tylor gave a little recitation about the "Boy Who Keeps on Trying." The debate, "Resolved, That a good person exerts a better influence than a good book," was ably handled by the leaders, Helen C. Shreve, Matilda J. Bartlett, and Elizabeth N. Tylor.

A very lively general discussion followed. Matilda J. Bartlett read a beautiful memorial on the death of Lizzie Willson Müller, in which loving tribute was paid to one friend who has been called from us since our last meeting. She was at one time secretary of the Association, and her loss is keenly felt by all.

"None knew her but to love her,
None named her but to praise."

After a response of New Year sentiments the meeting closed with an impressive silence.

LAURA BARBER SHINN, Secretary.

MOORESTOWN, N. J.—A regular meeting of the Young Friends' Association was held in the meeting-house, Sixth-day evening, First month 9, 1903.

The program for the evening was "George Fox and his Message to Men," by Dr. O. Edward Janney, of Baltimore. The speaker first gave an account of the life of Fox. In the seventeenth century politics were mixed with religion, and liberty of conscience was almost unknown. It is for rescuing this soul liberty that the world owes gratitude to Fox and his followers. Their faith stood so firm through trial after trial that finally persecution died out. The fundamental truths taught by Fox were the inner light, free ministry, and non-resistance.

Friends believe that the Bible is not the only rule of faith and practice, but religious life must conform to the truth within us. Sometimes we may risk trouble through a false sense of duty, but it was under the Quaker spirit of freedom of thought that Lincoln and William Lloyd Garrison and others worked.

The foundations of non-resistance are brotherly love and the teachings of Jesus. Christianity is incompatible with war, for the evils of war—direct and indirect—cannot be calculated. George Fox still has a message to men so long as intemperance and impurity exist.

Much appreciation was expressed for this paper, and in the discussion which followed attention was called to the fact that the Declaration of Independence could be traced to the freedom of thought of Friends, and that they had helped to shape our present nation.

Dr. Janney thought the two greatest needs of our Society to be consecration to service and individual faithfulness. One Friend said we should be willing to make more sacrifice for our religion, but another felt that we want obedience not sacrifice, that more good comes from doing good for love than for sacrifice.

E. L. G., Secretary.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

DR. MAGILL lately gave his metrical translation of Molière's "Le Misanthrope" to all persons who could attend.

The young men of the College were greatly pleased when Prof. Hoadley presented to the Athletic Association a liberal offer from a friend of Swarthmore to assist in making permanent improvements to Whittier Field.

The Joseph Leidy Scientific Society held a very interesting meeting on the 13th. The questions referred to at the last meeting were answered by persons to whom they were given. Prof. Hoadley then spoke of some things which had interested him most at the annual meeting of the American Association for the Advancement of Science. Among these were the pressure of light, and the method of measuring the time of exposure for photographic shutters.

Asa P. Way read a paper on "The Holland Submarine Boats," and William Bedell spoke of the periscopes used upon them. He also gave some suggestions as to how they could be improved.

Prof. Hoadley, of Yale, Dr. W. W. Keen, of Jefferson Medical College, and President Swain spoke before the Contemporary Club in the Art Club of Philadelphia on Third-day evening, the 13th. President Swain spoke in favor of the four year's college course. He thought it better to shorten the elementary course one year than to shorten the time of college work.

President Swain is now in the West. While there he will

attend the inauguration of his successor, President Bryan, of Indiana University. These exercises are of triple importance, for they are to celebrate the dedication of a new building, Founder's Day, and the inauguration of the new president. President Swain is to represent the Alumni at the Founder's Day exercises.

Stakes have been driven on the west campus preparatory to the locating of the Joseph Wharton dormitory.

The Young Friends' Association held its regular meeting on First-day evening. William Diebold and Maurice Hansell gave talks on "The Private Life of William Penn." Leidy McFarland read a paper on "The Historical Importance of William Penn." The discussion, by Asa Way, following this paper, brought out his relations with the Indians. Maud E. Rice then read a paper in which she dealt with "The Religious Principles of Penn.," and Elva Ash gave readings from Penn's "No Cross, No Crown." General remarks brought out interesting points by Dean Bond, Dr. Holmes, and J. Hibberd Taylor.

COURSE OF LECTURES AT SWARTHMORE.

The following course of lectures on the History of Friends has been arranged for at Swarthmore College, on Second-day evenings, beginning First month 19, 1903:

I. First month 19.—Social and Religious Conditions of the Time of George Fox. J. Russell Smith.

II. George Fox and His Message to Men. Dr. O. Edward Janney.

III. Some Early Friends. Edward B. Rawson.

VI. John Woolman, His Life and Times. (Lecturer not yet certain.)

V. Quakerism and Modern Thought. Professor Christie, of Meadville Theological School.

VI. A Quaker Revival. Henry W. Wilbur.

Lectures to be at 7 o'clock p. m., in the College Parlor. A general invitation is extended.

LITERARY NOTES.

"LITERARY VALUES" is a new book of essays by John Burroughs, containing ripe reflection on authors and books, literary style and the charm of poetry. The same faithful and intimate study that the writer has given to the fields and woods is apparent in the present work; the pithy thought, the keen analysis, the affectionate observation, are here in full measure. One is impressed with the sanity and sure taste of John Burroughs in these suggestive essays. So much right appraising of literary values must be the fruit of long years of reading and reflection. The freshness and independence of view may be illustrated by this extract from a passage that satirizes the "laboratory method" of studying literature,—

"To dig into the roots and origin of the great poets is like digging into the roots of an oak or maple the better to increase your appreciation of the beauty of the tree. There stands the tree in all its summer glory. Will you really know it any better after you have laid bare every root and rootlet? There stand Homer, Dante, Chaucer, and Shakespeare. Read them, give yourself to them, and master them if you are man enough.

"The poets are not to be analyzed; they are to be enjoyed; they are not to be studied, but to be loved; they are not for knowledge, but for culture—to enhance our appreciation of life and our mastery over its elements. All the mere facts about a poet's work are as chaff as compared with the appreciation of one line or fine sentence. Why study a great poet at all after the manner of the dissecting room? Why not rather seek to make the acquaintance of his living soul and to feel its power?"

(Houghton, Mifflin & Co.)

"Golden Numbers" is a book of verse for youth, edited by Kate Douglas Wiggin and Nora A. Smith (McClure, Phillips & Co.) Probably no such wealth of the noblest English and American poetry has ever been brought together for young readers, unless it be in the "Heart of Oak" books of Professor Norton. Many an old volume has been turned over in search of these golden numbers, and many of the best among recent poets' works too. One can fancy the editors drawing

upon their memories of years of appreciative companionship with the great singers, and perhaps putting their charming pages together at last in the summer days beneath the orchard-boughs, with the birds and brooks and flowers near at hand.

The sections of the book have cheery and fragrant titles, as "A Chanted Calendar," "The World Beautiful," "Green Things Growing," "On the Wing," "The Inglenook," "Fairy Songs," "A Garden of Girls," etc. Each section has an "interleaf" of sympathetic introduction, and the volume is prefaced by the senior editor in an essay full of the special charm that her readers know of old. Of the true poet she has this to say, "The words he uses, the method and manner in which he uses them, the cadence of his verse, the thoughts he calls to your mind, the way he brings the quick color to your cheek and the tear to your eye, all these savor of magic, nothing else." It is a heartening thing to find a book of pure gold like this stout little red volume with its pages so starred with lyrics and carols and country songs. Once it becomes a friend in early life, its possessor will cherish it always.

J. R. H.

COMMUNICATIONS.

WORDS OF APPRECIATION.

EDITORS FRIENDS' INTELLIGENCER:

As the time for renewal of subscription for the FRIENDS' INTELLIGENCER is again at hand I feel to add my testimony to those who have spoken through its columns of late of their appreciation of its weekly visits; nor has it ever been more welcome during the forty years of its coming to our home than at present; for while it sometimes brings the sad news of great loss sustained by our Society in the removal of one or more of its very competent workers, yet the same issue may contain cheering words from willing and hopeful hearts, that may have been warmed into a keener sense of responsibility, and stimulated to greater zeal by the example and influence of those for whom we mourn.

And while doubtless my rather unusually large acquaintance among Friends adds much to the interest of Society matter found in its columns, yet I venture the assertion that if more of our members read it they, too, would become better acquainted with the workings of the Society and, perchance, be moved to more useful service. ISAAC WILSON.

Bloomfield, Ontario, First month 14, 1903.

THE RELIEF OF THE POOR.

EDITORS FRIENDS' INTELLIGENCER:

"The Female Association of Philadelphia for the Relief of the Sick and Infirm Poor with Clothing," etc., presents to its friends and contributors its seventy-fourth annual report, containing a brief summary of the work accomplished during the past year with the funds so generously contributed by them. To those who have extended financial support to the society, it will be gratifying to know that their contributions brought comfort to many deserving sick and infirm.

It is now the season when sickness and misery will be evident on all sides, and assistance most necessary. This winter, in addition to the usual distress, there will be much additional suffering and want on account of the great scarcity of coal and the difficulty in the poor securing it in small quantities, except at extortionate prices.

The society again appeals to its many friends, not only to renew their annual subscriptions, but to give such additional amounts as they may feel justified in doing, and to interest their friends in the good work.

During the past season we prepared 3,395 garments for distribution, and paid poor women \$662.58 for making a large portion of them.

Subscriptions and donations in money may be sent to any of the members or forwarded direct to the treasurer. Donations in goods, trimmings, shoes, etc., may be addressed to "Female Association," etc., care Benjamin Walton, No. 152 N. Fifteenth Street.

SARAH M. OGDEN, President, Riverton, N. J.

EDITH N. BRUBAKER, Secretary, 105 N. 34th Street.

CORNELIA N. WRIGHT, Treasurer, 3309 Baring Street.

First month, 1903.

PERSONAL AND OTHER NOTES.

UNDER the will of the late Susanna H. Thomas, of West Chester, Pa., native of Willistown township, several bequests, amounting in all to \$4,200, are left to worthy objects in that locality. The various items are as follows:

Newtown Square Preparative Meeting of Friends, \$600; West Chester Relief Association, \$500; Flower Mission of West Chester, \$500; Chester County Children's Aid Society, \$500; Chester County Hospital, \$1,000; Children's Country Week Association of Philadelphia, \$1,000; West Chester Library, \$50; Friends' Sewing School, \$50. Total, \$4,000.

Half of the amount left to the Newtown Square Preparative Meeting of Friends is to be invested and the interest applied to keeping the graveyard in repair, the parents of the testator having been buried there.

Curtis Eves, who for sometime has been physical instructor of the boys of George School, has resigned, and will devote his time to the study of medicine. William H. Satterthwaite, Curtis Eves' former assistant, will take the position vacated.

The *Schofield School Bulletin* reports that the Christmas fair was a success, the receipts being \$127.00, but adds, "not as much as when our friends sent dresses and coats that we could sell for \$3.50 to \$5.00."

The *Laing School Visitor* states that the sum of \$150 is needed to fit up another class-room. One-half of this has already been contributed by the Mary Ann Longstreth Alumni Association of Philadelphia.

Helen G. Borton has recently entered Emerson College, Boston, Mass., to take a special course in reading and elocution, as a preparation for teaching.

Joel Borton went to Waterford, Virginia, on the 17th instant, to attend Fairfax Quarterly Meeting and some of the meetings composing it.

EACH IN HIS OWN NAME.

A FIRE mist and a planet,
A crystal and a cell;
A jellyfish and a saurian,
And caves where 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 tints of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the goldenrod—
Some of us call it Autumn,
And others call it God.

Like the tide on a crescent sea beach
When the moon is new and thin,
Into our hearts high yearnings,
Come welling 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;
The million who, humble and nameless,
The straight hard pathway trod—
Some call it Consecration,
And others call it God.

—Carruth.

For Friends' Intelligencer.

THE PLEASURES WE HAVE IN OUR MIND.

'Tis a beautiful thing to have riches and love,
To comfort and gladden and cheer;
To be free as the silver-tipped cloudlets above,
All the blessings that mortals hold dear;
But happiness comes not because we can buy
All these beautiful treasures we find,
And naught can compare on the face of this earth
With the riches we have in our mind.

The days may be cloudy and life go amiss—
There are times when the whole earth goes wrong;
But if we can think of a lingering kiss,
Or there breathes in our mind some sweet song,
Or anything pleasant that can or may be,
We'll have it, for Fancy is blind,
And no one can rob us nor time e'er destroy,
The pleasures we have in our mind.

If life is prosaic and weary and stern,
Just cover it over with gold.
Give Fancy your colors, and watching her, learn
How she gilds black reality cold.
There is true art in living the best out of earth,
Nor always in grief be resigned;
The dearest of pleasures, and sweetest of love,
Are the ones that each feels in his mind!

SARAH PALMER BYRNES.

METEOROLOGICAL SUMMARY FOR
TWELFTH MONTH, 1902.

Mean barometer,	30.160
Highest barometer during the month, 15th,	30.741
Lowest barometer during the month, 5th,	29.220
Mean temperature,	34.
Highest temperature during the month, 21st, 22d,	58.
Lowest temperature during the month, 9th,	17.
Mean of maximum temperatures,	39.9
Mean of minimum temperatures,	28.
Greatest daily range of temperature, 16th,	5.
Least daily range of temperature, 12th, 20th,	5.
Mean daily range of temperature,	11.9
Mean temperature of the Dew Point,	25.9
Mean relative humidity, per cent.,	76.
Total precipitation, rain, inches,	8.11
Greatest precipitation in any 24 consecutive hours, 2.13 inches of rain, on the 21st and 22d.	

Number of days on which .01 inch or more precipitation, 18.

Number of clear days 13, fair days 6, cloudy days 12.

Prevailing direction of the wind from northwest.

Sleet on the 1st, 15th, 25th, 29th.

Snow on the 1st, 5th, 7th, 14th, and 29th. Total snowfall, in inches, during the month 5.9; 3 inches of which fell on the 5th and 2.5 inches on the 25th. No snow on the ground on the 15th, 1 inch at the end of the month.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 46.5° on 16th.

Minimum of the wet bulb thermometer at 8 a.m., 15.5° on 9th.

Mean of the wet bulb thermometer at 8 a.m., 29.2°.

Maximum of the wet bulb thermometer at 8 p.m., 57° on 21st.

Minimum of the wet bulb thermometer at 8 p.m., 19° on 25th.

Mean of the wet bulb thermometer at 8 p.m., 30.7°.

Mean of wet bulb thermometer for this month, 30°.

NOTE.—The means of the daily maximum and minimum temperatures, 39.9° and 28° respectively, give a monthly mean of 34°, which is 3° below the normal, and 1.6° below the corresponding month in 1901.

The total amount of precipitation for the month, 8.11 inches, is 4.75 inches above the normal, and 1.04 inches more than fell during Twelfth month, 1901.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Twelfth month 31.

INTERNATIONAL ARBITRATION IN ITS
PAN-AMERICAN ASPECT.

Abstract of address delivered by Wm. P. Wilson, Director of Philadelphia Commercial Museum, reported by George B. Cock and revised by the author.

As a delegate to the Pan-American Conference in the city of Mexico, I find the mass of our people do not properly understand its purpose. I propose to discuss what it did for the commerce of the United States and the Latin-American countries; and how its work related itself to the future possibilities of peace in the Western Hemisphere.

During Monroe's administration (1817 to 1825) culminated some of the efforts inaugurated about 1810 by Bolivar, "The Liberator of South America," toward the release of a large territory from the Spanish yoke and its breaking up into the various Latin-American republics now existing. For instance, a large strip of territory, since made into the republics of Venezuela, Colombia and Bolivia, formed at that time one single government, with Bolivar as the liberator, fighting against Spain. Caracas, the capital of Venezuela, has in its center to-day Washington Square, where is located a beautiful, heroic statue of Washington. That country's constitution and laws, as those of most of the Latin-American countries, have been fashioned on our plan. Bolivar was first to conceive of an Isthmian Canal; and before the countries named were even free he attempted to raise money in the bourses of the world toward effecting this inter-oceanic communication. About this juncture he called to Panama a great conference of the American States, inviting our government, and all the other American republics so far as they had been established, to send delegates. Fearing European complications we quibbled a little over the matter; but in 1826 Monroe's successor, John Quincy Adams, appointed two delegates, though later they were taken ill and did not attend.

The next holding of a Pan-American Conference was during the Harrison administration, with Blaine as Secretary of State. It convened in Washington, October 2d, 1889, representing seventeen republics and one empire (Brazil); and propounded many questions: (1) The preservation of peace through arbitration; (2) the establishment of a customs union trade; (3) the stimulation of new steamship lines; (4) a uniform system of customs, sanitation and quarantine; (5) a common system of weights and measures (inventions, copyrights and trade-marks to be protected); (6) a common coinage (not yet established, and may not be for the next century); (7) arbitration pure and simple; (8) an international railway system; (9) such other questions as might be propounded.

That conference resulted later in the establishment of a commission of engineers which took into consideration the building of a trans-continent railway from New York to Buenos Ayres, spending five or six years and \$360,000 in surveying the entire route between those terminals. They estimated that about 10,741 miles of railway would have to be built for through trains; also that that railway would cost

\$75,000,000—a small sum to consider now in these days of great financial operations. Every one of these different republics that later came to build their own railway systems tried to put them on the line of this survey, and help fill up the gaps; and to-day you can get into a car at St. Louis and disembark from it 4,000 miles away in the southern part of Mexico—the car passing through the City of Mexico if you wish. There are also longer or shorter lines in every one of these republics between the city of Mexico and Argentina; and to-day nearly 5,000 miles of that intervening stretch has been laid with track.

A second outcome of this conference was the Bureau of American Republics, designed to include all the Latin-American countries (our own being represented by the Secretary of State), and to collate and disseminate information regarding them all. One magnificent feature of the conference was the getting together of so many republics for common discussion and acquaintance.

The next and probably the greatest conference ever held in the world's history was The Hague Conference, called in 1898 for the disarmament of the nations. Many people thought that the circular letter of the Czar of Russia which constituted the call was a farce perpetrated to further his own purposes. Our government, however, took the matter very seriously, and sent as representatives Ambassador White from Berlin (one of the ablest diplomats the United States ever sent out), with a delegate each from the army and navy, and Seth Low; throughout a most able representation. The opening speech by De Stael, Russia's foreign minister, determined conclusively the purpose of the inaugurating government. Disarmament was in a measure thrown aside, and the proposition to arbitrate for the peace of the world was made the main scheme as presented by this able diplomat; and the great fact remaining since the passage of this conference into history is the permanent court for international arbitration.

The next great world-assemblage was the Pan-American Conference held in the latter part of 1901 and the first of 1902 in the city of Mexico, the Mexican government having prevailed upon all the others to meet in her capital, where fully \$500,000 was spent for the convenience and happiness of the delegates. On arrival in the city of Mexico the delegates were not allowed to go to the pre-arranged quarters by public conveyances, but the wealthy citizens tendered their own equipages, whose progress was accompanied by bands of music. The United States delegation consisted of Messrs. Davis, Ex-Senator from West Virginia, chairman; Pepper, of Washington; Barrett, Ex-Minister to Siam; Buchanan, Ex-Minister to the Argentine Republic (who had once succeeded in arranging the difficulties between that government and Chile with such felicity that he was offered a gift of \$100,000 by the former and another large gift by Chile); and Frazer, of Chicago, all appointed by President McKinley. My appointment was a later one, by President Roosevelt, with special reference to the commercial side of the conference

The opening of this conference was attended by a series of receptions and dinners to promote acquaintanceship among the delegates themselves and with their Mexican hosts. A social function in some form is an essential preliminary to the transaction of any business, no matter what the scale, with the Latin-American peoples. We all called upon President Diaz and the Foreign Minister, and in a day or two went to a reception given by Diaz attended by more than a thousand guests, where fireworks were a prominent feature. Mr. and Mrs. Diaz received us all, the latter speaking English as fluently as any American; while the manner and warmth, as a host, of Diaz (whom I regard as one of the best statesmen in the world) were beyond cavil.

The provision for the comfort and necessities of the guests was on a scale of utmost generosity. Connected with our sumptuous conference quarters, where each delegate was provided with a mahogany desk, the tapestries of which were embroidered with the Mexican coat of arms, was a restaurant at which the finest foods were served without a cent of cost to any delegate from the inauguration of the conference to its close. A servant's receipt of a fee was the signal for his discharge. There were nineteen republics represented. It was plain that the chairman of each national delegation should be chairman of some committee, so nineteen committees were organized.

The Mexican government had taken the greatest care to appoint eight of their jurists most eminent in international law; these had been at work more than six months in systematizing and skeletonizing the information relative to the questions which they knew would come up at the conference. For instance, as to the subject of arbitration (the most difficult of all to adjust), they had taken the entire work of The Hague Conference and various other conferences where this question had been discussed; had skeletonized all the information and placed it in print in such a way one could get it at a glance; they had then summarized what they thought ought to be done at this conference in the line of arbitration and published it all in a large brochure; so that when we took up the question, a copy of that pamphlet, printed in both English and Spanish, was given to every member. Some of us spoke only English; some, English and Spanish; but everything that was done in the conference was presented in both languages; while a third, the French language, was official along with the other two.

The United States being the oldest and grandest republic represented there, all planned to elect the chairman of the United States delegation president of the conference. Europe had been busy for more than a year trying to convince every one of these Latin-American republics that the United States had designs upon them in this meeting, and they had grown more or less suspicious. Our delegation had received instructions from Secretary Hay that we were to be modest and retiring, and not only that, but we were to accept no offices whatever, being merely there as an advisory body; that we should take

pains to keep in the background, but to quietly see that everything led in the right direction. The first thing done was to propose ex-Senator Davis, president of the conference, which office he declined in a most happy and effective speech, in terms comporting with the language of our instructions. Then Senator Ragosa, the ablest international lawyer of Mexico (who two years previously had represented his government at the commercial congress held in Philadelphia), was elected president.

(Conclusion to follow.)

ENDOWED ROADS AS MONUMENTS.

From the Springfield Republican.

If this country had been obliged to wait for development by taxation, that is by money unwillingly wrung from its citizens, its record of progress would be far behind what it now is. It is hardly too much to say that the best things in it are monuments to the altruism and public spirit of its people. It is in this way that the interests of education, religion, philanthropy and beauty have been expanded to proportions that reflect great credit on our nationality. Still, the tentative exploitation of a new idea for public benefit generally comes through taxation. It has been so with the "good roads" idea in this State and in other States. That idea has made a gratifying advance. It has been justified by what has been accomplished, but the movement is still in its infancy, so far as general provision for the needs of our citizens is concerned, and it will take a long time for its results to develop into a system of general utility.

A suggestion that closely fits this situation was recently made by Mr. M. F. Dickinson, of this city, in an address before the State Board of Agriculture. "Enormous sums of money," he said, "are given for endowment of schools, colleges, libraries and other like useful purposes. None of these claimants presents a stronger case than the neglected road and roadway. How fine an act it would be for a loyal son to bestow upon his native town a handsome and expensive stone bridge which might well bear his name, and stand as a permanent memorial to his generosity! or he might set aside a large fund for the improvement and beautifying of the street or road on which he was born and over which he traveled to school or to mill during the years of his boyhood. Such a fund ought to be large enough to provide income sufficient to keep the road in order forever."

The legislation of the State is favorable to such endowment. It has practically made the savings banks repositories and trustees of any funds that may be given for such purposes. No part of the principal can be withdrawn, and it is exempt from attachment or levy on execution. Perhaps at this time no wealthy man can more surely enshrine his name in the grateful memory of his fellow-citizens than by giving or leaving to his town a sum that shall provide it with good roads for all time to come.

WILL POWER.

THE will is of prime importance and is deserving of much more attention than we usually give it. We see for the most part what we will see. We hear for the most part what we will hear. We taste for the most part what we will taste. We feel for the most part what we will feel. We imagine for the most part what we will imagine. We remember for the most part what we will remember. We do for the most part what we will do. In short, it is the will that has, or may be made to have, the controlling influence over body, over intellect, over sensibility, and over conduct.

The above statement by Dr. C. S. Coler is well illustrated by the following:

It is told that a telegraph operator at Springfield, Mass., was kept at his post of duty for many hours receiving special news. After losing two nights' sleep he was relieved from duty to get some rest. He went to his room at the hotel, and soon was fast asleep. When the time came for him to return to his instrument he could not be awakened. Loud pounding on the door did not result in arousing him. An operator then, with his knife-handle, tapped "Springfield" on the door, in imitation of the clicking of the instrument. At once the sleeping operator sprang from his bed, and was soon ready to continue his work.

It is said that firemen hear in their sleep the signal calling them to duty, while they sleep right on through any number of signals which do not concern them. In an article on "Heroes Who Fight Fire," Jacob A. Riis tells of a fire department chief who has a gong right over his head at his home, every stroke of which he hears, although he never hears the baby; while his wife hears the baby if it stirs in its crib, but does not hear the gong.—[The Young Idea.]

Idyllic Island Life.

In its own small way Pitcairn Island affords the most remarkable illustration of that genius of colonization which has built up the British Empire of which it is but an atom. Pitcairn is a mere dot in the Pacific, an island only seven miles in circumference. It was occupied and colonized in 1790 by a ruffianly crew, the mutineers of the *Bounty*. Yet absolutely isolated and never under any control of the British Government, Pitcairn is now one of the most idyllic and utopian as well as smallest communities on the face of the earth.

Its inhabitants number about 150. They are fine, tall specimens of humanity, rather dark, but favoring their European rather than Kanaka forbears. They are well educated, and speak excellent English, free from any lingual corruption or slang. Their life is one of unbroken peace and ease, for plantains, maize, bananas, oranges, pumpkins, sugar, and cocoanut trees grow in luxuriance, with no wild animals to wreck the crops. The sea swarms with fish, while goats, pigs, and poultry thrive and multiply. The climate is perfect. And though all the prospect pleases, man is not vile. On the contrary, the Pitcairn people constitute a very perfect society. They are religious, and, adhering strictly to the Fourth Commandment, observe Saturday as the Sabbath. The organ in their church was presented to them by Queen Victoria. There is no poverty, for all labor for the common weal, and there is neither prison nor policeman on the island. They elect one of themselves to fill the post of Governor or Magistrate,

but his office is practically a sinecure. They have no money; alcohol as a beverage is not, being regarded strictly as a medicine, nor is the smoke of tobacco smelt in the land. Once a year the life of this Arcadia is excited by the visit of a British warship, bringing the annual mail. To the captain of the vessel any important matter is referred for settlement, and his judgment is always quietly accepted. Save for this annual visit and the occasional call of a sailing ship the little community pursues its peaceful way in complete isolation from the maddening world.—[Public Ledger.]

Apples in Winter.

I SOMETIMES think that city folk in furnace-heated houses can never know what a really good apple is, no matter how good the grocer and caterer may be. It is in the farm house with a real cellar—not a basement with heater and laundry and ashbins—that one gets apples. You sit in the "wing" beside a crackling fireplace or a wood fire in a stove that is built for service rather than for ornament. The cellar is under the "upright." You go through the buttery, through the cellar door that has a cathole in the lower front corner, and with lamp or lantern in hand you go down the stairs into a subterranean world. The snow is scurrying around the house corners, but here is a dark and snug retreat, a retreat such as no city house can have. There is no smell of ashes and soapsuds, only the cool, soft odor of the moist ground and the boxes and barrels of apples. From box to box you go—Northern Spies, Tannan Sweets, Greenings, Roxbury Russets, Seek-no-further, Rambos, Spitzenbergs, Snowapples, Non-such, Swaars, perhaps belated Kings and Fall Pippins—even Baldwins are not good enough for this company—and you take your pick.—[Country Life in America.]

English Shopwomen.

AMERICAN shopwomen have little idea of the lives and lots of the English "shop-assistants," as salespeople are called on the other side. Compared with their treatment in America, the English shopgirl is a veritable slave; and the only mitigating circumstance in her life is the outward semblance of gentility that her occupation permits, as distinguished from menial domestic employment.

Most of the large shops board and lodge their assistants, and they are thus practically bound to their employers. The hours of work are long and exhausting, and they are not allowed to sit down, except for the brief allowance for lunch at noon, from the time they begin their work at early morning until the shop is closed at night, and the subsequent work of clearing up is finished. Then and then only are they allowed to rest, and most of them are too tired to do anything but creep off to bed in their ill-lighted and ill-ventilated lodgings.

The board which they are provided with is meagre and ill-cooked. For breakfast they are given bread and jam and tea. Nothing else. Dinner consists of beef or mutton, the cheapest cuts, and potatoes. The only other variation of this fare is a concoction of scraps left from the meat during the week, which is most aptly dubbed "Resurrection Pie!" There is little of light or pleasure in their lives, and few of them are able to retain their health under the strain of it.—[Boston Transcript.]

THE protest of Secretary Hay concerning the treatment of Jews in Roumania has not been without good results. On Twelfth month 27 the Roumanian Senate, at the request of the Minister of Public Instruction, agreed that Jews residing in Roumania might be naturalized, and thus acquire the rights of citizens, which hitherto have been withheld from them.

A BILL has passed both houses of Congress providing for the retirement of Hawaiian silver coins after the expiration of this year. They may be exchanged at their face value for standard silver coins of the United States.

CURRENT EVENTS.

THE scarcity of coal continues to be the topic of greatest interest to the people, and efforts to relieve the situation have not yet materially increased the supply. John Mitchell has appealed to the miners to work more steadily, and an increased output is reported from Wilkesbarre and Scranton collieries. The railroads have endeavored to relieve the congestion of freight cars and to give coal the precedence over anything but perishable freight. The independent operators are getting all they can for the coal, but the Reading and Lehigh companies still sell at the old rates.

THE operators have continued their testimony before the Coal Strike Commission. They assert that the restrictions of the Union tend to repress individual ambition and keep all workers on a level, and that many men lose time on pay all the days immediately following, because of drunkenness. They also think that the Unions should not receive members under 21 years of age. John Mitchell left Philadelphia on the 19th to attend the United Mine Workers' Convention at Indianapolis.

FOLLOWING the passage of the bill to relieve coal of duty for one year, which was promptly signed by the President, Representative Jenkins, of Wisconsin, who is chairman of the judiciary committee, introduced a resolution that the committee be directed to investigate and report to the house as soon as possible concerning the power of Congress "to declare that a necessity has arisen for taking possession of all coal, coal beds, and coal mines in the United States, and all lines of transportation, agencies, instruments, and vehicles of commerce necessary for the transportation of coal."

ON the 15th instant James H. Tillman, Lieutenant-Governor of South Carolina, and nephew of Senator Tillman, met N. G. Gonzales, editor of the *State*, in the public street of Columbia, S. C., the latter being unarmed, and without a word of warning shot him with a pistol, inflicting a fatal wound of which the victim died on the 19th instant. Tillman was at once arrested and placed in jail. The trouble between the two men began with a fist fight between the two Senators from South Carolina last year on the floor of the United States Senate, when Gonzales denounced Senator Tillman in his paper. During the campaign of the nephew for the Governorship Gonzales denounced him in his paper as morally unfit for the office.

THE Wharton School of Finance and Economy of the University of Pennsylvania is to have a home of its own. Its founder, Joseph Wharton, has bought a site for the building on Woodland avenue, facing the University and extending through to Locust street. It is his intention to convey the land to the University, expend \$200,000 on the building, and increase the endowment from \$250,000 to \$500,000. The purpose of the school is to give a sound education to those intending to go into active business.

ABRAM S. HEWITT, ex-Mayor of New York, and for many years Representative in Congress, died on the 18th instant, in his 81st year. He was honored by members of all parties for his political integrity. While directing immense business interests he found time for practical philanthropy. The acts of the Legislature by which Peter Cooper was enabled to make Cooper Union a public institution were drawn by him, and he contributed generously to the treasury and induced others to give large contributions. His personal donations approximated \$1,000,000.

THE Argentine Government has sent a representative to the United States in search of teachers for its normal schools. It wants two competent men as professors of pedagogy and experimental psychology, salary \$400 in gold monthly; and three men for principals of normal schools, salary \$250 in gold monthly, who are both university and normal school graduates. All must have competent knowledge of Spanish. The Argentine Republic takes a profound interest in the United States educational system, and maintains thirty young men as students here.

NEWS NOTES.

GOVERNOR PENNYPACKER, of Pennsylvania, took the oath of office on the 19th instant.

DURING the year 1902 the University of Pennsylvania received gifts and bequests amounting to \$936,851.67.

IN a single day last month forty-seven carloads of beer, containing 1,000,000 bottles, were shipped from Milwaukee breweries to Manila and Hong Kong.

THE Paris correspondent of the London *Times* states that the authorities of Tunis have forbidden pilgrimages to Mecca in 1903, because of the prevalence of cholera in Egypt.

THE laws of Indiana require the saloons to close at 11 p. m. A woman whose husband lost his life through liquor sold a few minutes after that hour received a verdict of \$1,700 damages.

KING EDWARD VII. and President Roosevelt exchanged greetings and congratulations on the 19th by Marconi's wireless telegraph between Cape Cod, Mass. and Cornwall, England.

FOUR school directors of Norristown, Pa., failed to secure a renomination because they voted to accept \$50,000 from Andrew Carnegie, to establish a free library to be maintained by the city.

THE American Wave Motor Company has been incorporated at Dover, Del., with an authorized capital of \$1,000,000, which will erect a plant at Atlantic City for utilizing the force of ocean waves.

GOVERNOR TAFT has decided to remain in the Philippines instead of accepting a seat in the United States Supreme Court, and it is stated that Judge Day, of Canton, Ohio, will be named in his stead for the Supreme Bench.

THE sheriff who was removed by the Governor of Indiana for permitting a mob to take from him and lynch a negro prisoner, has been re-elected and is making a strong effort to nullify the law under which the Governor acted.

FORTY-FIVE Chicago coal operators and dealers were indicted on the 19th by a special Grand Jury for conspiring to restrict the coal supply, and to charge a price for coal greatly in excess of its value.

HENRI GEORGES STEPHANE ADOLPHE OFFER DE BLOWITZ, known to readers of newspapers throughout the world as having been for many years the Paris correspondent of the London *Times*, died of apoplexy, on the 18th inst. He was born in 1832.

NOTWITHSTANDING the surplus in the treasury the Pennsylvania Legislature at its last session cut off the appropriation for fighting contagious diseases. The smallpox is already epidemic in some towns and the State Board of Health has not a dollar at its disposal.

PENDING the arrangements for arbitration between the European Powers and Venezuela, one of the German cruisers shelled a Venezuelan fort and is reported to have been repulsed. It is also reported that President Castro has gained several victories over the revolutionists.

IN passing the Militia bill reported from the House the Senate made two important amendments. They struck out the clause which provided for a reserve force of 100,000 men who have been honorably discharged from the army, the volunteers, or the organized militia, and inserted a clause exempting from service in the militia those who have religious scruples against war.

A CONFERENCE held in Washington on the 19th to consider the danger of the spread of the bubonic plague in the United States passed a resolution censuring the recent Governor of California and the city government of San Francisco for opposing the operations of the United States Public Health Service. It is stated that 93 cases of the plague have occurred in San Francisco, 87 of these being in Chinatown.

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**CALENDAR OF EVENTS OF
INTEREST TO FRIENDS.**

1ST MO. 24.—DR. JOSEPH SWAIN, OF Swarthmore College, will deliver an address at Friends' Meeting-House, Fifteenth street and Rutherford place, New York, at 2.30 p. m. Subject, "A View of Nature and the Bible." All are cordially invited.

1ST MO. 24.—AN EDUCATIONAL CONFERENCE, to which an invitation is extended by the Association of Friends' Schools and the Committee on Education, will be held in the Lecture Room of Friends' Central School. Program: at 2 p. m., lecture by State Superintendent Nathan C. Schaeffer, subject, "The Core of the School Curriculum"; at 3 p. m., Round Table. Leader, Dr. Samuel C. Schumcker, subject, "Method of Nature-Work."

1ST MO. 24.—WESTBURY QUARTERLY Meeting, in New York, at 10.30 a. m. Ministers and Elders day before at 3 p. m.

1ST MO. 25.—GREEN STREET MEETING, Philadelphia, 10.30 a. m., visited by Philadelphia Quarterly Meeting's Committee.

1ST MO. 25.—AN APPOINTED MEETING will be held at the Quarterly Meeting Home, 5800 Greene St., Germantown, at 3 p. m. Take Germantown cars on either Eighth or Thirteenth Streets for Chelton Avenue, which is 5700.

1ST MO. 25.—PENN'S GROVE YOUNG Friends' Association, at the home of Samuel Broomell.

1ST MO. 25.—HOPEWELL, VA., YOUNG Friends' Association.

1ST MO. 27.—CONCORD QUARTERLY Meeting, at West Chester, Pa., at 10 a. m. Ministers and Elders, day before, at 2 p. m.

1ST MO. 27.—A MEETING UNDER the care of the Membership Committee of Philadelphia Monthly Meeting to explain Friendly visits and principles will be held at the meeting-house, 35th Street and Lancaster Avenue, at 8 p. m.

Joel Borton, of Woodstown, N. J., will address the meeting. Those not members, who are friendly to the Society, are especially invited.

1ST MO. 28.—PURCHASE QUARTERLY Meeting, at Purchase, N. Y., at 11 a. m. At the close of the business session luncheon will be served, followed by a meeting of Friends' Association, the subject being "The Greatest Need of Our Society." Meeting of Ministers and Elders the day before, at 2.30 p. m. Conveyances will meet trains both days leaving Grand Central Station, New York, at 9.08 a. m., and Brewster at 8.34 a. m.

1ST MO. 28.—NEWTOWN, PA., JUNIOR Young Friends' Association.

1ST MO. 31.—SCIPIO QUARTERLY MEETING at North Street, N. Y. Meeting of Ministers and Elders the day before, at 2 p. m.

2D MO. 1.—WRIGHTSTOWN, PA., YOUNG Friends' Association.

2D MO. 1.—AT CONCORD, DELAWARE county, Pa., a Circular Meeting, under the care of a committee of Concord Quarterly Meeting, at 3 p. m.

2D MO. 3.—PHILADELPHIA QUARTERLY Meeting, at Race street, at 10 a. m. Meeting of Ministers and Elders the day before, at 3 p. m.

2D MO. 19.—A SOCIAL, IN THE PARLOR, 1520 Race street, Philadelphia, under the care of Best Interests' Committee.

Friends' Library at 15th and Cherry Streets, Philadelphia, will be open from 11 a. m. to 9 p. m., each weekday, except Thanksgiving, Christmas, and New Year's Days, week of Philadelphia Yearly Meeting, and Seventh and Eighth months.

Friends and other persons are invited to make use of the Library as a Reading Room and for the borrowing of books.

FLORIDA.

TWO WEEKS' TOUR VIA PENNSYLVANIA RAILROAD.

The first Pennsylvania Railroad tour of the season to Jacksonville, allowing two weeks in Florida, will leave New York, Philadelphia, Baltimore, and Washington by special train on February 3.

Excursion tickets, including railway transportation, Pullman accommodations (one berth), and meals *en route* in both directions while traveling on the special train, will be sold at the following rates: New York \$50; Philadelphia, Harrisburg, Baltimore, and Washington, \$48; Pittsburgh, \$53; and at proportionate rates from other points.

For tickets, itineraries, and other information apply to ticket agents, or to Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

A TEACHER asked her class to name *five* different members of the "cat" family. Nobody answered till at last one little girl raised her hand. "Well," said the teacher, encouragingly. "Father Cat, Mother Cat, and three little kittens!" — [Our Dumb Animals.]

A VISITOR to one of the fine old churches in Norfolk tells an amusing incident about the old lady who showed the party round the sacred edifice. "Yes, you've certainly got a beautiful old church here," observed one of the visitors, admiringly; "but it's a pity the acoustics are so bad." "That I'm sure they baint' ma'am.—leastways, no longer," was the reply; "for I caught and killed the last on 'em weeks ago." — [Christian Register.]

THE supply of coal was scarce and the church was not very warm. When Ethel, aged eight, returned home her mother asked for the text of the minister's sermon. Ethel replied promptly, "Many are cold, but few are frozen." — [Gathered.]

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WHEN Dr. Henry van Dyke's "The Story of the Other Wise Man" was translated into Turkish, it was submitted, in the usual course, to the censor. That worthy approved all the book except its title, which he said would not do.

"Why will it not do?" the publisher asked.

"Because it is not true," was the solemn answer.

The publisher was puzzled. "Not true?" he asked. "In what respect is it not true?"

"Because," explained the censor, "there is no Wise Man but Mahomet."

The title was accordingly changed to one which, if translated freely into English, would read, "How the Other Scientist Got Left Behind."—[Harper's Literary Gossip.]

THE misery to which the dissipation of strong drink leads could hardly be more graphically illustrated than by a story which the Bishop of London tells of the way the children of the drunken poor reason from the horrible experiences of their own sad lives. A little London girl from the slums was being examined on the parable of the Prodigal Son. The teacher had got as far as the repentance of the prodigal, and his eating of the swine-husks, when she inquired, "What else could he have done?" The child replied, evidently speaking out of her experience, "He could have pawned his little girl's boots!"—[Baptist Commonwealth.]

Black Taffeta Silks.

One of the features of the January Sale of Silks is the fine collection of Black Taffetas—always a specialty in this department, but now priced even more favorably than usual for several special numbers:

Black Taffeta Silk

Good enough for waists and entire gowns, but low enough in price to use for linings and petticoats—80-cent value at 68 cents a yard.

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A TRAVELLER in the mountains of Scotland observed an old man standing with uncovered head who when questioned said: "Every morning for forty years I have uncovered my head to the beauty of the world."

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We announce our Club Rates for other Periodicals for 1903. Read the figures given, and also read the notes below.

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A Religious and Family Journal



PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, THIRD MONTH 7, 1903.

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The regular Monthly Meeting of the Philadelphia Young Friends' Association will be held in the Y. F. A. Building, Second-day, Third month 9, at 8 p.m. Prof. Nathaniel Schmidt, of Cornell University, will deliver an address, "The Legacy of the Quaker." A cordial invitation is extended to all interested.

CAROLINE F. COMLY, Secretary.

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Established 1844.
The Journal 1873. }

PHILADELPHIA, THIRD MONTH 7, 1903.

{ Volume LX.
Number 10.

GOOD WORDS FOR 1903.

X.

To be a fool as 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.

JOHN WOOLMAN.

From a letter to friend, in his Journal.

UNWASTED DAYS.

The longer on this earth we live
And weigh the various qualities of men,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty.
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

—James Russell Lowell.

For Friends' Intelligencer.

THE CHURCH AND SOCIAL ETHICS.

THE relation of the Church to social ethics is simply its relation to all the upward and forward movements of humanity. That is to say, the most truly ethical relations are those which most truly make for human improvement—not partial or one-sided improvement, not improvement of some at the expense of others, but improvement in the highest and completest sense, all-round, many-sided, extending in some manner and at some time to the whole human family.

If we are to take our stand on the platform of the old theology, that this world is nothing but a vale of tears, a place of probation, and mortal life to be gotten through with as much misery and mortification of the flesh as possible, in order, as Emerson says, to get our bank stock and venison in some other world, then we have no subject to discuss. Under such conditions the Church has no relation to social ethics. Its chief mission is to teach resignation, patient endurance, neglect of the present for the future; and it makes no difference whether the world is wretched or happy provided enough people can be brought through uncontaminated to make a respectable showing in the right quarter hereafter. But if we will take another standpoint, regard human life as an evolution rather than a probation, recognize its every part, from the physical on up through the mental, moral and spiritual, as proper and necessary elements in the divine plan for the development of the individual soul, then the Church has a relation to social ethics in a most vital sense.

In saying this I would frankly accept, and even

double the emphasis on what we so often hear urged as the mission of the Church—the salvation of individual souls; only from our new standpoint the salvation of a man will mean something quite different from saving him from a possible future hell; it will mean saving him as a whole man, body, mind and soul, saving him from whatever is evil and for whatever is good in all the ranges of his being. It will mean saving him from physical suffering, from poverty, from vile surroundings, from ignorance, from immorality, from spiritual stagnation, or spiritual undevelopment. If the idea of salvation is broadened to cover this whole wide sweep, then the Church has a relation to all the matters that concern the man and his life in all these phases.

In urging this, I would not imply for an instant that the Church ought to neglect its special and distinctive work, that which separates it out and raises it above all other movements—its appeal to the spiritual life. If it ever fails to recognize its supreme mission as the ministering to that everlasting and profound need of the human soul, then it will certainly drop into a secular institution; perhaps a social reform club or semi-political debating society, very worthy and necessary, to be sure, but a thing of length and breadth without height, without the up-reach, without that vital touch with the Infinite from which we get the ultimate sanction and supreme justification for all our efforts for the betterment of human lives and human life. But if the Church keeps that relation strong and true, then it can reach out also and touch all these other elements in the life of man, and because they are all necessary steps in the perfecting of the higher life. The Church can and ought to have its part in the soil and rain that help bring the tree up into the light of day, as well as in the sunlight that brings out the leaves and ripens the fruit.

But there is another point right here, that needs also to be urged. Until now, through all the ages, the relation of the Church to the individual has been chiefly in the special field of his religious interests. If now it is to reach out and have to do with the salvation of the whole man, is it not vital that it shall be as well and carefully prepared for this as it has sought to be in the other? Probably there is no field where feeling and sympathy are so apt to run away with our judgment as that of social problems, and perhaps no place where the sentiment of sympathy finds so natural an atmosphere as in the Church. All this is vitally necessary to progress, but it must be guided by adequate knowledge, by the results of experience, by careful and cool-headed study, or it will lead us into the most deplorable and costly mistakes. The path of history, in fact, is strewn with the wreck-

age done by runaway feeling that has broken the reins of reason. I am not singling out the Church here; even social economists have been known at rare intervals to make trifling mistakes—nothing important, of course; but it is because the Church is the most tremendous engine of humane feeling and moral impulse in the community that it becomes so immensely important to have it head the right way.

For example: a man is suffering with a terrible headache;—if we acted on the first impulse of uninformed sympathy we might quite naturally try to stop the pain by cutting off his head. That would be quite as sensible as many of the snap-conclusions often reached in social problems. We are too apt to think ourselves competent to act on these grave matters in the most radical fashion, if we have just built ourselves around with a little structure of superficial information and paved it with good intentions. When we are brought face to face with poverty in its saddest forms, for instance, it is a very natural first impulse to charge it to the wealth of the rich; but if we go far enough into the matter it becomes clear that we must look deeper for the fundamental causes of poverty; for it is only since this great era of capitalism began that the lot of common humanity has really been lifted above a mere struggle for physical existence, anywhere on the globe. We shall find that poverty is no novelty in this world; that instead of being the product of modern conditions there was never so little of it, relatively, as to-day, great as that little may be; we shall find that in the process of social evolution it is a persistence of old and inferior conditions in the midst of superior conditions that have grown up and are increasing by their very fitness to survive, while the old is as surely diminishing.

We would realize how true this is if we could only put ourselves back into the conditions of the Middle Ages in England, for instance, which was better off than any other spot on the earth; yet even there the mass of the population was literally bound to the soil, with not even the freedom to choose occupations, living in huts without windows, mats of straw for beds, mother earth for floors, faring on the coarsest of food, in annual peril of famine or pestilence, while even the lords and clergy were ignorant of scores of comforts and conveniences that are ordinary necessities now in the average American workingman's home. I do not wish to deny or ignore a single one of the evils and injustices that still cling about our industrial system; they must be torn away; but we have no more right to look for perfection in capitalism than we have to expect it as a result of any social revolution to overthrow capitalism. I am only urging that before we start out on our various campaigns of social reform we need to realize that it is not so important for the abolition of poverty to strike down the forces that are bringing into existence the bulk of the world's new wealth, as it is to get behind and work with the great social influences that shall make a larger and larger portion of mankind joint heirs, through natural economic means, of all this increasing welfare.

And in this spirit we need not fear to let our sympathies and helping hand go out and take hold of this problem in a thousand wholesome and inspiring ways. We need not fear to stand in friendly relations with the organization of labor for its own betterment, however many its mistakes; in that latter particular, in fact, even organized labor may occasionally find a bond of sympathy with the Church. We need not fear to stand for the abolition of vile tenements and prevention of more of them; or for putting an end to the hideous crime of child labor, or for stamping on the sweatshop the brand of Cain, his brother's murderer. We need not fear to stand for the widest expansion of educational opportunities; in a thoroughly enlightened people the spirit of liberty and the fact of liberty are always safe. We need not fear, in brief, to stand for whatever influences can be brought into and around the lives of this great army of our brothers to rouse and wisely direct that divine discontent which is the starting point of all true, permanent betterment; for all these things are of the very essence of social ethics, and in all of them the aid of the Church can be tremendous.

But in doing this, let us not make the mistake of expecting an October harvest in the first week of June; it will not come then. Neither let us imagine that we can hurry the growth of any plant by pulling it up by the roots. As John Stuart Mill said, in substance: Only such remedies for poverty are of any permanent value as operate through the ideas and habits and instincts and demands of the people themselves. We cannot suddenly put welfare and culture on people, like a new coat; if we try it, we get demoralization; it is *for* them, but not *of* them. Some of the most heartbreaking discoveries of ardent social reformers have been made in trying to force progress along this impossible path. What we *can* do is to be careful what seeds we plant, keep the field watered with an abounding sympathy, make war without ceasing on the weeds of selfishness, ignorance and intolerance, and trust confidently that the same Power that determines what the precise nature of the October harvest shall be will also in the fullness of time determine what shall be the harvest of the perfected human society. Whether that shall be the socialistic ideal, everybody regulating everybody for the good of everybody, or the anarchistic ideal, where everybody is so good that nobody needs to regulate anybody, we do not know and do not need to know. We can only work between certain limits. Within these we can find out what forces are helping and what are hindering; what are bearing us away from the darkness and towards the sunrise; and we can work with these forces, hand in hand. Here the Church can put its strength; here we can all do our share towards making the kingdom of God to come, *on earth*, as it is in heaven.

HAYS ROBBINS.

NOTHING that is true everywhere and always is without meaning. Some time in the housekeeping of the human race the knowledge of every permanent fact will become useful.—[Christian Register.]

For Friends' Intelligencer.

PRAYER.

IN the INTELLIGENCER of Second month 7th, while reading the lesson leaf on the subject of prayer, it recalled to my mind some beautiful thoughts on the subject by George T. Flanders, in his book, "Life's Problems, Here and Hereafter." As a minister, Flanders encountered from his people the hardest questions which ever called for answer. Unwilling to attempt to answer what he felt he did not know himself, he sought by study, meditation and prayer to learn from the teachings of God's spirit the answer to the questions asked him by sorrowing, seeking souls. When he had passed through what he terms "a sort of modern Pilgrim's Progress from the City of Doubt, through the slough of Difficulty, and from thence on and up to the summit of the Celestial Mountains," he gives us the result in the book mentioned. I feel that a few quotations from the chapter on prayer would be of interest to the readers of the INTELLIGENCER.

"That prayer is natural is proven by the historical fact of its universality. Individual exceptions are not denied—very gross exceptions—but did any one ever hear or know of any utterly prayerless people? One thing is certain—prayer was not the invention of Jews, nor of Christians, nor of Pagan priests! The priesthood have always been quick enough to take up and utilize a natural tendency, but they have never yet invented one. The only rational explanation of the fact is, that among the faculties of the soul is a praying faculty, and prayer is its natural exercise and outcome. This conclusion is enforced by the fact that prayer is instinctive. The form of prayer is inconsequential. It is a recognition of spiritual realities, the cry of spirit to spirit, conscious that somewhere in the unseen is lodged the needed assistance, and that by such means forbearance or protection may be secured. It is the child who, in peril or fright, exclaims, 'Father!' Is this nothing but deception? Nothing more than spontaneous nervous or muscular action? Where, among all God's creatures, is there a cry without objective meaning, a need for which there is no supply?"

"Is it in the least surprising—seeing that prayer is both natural and instinctive—that God has promised to hear and answer prayer? He has certainly made this promise, and He has communicated it to man in two distinct, but essentially different, ways. First, through natural instinct, and, second, by direct revelation. The first meets the wants of the sceptic; the second the wants of the Christian." "Are we thus mocked by imperious nature or by an autocratic God? What animal is thus mocked? Not one. Nor is man thus mocked." "Direct revelation with regard to prayer is copious and explicit. It has been well said that the promises are so exceeding great and precious we cannot conceive that God means what he says. We 'stagger at the promises through unbelief.'"

Here are a specimen few of these promises that will serve to show how great and explicit they are:

"Ask and it shall be given you." "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father in heaven give good gifts to those who ask him." "I say unto you if two of you shall agree on earth touching anything ye shall ask, it shall be done for them of my Father which is in heaven: for where two or three are gathered together in my name, there am I in the midst of them." "Therefore I say unto you, whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall receive them." "The effectual, fervent prayer of the righteous man availeth much." "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." "The prayer of faith shall heal the sick, and the Lord shall raise him up." (These are only a few of the promises quoted; then follow some of the answered prayers recorded in the Bible.) "The Bible is not the only book that contains the evidence. The student of ancient and modern history—particularly of biography—knows there is an enormous amount of evidence that answers to prayer have been a common occurrence."

The author then gives some very remarkable examples of answered prayer. I will not take up space to give them, though deeply interesting; such may be found in our own religious history. Some of them are similar to the story of Cornelius (Acts x., 1-4), where those in terrible need cried to God, and he sent to their relief some one, miles distant, who went reluctantly, but who went in obedience to an inward voice of command that could not be resisted.

"Elsewhere I have maintained that one characteristic of God is absolute intelligence. Absolutely intelligent, he must know—cannot help knowing. If the 1,400,000,000 of human beings upon earth were at once to offer prayer to God, he would hear each one and know precisely what was said. But how about answers to contradictory prayers? Two persons, or two parties, pray with equal sincerity for opposite results. . . . To which I reply: Intelligent prayer implies submission to the Divine will and wisdom. On other terms, prayer is simply absurd."

"Prayer has its laws—as well as the revolution of a planet in its orbit. If we are obedient to those laws we shall obtain a favorable hearing; if we be disobedient, the result will be precisely the same as if we should disobey any other law. The result of our prayers, in any case, *must*, with child-like confidence, be left with God, with the conviction that his way is always the right way. Sometimes the answer seems delayed; sometimes it comes in a way unexpected; sometimes it comes not at all. I have had experiences when no answer came to my prayer that I could identify, that the result was better than I had asked for or even thought. 'Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.'"

"Some persons are perplexed with the assurance that God 'knows what we have need of before we ask him,' Why then ask? they query. Here again the relation of parent and child should be studied and

understood. The parent knows what his child needs without being told. What then? Are obedience, confidence and trust less indispensable and beautiful in the formation of character fitted for earth and for heaven? I am sure that, as a loving father delights to have a son ask for the very things he knows he needs, so our Heavenly Father is pleased to have his children ask for the things he knoweth we have need of."

"Sometimes it is objected, Is not God unchangeable? How then can prayer affect him? Surely God is unchangeable, and no intelligent person expects to change him by prayer. The law of doing, being and having is irrevocable, and so, too, is the law of asking and receiving. God has suspended on effort all beneficial results. The hand of toil must be applied to the earth before it will yield its bounties. 'If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.' That is law, and God is as unchangeable in the higher realm of spirit as he is in the lower material realm. Prayer is simply obedience to law. That is man's part. Answers to prayer are simply obedience to law. That is God's part."

"Let no one dream that without a good life prayer will be of the least avail. But when the heart is filled with love to God and love to man; when our confidence and trust are like a little child's; when faith dominates the soul; then prayer rolls its thought-waves beyond the stars and beats against the great white throne; and were we to 'pray the Father to presently give more than ten legions of angels' to assist and defend us, they would be given (Matt., xxvi., 52, 53). Nor would anything absolutely needed for our earthly and heavenly life be withheld. But not for evil uses or ends, not for personal selfishness, not for aggrandizement, will God give us anything. The jeweled key of faith and works is the only one that can unlock the treasury of God."

Granville, N. Y.

LYDIA J. MOSHER.

NEW TESTAMENT SERIES.—No. 10. THE CHRISTIAN.

GOLDEN TEXT.—For the Father loveth the son, and showeth him all things that himself doeth.—John, v., 20.

Before study of Lesson read Matthew, v., 43-48; Matthew, vi., 25-34.

WHAT is it to be a Christian? Some have thought it enough to accept a theory about the Christ; but that time is behind us. Even those churches in which, by ancient custom, belief alone is asserted to be necessary for salvation, evade their outgrown creed by making belief to include life. Mere assent to a creed, mere acceptance of a good bargain, is no longer offered as the way of the Christian. We know that this is not the way, but we are less straightforward in our dealing with the affirmative side of the question. We no longer stop with "What think ye of the Christ?" but we do not go courageously to "What shall I be in order to be a Christian?" Yet this is the vital question, Religion is life—Christianity is life. To label ourselves Christian does not make

us Christian. We have no right to the name unless we definitely and comprehendingly accept the spirit of Jesus as the guide to conduct in business, in society, in the family. Let us this day calmly and bravely set before ourselves the aims by which we so struggle toward those ends. Our measuring rule is not a complicated one, difficult to understand and to apply—our whole difficulty is in lack of willingness to test our acts and bring them to the standard. We have no right to any other personal aim than the attainment of high character; we have no right to any principle in social dealing save love for humanity—and that not a vague sentiment, but a feeling clearly understood and made up of love to each individual, implying a willingness to sacrifice self for his upbuilding; we have no right to any guide other than that in-speaking word, the voice of God within us. An aim, a principle, a trusted guide—this is the equipment of the Christian.

It is true that the aim does not remain fixed. Like the north star, our ideal rises as we go toward it; but also like that star it never changes the direction of our path. It stands to us as did the pole star to the slave; and from our bondage to the things of the lower self we may make our way toward it with serene confidence that we are moving toward freedom.

The principle, too, varies in its application with every new human relation. But there is no right human relation which cannot be traced to love as its foundation. The Christian must have faith in it—in its effectiveness. It is no passive principle by which our love goes out without effort to those who are lovely, allowing us to recoil in disgust from disease, squalor or sin. On the contrary, it is an active agent by which the Christian must confidently attempt the mountains of difficulty in the way of human civilization. He must trust to it as he trusts to gravitation; he must not be thrown into panics by the intrusion of apparent contradiction, any more than he must as a physicist allow himself to deny gravitation when he witnesses a balloon ascent. Believing in love as the solvent of human difficulty, he must fearlessly apply it himself and advocate its use in the larger affairs of society. He must oppose force, violence and war because he knows they are less effective than loving kindness. He must urge kind methods in dealing with criminals because men are more likely to be reformed by such methods than by unsympathetic harshness. This will not, of course, be confounded with mere sentimental attempts to prevent sin from bringing sorrow in its train as it ought, and suffering, too, if need be. But the Christian must never lose sight of the soul of the sinner as being kith and kin of his own soul. He must never dispense with support and sympathy as an essential part of his criminal code.

And so again with his guide—the guide must be really trusted and followed; and that not occasionally and partially, but always and to the end. That which is presented to us as duty we must do, with no regret if we do not succeed as we expected, with no vain-

glory if we attain to results beyond our fondest dreams.

To press toward the mark, to hold fast to the principle, to trust our guide—this is our high calling, and this our high claim when we name ourselves by the word Christian. For a year and more our classes have had before them the experiences, character and teaching of Jesus. Now, what think we of the Christ? What are we doing to be saved? Is the man Jesus of a verity the incarnation of the Christ? Is he the right kind of a man? Is such a life the supreme success and every falling below it so far a failure? In turning now in these lessons back to the course of events at the beginning of the Christian era may we not do so with a deep sense of settled resolve to emulate that gentle and powerful life—building each for himself a noble character fit to stand before God, maintaining as our earthly atmosphere the spirit of loving kindness, electing to supreme leadership the God-self above every lower, lesser self?

A TRIBUTE TO WHITTIER.

MARY SAFFORD, a minister of Sioux City, Iowa, delivered a lecture in All Saints' Church, Chicago, on "Whittier, the Quaker Poet." Among other things she said:

"As poet and editor John G. Whittier aroused public sentiment against slavery. To him, as well as to Harriet Beecher Stowe, our country owes a lasting debt of gratitude. While his active editorial labors, as champion of a noble cause, did take some strength from his poetical work, still many of his anti-slavery poems showed his great genius. While Mr. Whittier's anti-slavery poems are less artistic than many others from his pen, they gave life to a noble cause, and, through them, the poet has inspired such life in human hearts that he should be paid a thousand fold. Among the many tributes he received on his 80th birthday none were more highly prized than those sent by some colored students.

"Although Whittier was not, like Longfellow, trained in college halls and experienced by travel, still he is by no means an unlettered poet. In the quiet of his home he has communed with Israel, Jesus, Paul; he has made excursions into the fields of art and legendary lore, and is familiar with all that is of interest to the freedom of the civilized world. He has always been interested in politics, and has brought his knowledge to bear upon the questions of the day. Unlike many men of letters, he does not declare that politics is so vile that he will have nothing to do with it; but, recognizing that to vote is a solemn duty, he never fails to cast his vote on an election day. Like Burns, by whose simple songs the boy Whittier first learned to see beauty in natural things, he sees beauty in nature. That Whittier has thus found books in running brooks and sermons in stone, none can doubt. In his poems the human element is always present. When we read Bryant we feel sure that nature is more than man; when we read Whittier we are sure that man is more than nature.

Emerson worships the ideal and loves to reach it. Whittier, however, above all others, is the poet of trust.

His service for freedom has been great, but his service for religion has been greater. He does not give us theological definitions, but spiritual light. He does not strive to comprehend God, but leaves us to trust ourselves without fear to God's infinite love. We place our poets among the great religious teachers of the age. That light everywhere is breaking forth is greatly due to Mr. Whittier and other American poets. And that, in the good time that will shortly be here, when sectarian barriers are broken down, as men together strive to rear the universal church, lofty, as is the love of God, then will the world recognize its debt to those who are now singing their sweet songs of faith, and hope, and trust.

THE SIN OF FRETTING.

THERE is one sin which it seems to me is everywhere, and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech—so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes a more or less complaining statement of something or other, which most probably every one in the room, or on the stage, or car, or street corner, as it may be, knew before, and which, most probably, nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are always plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are born to trouble as sparks fly upward. But even to the sparks flying upward in the blackest of smoke, there is a blue sky above, and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—[Helen Hunt Jackson.]

THE worst of having inflicted a wrong upon the innocent is that you can never by any means retrieve it. You can repent, and it is probable that your very repentance ensures your forgiveness at a higher tribunal than that of earth's judgment, but the results of wrong cannot be wiped out or done away with in this life; they continue to exist, and, alas! often multiply. Even the harsh and unjust word cannot be recalled, and however much we may regret having uttered it, somehow, it is never forgotten.—[Marie Corelli.]

RELIGION is the dynamic force, whether the churches have it or not.—[Selected.]

SOFT is the music that would charm forever.—[Wordsworth.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.
 BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, THIRD MONTH 7, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

SPREAD THE GOOD TIDINGS.

IF we go back for a century or two we find governments generally acting upon the theory that the best way to prevent violation of laws was to impose severe punishments; and that the deterrent effect might be still greater the punishments were usually inflicted in public. Gradually it dawned upon students of political economy that whatever progress was made in righteousness was owing much more to the attractive power of love than to the restraining force of fear. Laws have been greatly modified, so that now the death penalty is attached to very few offenses; and prisons are gradually changing from houses of torture to reformation.

The efforts of most philanthropists are now turned to the work of prevention, and the most effectual preventive of wrong doing yet discovered is a wholesome environment for the young. Just as soon as people are lifted up high enough to have a home of more than one room where there can be some approach to clean family life there is a marked diminution of vice and crime. If the children of poverty and wretchedness can be given a happy, wholesome life for only a few hours each day the uplifting influence is very perceptible. When the free kindergarten had been in existence for several years in San Francisco it was the boast of its teachers that no child who had had a term in the kindergarten had afterward been arrested for crime.

The home may be either a large or a small factor in the environment of the children. As they grow to manhood and womanhood there are often other forces that have greater drawing power for them, and the young may be led down to degradation or lifted up to higher levels according to the nature of these forces. It is well for us, then, to remember that we every one form a part of the environment of those whose lives touch ours, and to strive so to live that only helpful influences shall go out from us. Knowing that we ourselves are helped whenever we hear of brave and unselfish actions, let it become habitual with us to tell others of the kind, true, honorable

deeds of men and women that come under our notice.

We have a query that is often read in our meetings, "Are tale-bearing and detraction discouraged?" Having learned that the best way to get rid of a fault is to plant a virtue in its place, let us change this query so that it will read for us individually, "Are good reports and commendation encouraged?" When we meet a friend whom we have not seen for some time let our salutation be, "What is the good word?" Thus by an interchange of glad tidings all of our better faculties will be stimulated. If we are interested in people it is inevitable that when we are thrown together we will talk about people; and if we set about it in good earnest we shall be surprised to find how many virtues are possessed by those whom we have looked upon as disagreeable or uninteresting. This effort honestly made to improve the environment of others will react upon ourselves, for virtue is as contagious as vice, and appreciation of the good qualities of our friends will cause like qualities to grow in our own hearts, until there is no room in them for selfishness and sin. Then let us keep our eyes open to perceive the little kindnesses that make life's pathway less rough to the feet, and let us spread the good tidings of these kindnesses wherever we go.

THE recent public expression of his theological views by Emperor William of Germany has called forth much comment from the religious and secular press. A lecture a year ago by Professor Delitzsch, in which he attempted to prove the Babylonian origin of the Bible by stereopticon pictures, met with such favor from the Emperor that he subscribed to the funds to send the professor again to Assyria. On his return the discussion of his more recent discoveries by the Emperor dismayed the orthodox church administrators, and they besought the Emperor to make some definite statement of his creed in order to restore the confidence of the clergy and the laity. This he has done in a letter to Admiral Hallman; his views are generally considered "orthodox," though they would not have been accepted as such a hundred, or even fifty, years ago. We quote an extract from this letter which is of especial interest to Friends because it expresses a belief in continued and immediate revelation from God to man:

"I distinguish between two different kinds of revelation—one progressive, and, as it were, historical; the other purely religious, as preparing the way for the future Messiah. Regarding the former, it must be said for me, it does not admit of a doubt, not even the slightest, that God reveals Himself continuously in the race of men created by Him. He breathed into the man the breath of His life and follows with fatherly love and interest the development of the human race.

"In order to lead it forward and develop it He reveals Himself in this or that great sage, whether priest or king, whether among the heathen, Jews, or the Christians. Hamurabi was one, so was Moses, Abraham, Homer, Charle-

magne, Luther, Shakespeare, Goethe, Kant and Emperor William the Great. These He sought out and endowed with His grace to accomplish splendid, imperishable results for their people according to His will. How often my grandfather pointed out that he was only an instrument in the Lord's hands."

THE Free Religious Association, of which Ralph Waldo Emerson was one of the founders and vice-presidents, is to commemorate the centennial of his birth by devoting the principal session of its annual convention in the Fifth month to the subject of Emerson's religious influence.

The association is also arranging for an Emerson Memorial School or Conference, immediately after the meeting of the National Educational Association in Boston. This will begin Seventh month 13 and continue for three weeks. The morning sessions of the school will be held in Concord and the evening sessions in Boston. There will be thirty lectures in all, in which the various aspects of Emerson's great work and influence will be treated by the ablest scholars and thinkers who can be associated for the purpose.

On the anniversary of Emerson's birth, Fifth month 25, there is to be a celebration at Concord, with addresses by Senator Hoar, Thomas Wentworth Higginson, Charles Eliot Norton and others; and on the preceding evening, there will be a memorial observance in Symphony Hall, Boston, under the auspices of a large citizens' committee, with an address by President Eliot, a poem by George E. Woodberry, and choral music.

"If correspondents will enclose stamps without sticking them to the paper, we will take the risk on their assurance that stamps are enclosed."

This is a notice we find in one of our exchanges. Let us remark: (1) If you write to any one, asking a favor, be sure to enclose a stamp. (2) Get, if you can, a stamp with a "selvage," one of those which has been along the edge of the sheet; you can stick the selvage on your letter, and leave the stamp itself, still attached, but easy to remove. (3) If your stamp is without selvage cut two short slits close together near the top of the sheet and insert a corner of the stamp therein.

THE correspondents who send us reports of Friends' Association, conferences, etc., are kindly requested to forward them as soon after the meeting is held as possible. In some instances reports of meetings have not reached us until two, three, and even four weeks after the meeting. And if all our contributors will bear in mind the oft-repeated injunction to write on one side of the paper only, it will materially lighten our labors.

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

—[Browning.]

MINISTER BOWEN, whose courage and good sense have proved so invaluable in the Venezuelan difficulty, is the son of Henry C. Bowen, founder of the *New York Independent*. He is a worthy son of the father who fifty years ago, when Southern merchants threatened to boycott New York merchants who were Abolitionists, put out a placard bearing the legend, "We sell our silks, but not our principles."

BIRTHS.

BURDSALL.—At Port Chester, N. Y., Second month 25, to Richard and Mary R. Burdsall, a son, who is named Benjamin Rogers Burdsall.

HAYES.—In West Chester, Pa., First month 11, 1903, to J. Carroll and Louella P. Hayes, a daughter who is named Margaret.

LEEDOM.—At Manoa, Pa., Second month 12, 1903, to L. Walter and Zaidee T. Leedom, a daughter, who is named Emily Prudence.

PAXSON.—To Charles and Anita Paxson, of West Chester, Pa., Second month 18, 1903, a son who is called Alfred Paxson.

TAYLOR.—At Philadelphia, Pa., Second month 15, 1903, to Franklin S. and Hannah B. Taylor, a daughter, who is named Alice Barton.

YARNALL.—At Yeadon, Delaware county, Pa., Second month 20, 1903, to William D. and Mary A. Yarnall, a daughter named Gertrude Briggs.

MARRIAGES.

HICKS—BARNESLEY.—At the residence of Joseph Sellers, Philadelphia, Second month 24, 1903, Edward Penrose Hicks and Lydia Harper Barnesley, both of Newtown, Pa.

DEATHS.

COOK.—On Second month 28, 1903, Julia A., widow of William Cook, in her 83d year; a member of Green Street Monthly Meeting, Philadelphia.

The funeral was held on the 3d instant at the residence of her son-in-law, Samuel N. Longstreth, Germantown, Philadelphia. Interment at Fairhill Burying Ground.

ELY.—At Doylestown, Pa., on Second month 25, 1903, Laura W. Ely, daughter of Warren S. and Hanna S. Ely, aged 16 years.

Interment at Solebury Friends' graveyard.

ELY.—At Forest Grove, Pa., Second month 23, 1903, Lewis S. Ely, aged 65 years; a member of Wrightstown Monthly Meeting of Friends.

ENGLE.—At Pasadena, California, Second month 27, 1903, Maurice D. Engle, of Haddonfield, N. J., in his 34th year; son of Margaret T. and the late Joseph Engle.

GAUSE.—Second month 14, 1903, Hannah Richardson Gause, wife of Richard Gause, aged 76 years.

POWNALL.—At Christiana, Pa., on Second month 27, 1903, Jenette Turner, daughter of Dr. Levi and Emilie Broomell Pownall, aged 17 months.

Interment at Sadsbury burial ground.

SPEAKMAN.—After an absence of one year and six months, in Colorado, on Second month 24, in Coatesville, Pa., Walter Perdue, eldest son of Claud N. and Ida J. Speakman, in his 21st year.

A thorough and inspiring student, a loyal and generous friend, a strong moral force in the circle in which he moved, Walter Perdue Speakman leaves to the world the record of a rounded and completed life quite beyond the measure of the few years in which it has been our privilege to meet bodily with him. His has been from earliest childhood the blessing that is promised to the pure in heart. His unassuming manner, his solicitude for the comfort of others, his high regard for everything that is ennobling, endeared him in an especial manner to us all.

Although naturally of a quiet even character, the gentleness of his manner and the sunny cheerfulness of his nature developed in a remarkable degree during his absence in the West, and were strongly manifested up to the day of his death. In his transition to the higher life, he leaves us so much that is sweet and beautiful to remember, such a strong feeling of uplift, and enduring companionship, that we recognize more than ever the abiding, eternal influence of right living. The sense of loss and grief is strong, but the sense of spiritual triumph over earthly loss and grief is stronger.

WASSON.—At Richmond, Indiana, First month 29, 1903, Anna Wasson, aged 90 years; a member of Whitewater Monthly Meeting.

THOMAS.—At his home in West Philadelphia, Third month 1, 1903, Lemuel Thomas, aged nearly 77 years.

He was the son of Spencer and Hephziba Thomas, and was born in 1826 in Upper Dublin, Pa. His early life was chiefly spent there and at Somerton, Philadelphia. Later he lived near Bridgewater, Bucks county, Pa., and for the last few years of his life in West Philadelphia.

One of an older generation, he was favored with a retentive memory, and possessed a great fund of recollections and anecdotes of the days and friends of his youth. Throughout his life he was devoted to the principles of Friends, and was most conscientious in his attendance at meeting, seldom failing to be present twice each week, until extreme weakness forced him to keep his home. For several years he was an elder of Race Street Monthly Meeting, to which he had transferred his membership upon moving to Philadelphia. Kindly, cheerful, considerate of others, upright in business and in private life, he well deserved the name of Friend.

ELIZABETH F. DARLINGTON.

Elizabeth F. Darlington was born in Fallsington, Pa., in 1842. She was the daughter of Charles and Sarah Fish Alexander. When quite young she was sent to the Friends' (Orthodox) School at Fallsington, where she pursued her studies until about fourteen years of age. At that time she underwent an examination by Joseph Fell, the well-known School Superintendent of Bucks county. Her certificate was marked No. 1 in all branches, and she began teaching in the public schools of her native county before she was fifteen years old.

Five years later she went to the Ercildoum (now Darlington) Seminary, completed her course at that institution, and became a member of the faculty just before the Civil War. As a teacher she took high rank in the school, her work being characterized by great thoroughness and marked originality.

On the 7th of Second month, 1861, she was married to Richard Darlington, at nineteen years of age, and shortly after assumed full responsibility of a large boarding school for girls, known at that time as Ercildoum Seminary.

She early became an active worker in the Women's Christian Temperance Union, and for five years was President of the organization in Chester county. After the split occurred in the organization she became President and leader of the Christian Temperance Alliance in the county, and continued in that position for over five years, giving tone and vigor to both associations.

Her work did not end with these alone. She was elected member of the Board of Managers of the Chester County Hospital about ten years ago, and for six years performed faithful service in that capacity.

When the New Century Club of West Chester was organized, she was unanimously called to the Presidency of that body, and for two years served in that capacity.

At her funeral, which was held in West Chester on the 26th ultimo, nearly seven hundred people assembled in the meeting-house to do honor to her memory. Among those who bore testimony to her worth were Lydia H. Price and Margaretta Walton.

SOCIETY NOTES.

THE little band of Friends in York, Pa., is endeavoring to let its light shine, and also to enlarge its sphere of illumination. The York Daily, issued Second month 23, says:

"There was a goodly attendance yesterday morning at the Friends' meeting-house, on Philadelphia street, to hear the address of Edward Clarkson Wilson, of Philadelphia Friends' Central School faculty, on 'The Message of the Society of Friends to the Present Day.' The address presented the George Fox principle of the Society in reference to spiritual guidance, purity of life, principles of peace, temperance, just dealing, culture of highest principles of mind, faith in the Divine, and other sterling principles. The occasion was much enjoyed; and expression of views in harmony with

those of the speaker were given by Edward Farquhar, of Washington, D. C., and Edward Chalfant, of this city."

Bucks Quarterly Meeting was held at Wrightstown, Pa., on Second month 26. The day being unusually pleasant and the roads not so bad as they often are at this time, there was quite a full attendance. The only visiting minister was Sarah T. Linvill, of Philadelphia, who spoke at length of the beauty of a Christ-like life and the happiness that accompanies obedience. Brief testimonies were offered by Lewis K. Worthington, Benjamin F. Battin, and Elizabeth Lloyd. The business meeting was devoted to a serious consideration of the queries and their answers. Among those who presented helpful thoughts were Elizabeth G. Stapler, Evan T. Worthington, Jacob Livezey, and Cynthia S. Holcomb.

COMMUNICATION.

FRIENDS AND LABOR REFORM.

Editors FRIENDS' INTELLIGENCER:

I HAVE read with pleasure and satisfaction the words in recent INTELLIGENCERS on the question of Labor Reform. I believe that Friends, both individually and as an organization, ought to take advanced ground on this subject. Barring intemperance, it seems to me to be the subject of greatest importance before the people to-day. What should be our attitude? What *must* be our attitude, believing as we do in the fatherhood of God and the brotherhood of man—in the divinity of man and the humanity of God? Surely that of strong protest against the greed and oppression that enriches and aggrandizes a few and robs many. We have only to turn the search-light of the Golden Rule upon this subject, I believe, to see it in its true light. It seems to me that we, as Quakers, ought to be very careful that neither by act or word or manner do we "grind the faces" or darken the way of any who toil. Let us bear in mind that Jesus Christ worked at his bench and that George Fox was a shoe maker and shepherd. And should we not make our purchases, as far as possible of profit-sharing organizations and recommend the practice as a church, even though obliged to pay higher rates?

I have written this merely to express my satisfaction with the attitude of the INTELLIGENCER. I wish some one in our Society might prepare a pamphlet on this subject. ***

For Friends' Intelligencer.

SOME OF THE NEEDS OF OUR SOCIETY.

I AM sure there are many Friends deeply interested in what our Society needs for its perpetuation, increase in membership and continued usefulness in the world. What an individual needs a religious society needs, as religious organizations are composed of individuals. An individual needs room and opportunity for spiritual and physical growth; so does a religious society. When it is deprived of that it will dwindle and pass away. A stream cannot rise higher than its source. Spiritual-minded members are a blessing to a meeting, but a lack of these retards the growth and development of its members. It is difficult for spiritual thought and growth to be expressed through public communication unless the active members are familiar with it and qualified to comprehend it. When man's thoughts are upward and onward he is not willing to lose the present opportunity of his life's work as he sees it. When he finds this healthful condition does not exist in his meeting he is liable to become a disinterested member. A religious organization should allow its members full opportunity for their highest development in spiritual and physical growth; then it will live because it supplies their present wants. Members assuming or accepting service in the meeting should exercise great

deliberation, and the duties performed should be done for the best interest of the Society in order for its growth. Man is not to look to man for his wants in that growth, but unto the Author of his spiritual and physical being. When the life, power and intelligence of God, which is spirit, comes in touch with the same spirit that has been bestowed on man, the growth will be known if man is willing to co-operate with it. I appeal to all interested persons who may read this article to enter in this service with willing hearts, that the great principles of our Society may be enjoyed by many others who do not now understand them.

JOHN STRINGHAM.

1044 Park Avenue, New York City.

INDUSTRIAL TRAINING FOR THE NEGROES OF PHILADELPHIA.

AN APPEAL IN BEHALF OF THE BEREAN MANUAL TRAINING AND INDUSTRIAL SCHOOL.

PHILADELPHIA has a negro population of about 65,000, of whom some 6,500 of both sexes are between 15 and 20 years of age. These come of families which must from their peculiar resources and surroundings train their children for labor callings. The public schools fall far short of meeting their needs; and to them the high school is of no use save in these special cases which deserve and should receive higher education. Neither public school instruction alone nor high school training can qualify those who are to fill the working ranks of domestic service, and of hard labor in mechanical and other trades. Trade unions close apprenticeship to them; the public manual training schools are not available to children who must work early and who cannot secure the preliminary common school instruction required for admission. They must learn as they work.

With them, and as untrained as they, are some 2,000 young men and women who yearly come to this city from the South, friendless and alone, and knowing no task or work they can do well.

The negro problem in Philadelphia primarily calls for the provision of industrial education and training for this standing and native army, 6,500 strong, of young men and women desirous of working, but without training, and a third as many more who come to this city seeking work, but ignorant how to work even as to the simplest operation of domestic service. With this training they will work willingly, because their work will command wages that will stimulate industry. If they are untrained they will sink from regular work to odd jobs, from odd jobs to idleness, from idleness to crime. They can only be saved by industrial training offered not only to the young, but also open to those of mature years.

The Berean Manual Training and Industrial School, at 1926 South College Avenue, opposite Girard College, of which the Rev. Matthew Anderson is the principal, is doing what it can to meet this demand.

It is teaching between two and three hundred pupils of both sexes, from the youth to the middle-aged man and woman; and they are learning such trades

as they can put immediately into practical use, such as carpentry, upholstery, applied electricity, millinery, plain sewing, dressmaking, cooking and waiting, stenography, typewriting, bookkeeping, together with the primary branches of a common English education. In its present cramped condition the limit of those it can care for has been reached; and yet those attending this school number not more than one twenty-fifth of those who should be taught, would be taught and could be taught if opportunity existed. To reach as many as possible of the vast number remaining, and still deprived of its advantages, it urgently needs \$35,000 to buy a site and erect a suitable building during the coming spring season, for the continuance and enlargement of its work.

This situation was made clear and the claims of the school on the community presented at the public meeting held in Witherspoon Hall, Philadelphia, December 11, 1902, at which meeting ex-President Grover Cleveland presided. So much interest was taken by the very large audience present, that it is confidently believed that had an earnest appeal for the needed funds been presented at the time, the whole amount would have been raised there and then.

Inasmuch, however, as the opportunity to make such an appeal was allowed to pass, it only remains to present in this manner the cause to the public, and to solicit the moderate amount required for this beneficent and struggling enterprise.

We, whose names are hereunto subscribed, earnestly request our fellow citizens to join with us in pledging the needed amount—\$35,000.

It is important to secure the pledges promptly, but subscriptions may be paid in two installments, as needed during the progress of the work.

Contributions should be sent to E. H. Clark, 160 Bullitt Building, 139 South Fourth Street, Philad'a.

ISAAC H. CLOTHIER,

E. W. CLARK,

JOHN H. CONVERSE.

A PROFESSIONAL man, well known about town, said, recently, "I have generally thought of woman suffrage as something that busy men did not want much to do with, but I was cured of that view a day or two ago by a conviction that came to my mind with sudden force, upon overhearing the remark, simply enough made, of a well-known member of the Civic Club, in reference to a scavenger who was unable to make himself understood in English, in reply to a question put to him: "'That man,' she said, 'can vote at every election, and his vote is binding upon me. He may have been here a few years; that is very doubtful. I have lived here a lifetime, and have no voice whatever in making the laws that he and others compel me to obey.'"—[City and State.]

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My first wish is to see this plague of mankind (war) banished from the earth, and the sons and daughters of the world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind.—[George Washington.]

Conferences, Associations, Etc.

PHILADELPHIA, PA.—The meeting of the Friends' Equal Rights Association, on the 28th ultimo was small, owing to the inclement weather, but those who attended felt amply repaid for their faithfulness by the admirable paper read by Lucretia M. Blankenburg on "The Contributions Made by Friends Toward the Advancement of Women." She said that the first school for girls in England was opened by Friends, and that this sect was the first which allowed women to share in the ministry. Perhaps more important than either of these was the institution of a marriage ceremony which recognizes the equality of man and wife.

CHRISTIANA, PA.—The Young Friends' Association met at the home of Maurice J. Brinton, on the evening of Second month 14, 1903. The president opened the meeting by reading from the Scriptures. Following this the hymn, "Wonderful Words of Life;" was sung.

"The Powerful of the Earth," was the subject of a paper prepared by Lindley D. Jackson. The writer took as the powerful force of the earth the moral force, moral equilibrium being required of man to make him the most powerful. Others thought the essential to make a man powerful was the power of concentration, the ability to direct one's energies in a certain line, having early felt an inclination towards that and pursuing that course with the idea of attaining as near perfection as possible. Ethel Brinton read a paper, "The Larger Faith," which showed the effect education and broader thought are having on religious beliefs and what progress is hoped for from the culture of the twentieth century. The rejection by the New Criticism of literal interpretation of the Bible shows a striving for sincerity, a freeing from the restrictions of creed. Education brings about reconciliation between religion and science, a fuller, diviner faith, not worship of creed but loyalty to truth.

After singing, "It Is Well With My Soul," followed by a brief silence, the meeting adjourned.

S. EDNA POWNALL, Secretary.

BYBERRY, PA.—The Friends' Association met Third month 1, with a good attendance despite bad roads. The comprehensive minutes of the previous meeting by the secretary, Caroline J. Atkinson, received favorable comment. It was decided to have Dr. Joseph Swain and Joseph Elkinton at meetings some time in the future, if possible.

Phebe Tomlinson opened the literary program by reading "The Starless Crown." "Current Topics" were discussed in a paper prepared and read by Ida R. B. Edgerton. The subjects treated were Child Labor, Juvenile Courts, Coal Strike Commission, the barring of cigarette manufacture in Delaware, the prohibition of liquor selling in Abyssinia, the Militia Bill and its special amendment exempting Friends from service, Marconi's wireless telegraph system; the establishing of the Phipps Institute; the serving of hot milk through slot machine by the Swedish Society; the recent Friends' Quarterly Meeting held in Australia; ending with tributes to the departed Friends, Charles Rhoads, Edward Strawbridge, and Aaron B. Ivins. Nathaniel Richardson spoke of the action of Senators Beveridge and Hoar in relation to the amendment to Militia Bill, expressing his grateful appreciation of their services. Arabella Carter followed, giving an account of the earnest work of members of the Peace Society, which preceded the introduction into the Senate of the amendment, and mentioned the work, especially of Belva A. Lockwood and Robert B. Warder, of Washington, and Jerome F. Manning, of Massachusetts, in this connection. Discussion of the proposed Free Library offered by Andrew Carnegie to Philadelphia followed, in which Nathaniel Richardson and William P. Bonner participated. A paper by Iva Stradling on "The Soul, and its Relation to the Body," prayed the unity of the two in the perfect life. "The soul is the Master's own breath . . . the body is the soul's abiding place during its earthly stay. . . . Some think soul and body are natural enemies, but this is a mistake; let the body be guided by and subservient

to the soul." John Wood, Jr., read an appropriate article on "For the Wind was Contrary."

The next meeting is to be a Longfellow meeting; a biography will be given by one member, and recitations, readings, and sentiments by others. A. C.

PENN'S GROVE, PA.—The Young Friends' Association met at the home of Pusey Coates, Second month 22, 1903, at 3 o'clock.

After Bible reading, Will and Alice Coates played hymns on the violin and piano. Alice Coates read a short article on, and extracts from, J. G. Holland's "Bitter Sweet." Tacie C. Broomell read "The Felon; the Life of a Convict." A question, "What Part have Friends Taken in Help of the Indian?" was opened by Chalkley Webster, who thought William Penn had aided the Indians more than any other man. Discussion followed.

After roll call and prayer the Association adjourned.

ALICE R. COATES, Sec. pro. tem.

MULLICA HILL, N. J.—The meeting of the Young Friends' Association was held First month 21, in the meeting-house.

Benjamin Pancoast opened the program for the evening by reading from the discipline on Arbitration. Anna Kirby read from the life of George Fox, on his interview with Cromwell. A beautiful recitation was given by Lizzie Duell entitled "Forward." Debbie Ballinger had prepared an excellent paper on the "Ideal Friend"; it was read by Lillie H. Colson. "The Boys we Need," was a piece recited by Willis Kirby. An excellent reading entitled "Out of Doors," was given by Rachel M. Lippincott. A very interesting collection of "Current Topics" were read by Maggie Colson. Twenty-five members were present.

A. G. TONKIN, Secretary.

TRENTON, N. J.—A regular meeting of the Friends' Association was held in the lecture room of the meeting-house, Second month 23, 1903.

The literary program was opened by a paper by Joseph Willets on "The Rise, Progress, and Changes of the Christian Church." The writer gave a masterly and scholarly review of the subject, tracing the idea of the conception of the one true God from the time of Abraham on through the various epochs until the birth of Jesus, whose life, example and precepts were to revolutionize the thought and idea of God throughout the civilized nations of the earth. The efforts of Luther, the Puritans, George Fox, and other reformers were touched upon until we reached the status of the religion of the present day; closing with the idea that the ministrations of George Fox had been of great service in establishing in the minds of men a true conception of the right relation between man and his Maker. The paper called forth much interesting discussion.

We were favored in having with us our friend Mary Heald Way, of Oxford, Pa. She spoke in her beautiful manner of the sweet mantle of Christian charity which should be thrown over all frailties both personal and of the church. She and other friends spoke of the great advance in this direction which had been made in the past few years.

MARGARET PRESTON BUCKMAN, Sec. pro. tem.

MANSFIELD, N. J.—The Young Friends' Association met at George Boune's, Second month 14. A letter was read from Jesse H. Holmes. We anticipate having J. Russell Smith at our next association Third month, 7. Subject: "The Growth of the Quaker Idea."

Mary S. Harvey reported on Discipline. In answer to the question, "What is the greatest service man can render God?" she said: "I understand it to be a consecration of our lives to God, giving him the heart's best love, living it out in our daily lives and diligently seeking for aid to be guided aright by Him who knows no variability. He does not demand of us suffering or useless pain and sacrifice, but to give the heart's best love is what I believe to be true service of God." Cyrus S. Moore made some appropriate remarks.

Sara A. Biddle read an interesting paper upon the question: "It is said the pen is mightier than the sword; if so why?" She said: "It is a fact that through the medium of

the pen the truth is told. No great writer is enamored of the false, the base, or the unjust. Consider our own poets, the galaxy of the last century, they have been loved and still are and long will be, because they spoke earnestly for the true and the good against the evil. Every one knows—his intellectual conscience speaks it emphatically to him—that truth and sincerity only can give life to literature and that within its folds the false and insincere have no permanence.

Cyrus S. Moore said the pen is a civilizer, a Christianizer, a protector of the lives of men. The sword may be compared to winter, that forces the unprotected to shelter and drives the weak to destruction. The pen may be compared to summer, it sheds a warm ray on the unprotected and strengthens the weak. Is barbarism mightier than Christianity? Is death mightier than life?

Anna Bunting read an article entitled "The Story of a Birthday Rose."

Martha E. Gibbs gave us many interesting current topics; she also read a paper prepared by Cyrus S. Moore upon his trip to Jamaica.

After the usual silence the association adjourned to meet at Joseph F. Taylor's, Third month 7, 1903.

MABELLE E. HARVEY, Sec'y.

CORNWALL, N. Y.—The Friends' Association met with Joseph W. and Carrie Cummin, First-day afternoon, Third month 1, 1903. The program consisted of the following readings: "Ruskin's Creed," by Carrie Cummin; "Religious Unity," a plea for liberality, by Mary W. Cocks, and "Do Not Find Fault" by James Seaman. A. M. B. Cor. Sec.

HOPEWELL, VA.—A regular meeting of the Young Friends' Association was held at Jonah L. Rees', Second month 22, at 7 p. m.

To the calling of the roll several answered with maxims. The committee appointed to prepare a paper of five hundred words or less setting forth the essential principles of Friends, reported two papers prepared, one by David W. Branson and one by Jonah L. Rees. They were so satisfactory the meeting requested both be sent to Jesse H. Holmes. Under the head of "History," David W. Branson prepared a very interesting account of Centre Meeting-house in Winchester, which was enjoyed by all. Bessie J. Robinson, on Literature, not being present, her father, D. Arthur Robinson, beautifully read the poem, "The Golden Time." He also read some excellent remarks on our Discipline, bringing forth George Fox's motto, "Mind the Light." E. Caroline Branson made a good selection of "Current Topics," with criticisms upon them. We think it is more interesting than just to read selections from various periodicals. Susan T. Pidgeon read a good article from *The Outlook*, which showed some of our beliefs are being used by other denominations. Under the head of voluntaries Grace Fries was requested to recite "High Society." It was beautifully rendered and very much enjoyed. Jonah L. Rees made a few remarks on the social part of our Association, this being a social meeting of our Young Friends' Association.

ANNIE J. REES, Jr., Sec. *pro tem*.

LINCOLN, VA.—The Young Friends' Association met First month 25. After singing "Wonderful Words of Life," Sarah T. Shoemaker read a well-written paper on the subject, "Give suggestions that might aid in gathering the mind in meeting and performing acceptable worship." Wm. T. Smith gave a short talk on the same subject, which was further discussed by Lydia Brown and Cornelia Janney. A. B. Davis gave a very interesting talk on the Anti-Slavery League Convention which he recently attended in Richmond.

A recitation, "Onward and Upward," was given by Mabel Roberts. Cornelia Janney followed with some very good "Current Topics," after which Wm. Brown read a paper answering the question, "Is Belief in the Supernatural Essential to Religion?" the question was further discussed by George Hoge, Wm. T. Smith, and Laura Smith. Dr. Roberts then read a poem by Ella Wheeler Wilcox, "The Object of Life." After singing, "Only Remembered by what We have Done," the meeting adjourned.

CAROLINE T. PANCOAST, Sec.

EASTON, MD.—A meeting of the Young Friends' Association was held at the home of Isaac A. Barber, Second month 17.

Sallie P. Kemp read an excellent Association paper, the subject of her editorial being the "Progress of the World During the Past Few Years." Guion Miller opened the topic for discussion, "Sunday Newspapers." He said in part, "There is a large amount of valuable information to be found in Sunday papers, but the sensational and criminal portion of the papers more than counter-balance the good." The general discussion on the subject was somewhat one-sided, as most thought the aforesaid papers were more harmful than beneficial. Laura B. Shinn gave a full account of the origin and methods of the Salvation Army.

As the other members on the program were not present the meeting closed unusually early, and the remainder of the evening was spent in social intercourse.

LAURA BARBER SHINN, Secretary.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

The lecture to have been given by Henry Wilbur on "A Quaker Revival," has been postponed on account of illness in his family.

The joint meeting of the Sigma Chapter of Somerville and the Eunomian literary societies was given on the 24th ultimo. Dean Bond, Dr. Magill and Dr. Hull attended the first meeting of the Swarthmore Club of Baltimore on Second month 21. The club organized and the meeting was a great success; about eighty-five alumni, ex-students and friends of Swarthmore being present. The following toasts were given: P. Lesley Hopper, class '79, Toast Master: T. Stockton Matthews, class '02, "Words of Welcome"; Dr. Edward H. Magill, "Swarthmore's Past, Present, and Future"; Charles Lewis, "Swarthmore As I Knew It"; Dean Elizabeth Powell Bond, "From the Dean's Standpoint"; Dr. William I. Hull, "Swarthmore's Possibilities."

On Second month 23, Dean Bond addressed the Wor'an's Club of Baltimore on "Co-education."

On the 27th, Miss Anna F. Davies, a prominent college settlement worker of Philadelphia, gave an illustrated lecture on "College Settlements." Her pictures of their home surroundings furnish strong proof to support her earnest plea for a change in the environment of the children of the tenement house districts. It was pointed out how hard it is for a child to realize his full possibilities when his lot is cast in crowded tenements, narrow courts, and dirty streets. The efforts that have been made to change all this were outlined, and especially interesting were the tales and description of the playhouses that have been established, the work they are doing and their future.

The annual reception given by the college students to their friends will take place Seventh-day evening, Third month 7.

The usual debate with Franklin and Marshall will be held here on Third month 13. The question for debate is "Resolved, that the permanent interests of the United States were best served by retaining possession of the Philippines." Franklin and Marshall will have the affirmative and Swarthmore the negative side of the question. P. M. W.

PERSONAL AND OTHER NOTES.

THE Doylestown, Pa. *Intelligencer* publishes the following item, intimating that the family referred to shows no tendency to "race suicide."

"Hannah Atkinson, mother of Wilmer, James, and Albert Atkinson, of Three Tuns, and of Mary Anna Jenkins, of Gwynedd, is in her ninety-fourth year. She is in good health, enjoys her food, can read, knit, sew, and thread her needle and move about her home easily and freely. She has five children, all living and in good health, twenty-eight grandchildren, all living but three, and twenty-one great-grandchildren, all living but one. Her husband, the late Thomas Atkinson, lived to enjoy the golden wedding."

LITERARY NOTES.

With fine imagination has Josephine Preston Peabody revived a little piece of the London life of Shakespeare's day in her drama of "Marlowe" (Houghton, Mifflin & Co.). She has brought into her scenes the dramatists Marlowe, Greene, Lodge, Nashe, and Peele, and has written charming lyrics very deftly in the manner of these Elizabethan song-writers. Thus Greene is made to sing of the lovely country-girl Alison, —who has come like a breath from Kentish meadows into the hot life of the town,—

"Her cheek is hawthorn and her voice the rain ;

Her eyes are windowlights that never wane,

So morning-clear.

Alas, dear April, when she comes again,

Shall I be here ?"

The tragic sorrow of Marlowe's wasted days, and the sunshine of Alison's innocence, are drawn with a faultless hand. Like the author's earlier play, "Fortune and Men's Eyes," this piece is a very refreshing harking back to that age when English poetry was in its glory.

The Associate Editor of *The Century Magazine*, Robert Underwood Johnson, an alumnus of Earlham College, has issued his collected "Poems" in a choice volume (The Century Co.). His verse is the slow, deliberate product of a meditative muse. The author is one who "hath kept watch o'er her mortality," and he holds and will hold his readers through his calm and quiet strength. His poetic view and tranquil melody may be illustrated by lines from his address to the Housatonic river,—

"Contented river! in thy dreamy realm—

The cloudy willow and the plummy elm :

They call thee English, thinking thus to mate

Their musing streams that, oft with pause sedate,

Linger through misty meadows for a glance

At haunted tower or turret of romance."

The magazines for Third month contain many valuable and interesting articles. The *Atlantic Monthly* contains a second thoughtful paper on "Academic Freedom in Theory and Practice," by Arthur Twining Hadley. The *Review of Reviews* opens with an editorial tribute to the late Dr. J. L. M. Curry, the veteran leader of the movement for popular education in the South. In *Harper's Magazine* Stewart Culin, of the University of Pennsylvania, endeavors to prove that America was the cradle of Asia. The *Century* contains the conclusion of "Lovey Mary," but the admirers of Mrs. Wiggs will hope that they have not heard the last of her admirable philosophy. *St. Nicholas* has a sketch by Charles F. Benjamin, "Our Boys and Our Presidents"; and two suggestive illustrations that betray "the boy in the house" and "the girl in the house." *McClure's Magazine* describes "The War on the Locomotive"; in an illustrated article with that title Samuel S. Moffatt portrays the inroads the trolleys are making upon steam railroads. Besides nine stories *Lippincott's Magazine* contains an article on "Intellectual Communion," by Sarah Yorke Stevenson.

THE PETRIFIED FERN.

In a valley, centuries ago,

Grew a little fern-leaf, green and slender,

Veinings delicate and fibres tender,

Waving when the wind crept down so low,

Rushes tall and moss and grass grew round it ;

Playful sunbeams darted in and found it ;

But no foot of man e'er trod that way :

Earth was young, and keeping holiday.

Earth one time put on a frolic mood,

Heaved the rocks and changed the mighty motion

Of the deep, strong current of the ocean ;

Moved the plain and shook the wood,

Crushed the little fern in soft, moist clay,

Covered it and hid it safe away.

Oh, the long centuries since that day !

Oh, the agony ! oh life's bitter cost !

Since that useless little fern was lost !

Useless ? Lost ? There came a thoughtful man

Searching nature's secrets far and deep ;

From a fissure in a rocky steep

He withdrew a stone o'er which there ran

Fairy pencilings—a quaint design—

Veinings, leafage, fibres clear and fine ;

And the fern's life lay in every line.

So, I think, God hides some souls away,

Sweetly to surprise us the last day.

Mary L. Bolles Branch.

THE EARTH AND MAN.

A LITTLE sun, a little rain,

A soft wind blowing from the West—

And woods and fields are sweet again,

And warmth within the mountain's breast.

So simple is the earth we tread,

So quick with life and love her fame,

Ten thousand years have dawned and fled,

And still her magic is the same.

A little love, a little trust,

A soft impulse, a sudden dream—

And life as dry as desert dust

Is fresher than a mountain stream.

So simple is the heart of man :

So ready for new hope and joy ;

Ten thousand years since it began

Have left it younger than a boy.

—Stopford A. Brooke.

THE CHILD WITH EARNEST EYES.

ERE the dawn grew red, beside my bed

Came a child with earnest eyes.

"What light have you shed through the world ?"

she said,

"Now you are old and wise?"

"'Tis a weary while," quoth I, with a smile,

"Since I dreamed it had need of me.

I found but guilt in its fairest wile."

"Then its need was greater," said she.

"So the hungry you fed, and wanderers led,

And smiled on the weary and sad?"

"Scarce I earn," I said, "my own bitter bread,

And I have no time to be glad."

She spoke not blame, nor again of fame :

"But the love that I dreamed about?"

"Bright burned that flame till gaunt Care came

And blew the rushlight out."

"But still true friends kind Heaven sends

To cheer and comfort you?"

"Nay; friendship bends to selfish ends,

And loyal hearts are few."

She raised her head. "Woman," she said,

And her voice came sobbingly,

"If joy is dead, and your high hopes fled,

You have broken faith with me."

In the dawn, still gray, she stole away,

With a grieving look at me.

"I cannot stay," I heard her say.

"I'm the Child You Used to Be!"

—Catharine Pelton in the *Century*.

In the mountains of the West, after a heavy snowstorm, the locomotive that clears the tracks propels a rotary plow, acting on the snow-banks like an auger; a swiftly revolving steel wheel 12 feet in diameter, having blades resembling those of a ship's propeller, cuts a passage through solid drifts at the rate of from 2 to 12 miles an hour. The snow is shot from a spout attached to the plow to a distance of 50 or 100 feet. —[Youth's Companion.]

LIVABLE.

A NEIGHBOR, speaking of another, called her "livable."

"Livable?" repeated her listener, "Livable? That must be a local word. I don't think I ever heard it before."

"It may be local," was the answer, "and it may be bad, and it may be good; but it's just what I mean. She's *livable*. She's been brought up in a large family, and she's had to be, if she meant to be comfortable herself and let other folks be comfortable, too. There were more livable folks when I was a girl than there are now, and I think the large families had a good deal to do with it, though of course not everything.

"There were plenty of people then who never got their corners worn down, no matter how many brothers and sisters they had; but even when they rasped, those days, they got along together after a fashion.

"Nowadays! Sometimes it stumps me fair and square why the nice people I know in nice families can't seem to stand each other's little ways.

"I don't say it is not so; when the doctors say they can't, and it generally ends in doctors, I suppose they truly can't. It's nerves, and nobody understands nerves unless the doctors, and I'm a long way from being sure that they do.

"But just count up sometime the families where there's always one member mysteriously off visiting, and then the number of folks you know that separate when they'd naturally stay together, if only they could lit it off—lone sisters, and only surviving bachelor brothers, and mothers and only daughters, and all sorts of family remnants that ought to be each other's best comforts. But as soon as they try living together, one of them gets nervous prostration, or is ordered off quick to travel somewhere where the climate don't agree with the other one.

"They're fond enough of each other, generally, and they aren't generally ugly-tempered. They're just not livable.

"It can't be endured always, and it can't be cured sometimes; but I'm firm in believing it could be often prevented. If, when folks first began to harden in their own little 'ways,' and fret over the 'cranks' of those they care most for, they'd stop and think where they were getting to, nine times out of ten they'd pull up in time, and get their nerves and feelings and foolish frettings tight in hand before they ran away with them! And outside the great, deep foundation virtues, if I had a daughter, the little virtue—if it is a little virtue—I'd choose for her, would be just that—being *livable*. It's an all-round, lifelong blessing to whomsoever it concerns."—[Gathered.]

THE number of saloons in Hawaii has increased from 23 in 1896 to 400 in 1902.—[New Voice.]

THE British Museum and the houses of Parliament are not insured. Parliament pays £ 3000 a year for police and firemen to protect its houses, and the Museum pays the rent of a fireman's house in Ceram street. The British Museum, believing that prevention is better than cure, has no artificial light on its innermost recesses.—[St. James's Gazette.]

PATENT MEDICINES.

From New York Evening Post.

It is one of our national inconsistencies that we enact laws and otherwise take pains to prevent incompetents from practicing medicine, but allow any quack or swindler to advertise and sell remedies for every ailment under the sun. In other words, we assume that the mass of mankind are not capable of choosing their medical advisers in person, but are quite competent to do so through the columns of the newspapers. The consequences of such laxity are that multitudes of ignorant people are cheated out of both money and health.

A very sound report was made on this subject by the Department of Health of New York city in the year 1898, embracing reasons for the public regulation of the sale of drugs and proprietary medicines. The latter are classed under three heads. The first consists of prescriptions made by regular physicians in their ordinary practice, which, having proved to be efficient in particular cases, have been seized upon by business men, put up in wholesale quantities for the trade, and extensively advertised. Such things as headache drops, eye waters, asthma cures, catarrh remedies, and other mixtures are sold and taken indiscriminately. Even when the original formula has been faithfully adhered to, the result is most commonly harmful unless the remedy has been administered by a regular practitioner. But the success of the original formula brings imitators into the field, who use a cheaper and more deleterious compound, and perhaps undersell the original.

The second class consists of nostrums which promote and intensify the very condition which they pretend to cure. These are composed largely of alcohol. Most of the so-called "Bitters" come under this classification. The annual report of the Massachusetts Board of Health for 1896 is a classic on this subject. It contains analyses of sixty-one kinds of bitters, tonics, and sarsaparillas then in vogue, some of the most notorious of which are still on the market, and many of which have been advertised as "purely vegetable," "free from alcoholic stimulant," "not a rum drink," etc. Parker's tonic, "recommended for inebriates," was found to contain 41.6 per cent. of alcohol. Ayer's Sarsaparilla contained 26.2 per cent., Hood's Sarsaparilla 18.8 per cent., and Paine's Celery Compound 21 per cent. A lot of "blood purifiers" were found to contain iodide of potassium, which is classed among poisons by nearly every writer upon toxicology. "It is not uncommon," says the Massachusetts report, "to find persons who have used continuously six, eight, or ten pint bottles of one of these preparations." They can usually be identified by their pale, sallow complexions. The third class consists of unmitigated swindles, as where bread pills are sold for the price of costly drugs. An instance of this kind was given in the Massachusetts report, where "Kaskine, a much-vaunted remedy, which sold at one dollar an ounce, was found to consist of nothing but granulated sugar."

WHAT comes to perfection perishes. [Ruskin.]

Father's Time.

"Oh, no, I cannot go with you after dinner to-night, because that is father's time, and we always have so much fun then." That is what I heard a little maiden say to her school friend, who had invited her to go somewhere with her.

"Father's time." I wondered what that meant, and so I said to the little maiden: "And what is 'father's time?'"

"Oh, 'father's time' is right after dinner at night, an hour or so before we go to bed. Father makes lots of pleasure for us then, and it is the only time we can see him, except in the early morning, and that is for such a short while. Father never goes anywhere at that time, and we do not; we give that hour to him, and he gives it to us. It is our 'together hour.' Oh, he is such a good, dear father."

What a testimonial to the high standard of fatherhood was this little girl's. Away all day, immersed in business cares, he could give no time to his children except the hour before their bedtime. With what happy, light hearts those little ones kissed him good-night when bedtime came, and with what smiling faces they went to sleep to dream beautiful dreams of father-love.—[S. T. P., in Evangelist.]

Bible Chronology Outdone.

THOSE of you who remember the day when our mothers gravely assured us that the creation of the world was according to Bible chronology put at 4004 B. C. are now able to know the manners and habits, the amusements, the life's work and belief, and the funeral customs of King Ka, who presumably found it a pleasant thing to behold the sun upon the "Persian" fields, and to feel the shadow of the palm groves at Abydos, as long ago as 4900 B. C.

But thanks to Dr. Flinders Petrie and his enthusiastic band of fellow-workers, we can now not only know the funeral furniture of the tombs of kings who were before Mena was, but we can reach back and give hand-grasp to the shadowy presences of a prehistoric race whose civilization was not far if anything behind the civilization of those predynastic kings who used the same palettes for eye paint, drank of the same alabaster drinking cups, washed hands in the same diorite wash-bowls, cut their meat up with the same flint knives, and hoed their fields with the same flint hoes. There are now known to exist seventy-five to seventy-nine prehistoric seals of sequence dates, which overlap the time of the predynastic kings, and thus for the first time it has been established that Egyptian history in the valley of the Nile runs forward from the farthest past without a break, and prehistoric man is seen to be a civilized being of consideration, before the times of the kings who preceded Aha-Mena, the first king of the first dynasty, whose date is approximately put at 4777 B. C.—[Canon H. D. Rawnsley, in Atlantic Monthly.]

The Fuel Problem in the Dakotas.

DURING the winter 1902-03, four hundred thousand tons of "green" lignite, as the coal directly from the mine is styled, will be sold at an average price of \$1.30 at the mine. Throughout the greater part of North Dakota, the users of lignite save from one-third to one-half of the cost of Eastern coal. The field that the lignite reaches includes all of North and South Dakota and Minnesota as far east as St. Paul. Had the capacity of the mines been doubled during the present winter, all of the output could have been sold without reduction of price. Mine equipment that is now nearly complete indicates for next year an output that will be valued at nearly a million dollars. This means that within a very few years North Dakota will supply her own fuel and that of neighboring States on the east.

Throughout the country north and west of the Missouri River in North Dakota and Montana, the settler need go but a few miles from his ranch to a lignite bank. At hundreds of points he strips off the dirt with plow and scraper, helps himself to tons of fuel, and pays no one. Very often the lignite outcrops on his own land, and at times in his own door-yard. This cheap and abundant fuel has been one of the main stimuli that have led to the recent rapid settling of western North Dakota.—[Frank A. Wilder, in the Review of Reviews.]

Slavery in the Philippines.

Two girls were sold into slavery in this city a few days ago by Gregoria Torres, one bringing one hundred and fifty pesos, and the other one hundred pesos.

The Thirteenth Amendment to the Constitution of the United States declares that involuntary servitude shall not be permitted, that the Stars and Stripes shall stand for "Virtue, Liberty, and Independence," but the American flag continues to float over slavery in these islands.

A number of cases have been reported from time to time where young girls have been bought and sold, and where they have been sold even by their own parents into a life of shame in order to satisfy a small claim of some debtor.

Girls can be bought in the provinces at an insignificant figure, especially if the parents are in debt, and there are a number of human vultures in this city that are engaged in the business of buying and selling girls, something that should receive the attention of the authorities.—[Manila Cable News]

The Literary Loss of the Bible.

THE sting of our loss lies in the perishing of the young associations which used to be entwined about the felicities and majesty of biblical phraseology. The mature and preoccupied mind will in vain seek deliberately to assimilate the purely literary charm and power of the Bible. Later and colder studies cannot give what must be drawn in almost with mother's milk. The accumulated impressions of childhood, the familiarity with sounding phrases before they are understood, the play of young imagination, of awe, and even of superstition, about the sacred page, together with the daily repetition and use of the rich English of the King James version, seem necessary to the surest and most enduring grasp on the Bible merely as a great writing. There is a certain disillusionment in studying the Bible in too cold and dry a light of reason, and though it may be a critical gain it is a literary loss.—[Rollo Ogden, in the Century.]

"It Takes Two."

A LAD of seventeen was telling an older friend, recently, of an experience he had had that day. As the apprentice of a carpenter, he had been sent to a saloon to take the measures for a new counter. It was very cold weather, and he arrived with his teeth fairly chattering in his head, for his coat was thin. The saloon-keeper immediately mixed a hot drink and pushed it over the counter to him. "It'll cost you nothing," he said; "drink it down, and you'll soon stop shivering, my boy."

"He meant it kindly, too, and didn't think any harm," said the apprentice, as he told the story. "That's what made it harder to push it back, and I didn't want it."

"It must have been a big temptation," said the friend. "That saloon-keeper might have started you on the road to ruin."

"Well," replied the lad, frankly, "I'd rather have had it than some other kinds. You see, it takes two to make a temptation. There's no saloon-keeper and no cold weather can make me drink when I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink; and, if I had taken it, why, I wouldn't have put all the blame on the saloon-keeper, as some folks do. It takes two, every time, to make a successful temptation."

It was an honest way to look at the question. Temptation is not all a matter of outward happening, but also of inner readiness. No outsider can be responsible for our sins as we are responsible. "He tempted me," only explains one side of the temptation. The other side—the personal side—we must answer for, and no excuse will save us. "It takes two," and one of the two is always our own responsible self.—[Exchange.]

The Wellesley Sycamore.

WELLESLEY'S famous sycamore, which for two years has been in danger of destruction by the officials of that town, is now safe. The tree stands just east of Wellesley town square, on the southerly side of Washington street.

Up to the year 1900 it was at the end of a row of three trees, the other two being another buttonwood and the elm. It is still a comparatively young tree. A limb sawed from the remaining tree, at twelve feet from the ground, has an age of 62 years, indicating a tree in the vicinity of 80 years old from the seed. At the present time the measurements are: circumference, 10 feet; spread, 70 feet; height, about 85 feet.

About the year 1860 Dr. Morton, the discoverer of ether, who lived at that time where the Wellesley Library now stands, was hanged in effigy on this buttonwood tree. His name is now engraved on the monument commemorating the discovery of ether, which stands in Boston Public Garden.—[Boston Post.]

CURRENT EVENTS.

As Congress draws to a close there is the usual rush of legislation. The Democrats, angered by the unseating of James J. Butler, whom they declare a legally elected Representative from Missouri, have resorted to filibustering tactics to delay needed legislation; these have been to a great extent overcome by the adoption of drastic rules and the necessary appropriation bills have been passed. In the Senate the unavailing contest to secure the admission of new States and Senator Morgan's prolonged speech against the Panama Canal treaty have prevented the ratification of the Panama and Cuban treaties. President Roosevelt has therefore issued a proclamation calling an extra session of the Senate.

The Immigration Bill has passed both the Senate and the House, including the clause which prohibits the sale of intoxicating liquors of any character within the limits of the Capitol Building of the United States. A similar provision has several times passed the House only to be killed in the Senate. This year the Senate refused to bear longer the opprobrium of defeating the measure, and the Conference Committee to which the bill was referred left this clause untouched.

The Senatorial deadlock in the Delaware Legislature is at last broken. The Democrats and Regular Republicans joined forces in the House of Representatives to repeal the "Voter's Assistant" bill. This alarmed the Union (or Addicks)

Republicans and a compromise was effected by which James Frank Allee, an Addicks man, was elected for the long term, ending in 1907, and Louis Heisler Ball, a Regular Republican, for the short term ending in 1905.

MABINI, the former President of the Filipino Supreme Court, and at one time Minister for Foreign Affairs in the Filipino Government, has been an exile in the island of Guam since his surrender in 1899. He arrived at Manila on the 26th ultimo, on the transport *Thomas*, and before landing took the oath of allegiance to the United States Government, which he had hitherto persistently refused to take, and has thus regained his liberty.

SENATOR WILLIAM C. SPROUL has introduced into the Pennsylvania Legislature a bill making it unlawful to employ children under 14 years of age during school hours, to employ them more than ten hours a day, to employ them under 16 between the hours of 9 p. m. and 6 a. m., to employ illiterate children between the ages of 14 and 16, and to employ children under 18 without an affidavit setting forth their age.

THE Czar of Russia has personally intervened in behalf of the famine-stricken Finns, and has ordered that extensive relief works be started without delay. Besides the immediate construction of two railroads which will cost \$700,000 and \$300,000 respectively, a bank is to be established with a capital of \$800,000, which is to be used in making loans to peasant farmers, and \$140,000 is to be expended for public works, principally the drainage of swamps.

PRESIDENT ROOSEVELT has received a letter from Herbert Welsh, of Philadelphia, urging upon his consideration statements which show an alleged violation of the rules of war by General Frederick Funston while in service in the Philippines. The special charge against General Funston is that at the battle of Caloccan he had conveyed to the troops under his command oral instructions to "take no prisoners in that battle." The letter also calls attention to several other instances of alleged cruelty that have not been investigated.

In Paris, France, the governor-director of railways has agreed to discharge all employees who persist in using spirits and wine while on duty. In Sweden every suburban train has a compartment reserved for drunken passengers and the disgrace which attaches to traveling in this way engenders sobriety.—[New Voice.]

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

3D MO. 7.—NEW YORK MONTHLY MEETING, at 15th St. and Rutherford Place, New York, at 2.30 p. m. A meeting at 7.30 p. m., under the auspices of the Philanthropic Committee to discuss the Evils of Child Labor and the Child Labor Laws.

3D MO. 7.—GIRARD AVENUE FRIENDS' Association. Byron and Historical Characters.

3D MO. 7.—MANSFIELD, N. J., YOUNG FRIENDS' Association, at the home of Joseph F. Taylor. J. Russell Smith will discuss "The Growth of the Quaker Idea."

3D MO. 8.—PHILADELPHIA EVENING Meeting, at 17th St. and Girard Ave.

3D MO. 8.—WEST PHILADELPHIA

Friends' Meeting will be attended by Philadelphia Quarterly Meeting's Committee to visit the smaller branches.

3D MO. 8.—A CIRCULAR MEETING at Kennett Square, Pa., at 3 p. m., under the care of a committee of Western Quarterly Meeting.

3D MO. 8.—THE VISITING COMMITTEE of Abington Union will visit Plymouth First-day School at close of morning meeting.

3D MO. 8.—SADBURY YOUNG FRIENDS' Association, at the home of Annie Pownall, Christiana, Pa.

3D MO. 9.—A MOTHERS' CONFERENCE will be held at Park Avenue Meeting-house, Baltimore, at the close of the business session of the Quarterly Meeting, about noon. All women, irrespective of age, who have the care of children, or who are interested in the

(Continued on page 160.)

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NEWS NOTES.

ON the 26th ultimo a fire broke out in Cincinnati that destroyed one-half of a square in the centre of the business district and caused a loss of over \$2,000,000.

THE United States Treasury statement, for last month, shows that the available cash balance is \$224,543,470. This is \$49,000,000 more than the balance one year ago.

THE Snyder bill fixing the minimum salary for Pennsylvania school teachers at \$35 a month has passed the House, but is encountering some opposition in the Senate.

IT now transpires that the opposition to the colored post-mistress at Indianola, Miss., was set in motion by a white Republican who wanted the office for himself.

THE Senate Philippines Committee has decided by a strict party vote not to hear any more witnesses this session on alleged atrocities by the United States troops or officers in the Philippines.

THE Vandegrift Construction Company, of Philadelphia, has obtained a franchise from the Porto Rican Commission for the building of an electric railway between San Juan and Ponce, which will cost \$3,000,000.

SIXTY alumni attended the dinner of the Swarthmore Club, in the Hotel Bellevue, Philadelphia, on the 28th ultimo. Joseph Wharton, President of the Board of Managers, was the guest of honor.

ON the 27th ultimo President Roosevelt sent a message to the Senate urging the passage of the House bill providing for a reduction of tariff rates on merchandise passing between the United States and the Philippines.

FIVE bills have been introduced into the Pennsylvania Legislature for the purpose of correcting the defects in the Juvenile Court legislation of the last session, which was lately declared unconstitutional.

ON the 27th ultimo a violent gale swept Great Britain.

Telegraphic communication northward of Leeds was entirely interrupted, the Continental service was interfered with and large numbers of ships were forced to seek shelter in the harbors.

PITTSBURG, PA., was visited by a severe flood, which culminated on the evening of the 1st instant, when the river was five feet above the danger line. All of the lower streets were flooded and hundreds of families were temporarily homeless.

THE Philadelphia Grand Jury has recommended that some action be taken against the Philadelphia Rapid Transit Company to compel it to relieve the overcrowded condition of the trolley cars during the busy hours of the day, and to provide the cars with heat in cold weather.

GENERAL ROBERTS, the commander-in-chief of the British army, says that 22,369 officers and soldiers in India, or about one-third of the entire number, are total abstainers, and that of 2,608 courts-martial held in one year only 73 were for the trial of members of the Army Temperance Association.

HENRY T. JOHNSON, a Negro preacher in Camden, N. J., brought suit against the Pullman Palace Car Company, because they refused to serve him a meal with the rest of the passengers, and wished him to eat with the porter. The United States Court at Trenton, N. J., has awarded him \$500 damages.

AMBASSADOR CHOATE, at a dinner given by the American Society in London, in honor of Washington's Birthday, said that any kind of war on any kind of subject between Great Britain and America would be not only a great calamity, but an unspeakable crime.

KING EDWARD has signed the ratification of the treaty under which the Alaskan Boundary tribunal is to be appointed. This must be handed to President Roosevelt by Sir Michael Herbert, the British Ambassador to the United States, before the English Cabinet appoints its commissioners. President Roosevelt has appointed Senators Lodge, and Turner, and Secretary Root.

training of the young, are earnestly requested to attend. The meeting will be addressed by Alice C. Robinson and others, who will touch upon topics of vital interest.

3D Mo. 9. — PHILADELPHIA YOUNG Friends' Association, in Y. F. A. Building, at 8 p.m.

3d Mo. 9. — BALTIMORE QUARTERLY Meeting, at Park avenue, Baltimore, at 10 a. m. Ministers and Elders on the 7th at 3 p. m.

3D Mo. 12. — HADDONFIELD QUARTERLY Meeting, at Moorestown, N. J., at 10 a. m. Meeting of Ministers and Elders the day before at 3 p. m. Accessible by train leaving Market Street Ferry, Philadelphia, at 8.20 a. m., or by trolley from Camden every half hour, stopping at the meeting-house.

3D Mo. 13. — PLYMOUTH, PA., FRIENDS' Association.

3D Mo. 13. — CHESTER, PA., FRIENDS' Association, in the meeting-house at 8 p. m.

3D Mo. 14. — THE ASSOCIATION OF Friends' Schools and the Committee on Education extend an invitation to an Educational Conference in the Lecture

Room of Friends' Central School. At 2 p. m., lecture by Paul H. Hanus, S. B., Professor of the History and Art of Teaching, Harvard University. Subject, "A Modern Program of Studies." General discussion. Teachers and members of school committees are earnestly requested to be present.

3D Mo. 14. — BURLINGTON FIRST-DAY School Union, at Bordentown, N. J., 10.30 a. m. All are cordially invited.

3D Mo. 15. — WOODLAWN, VA., YOUNG Friends' Association, at the home of Jacob M. Troth.

(Concluded on page iii)

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JOSEPH L. JONES

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Continued from Page 100.)

3D Mo. 15.—A CONFERENCE UNDER THE care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting-house at West Chester, Pa., at 2.30 p. m.

3D Mo. 15.—WHITE PLAINS, N. Y., Friends' Meeting, at the residence of Mary A. Carpenter, 35 Greenridge Ave. All visitors are welcome.

MERION PREPARATIVE MEETING WILL BE held the Fourth-day of the week preceding Radnor Monthly Meeting, at 51st St. and Lancaster Ave., at 3.30 p. m.

LOW RATES TO CALIFORNIA, ARIZONA, MEXICO, AND OTHER WESTERN POINTS.

Parties desiring to make trip to California, Arizona, Mexico, or other western points, either for business or pleasure, can do so now at a small cost.

Daily until April 29, 1903, inclusive, special one-way colonist tickets may be purchased via the Southern Railway at rate of \$49.75 from Philadelphia to Los Angeles, San Francisco and other points, corresponding low rates from other points.

The Southern Railway operates through Excursion Sleepers from Washington to Los Angeles and San Francisco without change, via Atlanta, New Orleans, and El Paso, leaving Washington at 8.45 p.m. every Monday, Wednesday, and Friday. The berth rate in these sleepers is only \$7, two people being allowed to occupy one berth if desired. Personal conductors and Pullman porters go through with each sleeper. There are other new, convenient, and economical features connected with these sleepers, which may be ascertained from Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa.

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Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of \$36 from New York, Brooklyn, and Newark; \$34.50 from Trenton; \$33 from Philadelphia, and proportionate rates from other stations.

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Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at Chamberlain Hotel, and good to return directly by regular trains within six days, will be sold in

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For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

REDUCED RATES TO NEW ORLEANS, LA., ACCOUNT MEETING NATIONAL MANUFACTURERS' ASSOCIATION, APRIL 15-17, 1903, VIA SOUTHERN RAILWAY.

On April 11, 12, and 13, Special Excursion tickets to New Orleans and return will be sold via the Southern Railway, at greatly reduced rates. Tickets will be good to return until April 19, but by depositing ticket with Joint Agent at New Orleans on or before April 19, and payment of a fee of fifty cents, final limit can be extended until April 30, 1903.

The Round trip rate from Philadelphia will be \$33.50. Corresponding low rates from other points.

The Southern Railway operates three through trains daily with Pullman drawing-room sleeping-cars from New York, Philadelphia, and Washington to New Orleans without change. Dining-car service on all through trains.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, THIRD MONTH 14, 1903.

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PHILADELPHIA, THIRD MONTH 14, 1903.

{ Volume LX.
Number 11.

GOOD WORDS FOR 1903. XI.

*TRUE Godliness does not turn men out of the world,
but enables them to live better in it, and excites their
endeavors to mend it.*

WILLIAM PENN.

LIGHT AND PEACE.

OUTWARD life is light and shadow,
Mingled wrong and struggling right,
But within the outward trouble
Shines a healing, inward light.

Not to us may come fulfilment,
Not below our struggles cease,
Yet the heavenly vision gives us,
Even here, an inward peace.

—From the German.

THE FATHER'S BUSINESS.¹

LET me recall to your minds the beautiful story told in the gospel of St. Luke, of the boy Jesus, with his father and mother, at the Passover feast in Jerusalem. You remember that after a day's journey homeward he was missed from the company by his parents, and that they, returning to the city, found him in the temple with the learned doctors of the Jewish law. Nor can you have forgotten that reply which marked him at the age of twelve—a prophet of the Lord. To the mother's anxious word, "Thy father and I have sought thee sorrowing," he said, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

Painters have loved to make this picture for us. It may be that in more than one college room is the Hoffman head of the boy Jesus, with the far and deep-seening look of the eyes, the clear vision that illuminates them, the benediction that is in them for the pure in heart. There is much in the beautiful story to hold our thought. The Passover feast itself, with its details so foreign to our own experience, and their significance to the men and women celebrating it—all this might well be made a subject of study. Then, the doctrines upon which the learned Hebrews would ask and answer questions of the child—these appeal to us intellectually and ethically. It is hardly to be wondered at that the father and mother "understood not the saying which he spake unto them"—"Wist ye not that I must be about my Father's business?" True, the devout man Simeon in the temple had taken the young infant in his arms and blessed him, and had said to the mother, "Behold, this child is set for the fall and rising again of many in Israel; . . . Yea, a sword shall pierce through thy own soul also," and the mother "kept all these say-

ings in her heart." But the "Father's business" was a quite new saying to her—it had never been spoken before. If he had said, "Wist ye not that I must be learning the law; and these learned doctors would be authority upon all the details of the law;" that they would have understood, for they looked to the law to show them the way for food, and cleanliness, and temple-service—the way of life.

The "Father's business" is a familiar saying to us now. This is a measure of the world's progress since the boyhood of Jesus—that we, even the young among us, get glimpses of his meaning when he said, "I must be about my Father's business." For his life was the commentary upon his words. All the early years of his life, so far as we know, were lived with his father and mother, in obedience to them, increasing in wisdom and in favor with God and man, making ready for the "Father's business." And then, how short the chapter is of the three years of public service, saved for us by word of mouth, and later, in a few printed pages. It is a story wholly of service. The blind sought him to give them sight. The sick and suffering struggled to reach the hem of his garment that his virtue might heal them. The sinning came near to his heart, divinely loving, and were restored to obedience and wholeness. Mother-instinct craved for the little children the touch of his hand in benediction. "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Even the seclusion of prayer, which seemed to be necessary to him for the renewal of his spiritual strength, was pressed upon by the throng importunate for his help. Three years of spending himself for any who needed him, and speaking a few vital words—all, his "Father's business," and then the small world in which he moved put him to death! The memory of what he did, and the vital words he spoke, are leaven slowly working, very slowly it seems, unless we remember that in his sight, "a thousand years are but as yesterday when it is past"; leaven working toward the transformation of the children of men into the children of God. Perhaps it might be said that this very transformation is the "Father's business."

This thought was pressed home to me in our recent visit from one of Christ's true co-workers—the head worker of the Philadelphia College Settlement. She showed us pictures of city courts swarming with little children, many of them the very raw material of humanity. Not all of them are *raw material*, for sanctifying love sets its stamp upon some souls born in city slums. The mark of the Master is upon the young man who works by day for bread; then at evening avails himself of the Settlement study room for preparation for the university; and out of these

¹ Read to the students of Swarthmore College, Third month 1, 1903.

precious evenings gives two each week to teaching arithmetic to a class of foreign-born boys. When I heard the story of this youth, I trembled within me, at thought of the casting down and lifting up that must come with the sitting of souls wrought by His law who is "God of things as they are." The work of the College and the Social Settlement with the very raw material of humanity is, perhaps, the most Christ-like work of all. It has close, personal contact with every form of suffering and limitation. It finds this raw material in foul places, and tries to make them clean. In summer these places are hot and ill-smelling; in winter they are cold and again ill-smelling. Hunger and scant clothing are in such habitations. There is only a narrow strip of sky overhead; and instead of broad fields and noble trees, heated walls, with here and there a flower-box for suggestion of garden. Honor and first place to those who give themselves at first hand to the "Father's business" there!

But every bit of work in the world that has to do with social forces—and what work does not?—is more or less closely allied with College and Social Settlement activities. The work of the student, which of necessity is for the most part centered upon himself, may be purely selfish and mean; or it may be redeemed from selfishness and meanness by seeing its relation to the broad interests of the world. It would seem as if very gratitude to God for "lines fallen in such pleasant places" as college life provides, would make it impossible to forget that the "Father's business" is the ultimate claim upon every human power.

How can we come to a sense of this claim upon us, if we have it not? I know of no way more direct than intimate knowledge of the life of Jesus; and these is a way more effective than listening to, or even reading the story of this life—it is to *write* about it. Take some incident in the life—the mother of James and John coming to Jesus to intercede for the place of her sons; Jesus setting a little child in the midst of his questioners; Jesus "at meat" with the Pharisee. If we listen, or even read for ourselves, it is easy to listen and to read in a superficial way, taking in the words, but missing the vitalizing spirit. To *write* of these incidents, seems to bring us into the very real presence of the Teacher; and it may be our blessedness to feel his personality, to get in some measure the baptism of his helping, strengthening, uplifting spirit. After such baptism we shall make Frances Havergal's beautiful hymn, our daily prayer:

Take my life, and let it be
Consecrated, Lord, to thee;
Take my hands and let them move
At the impulse of thy love.

Take my feet and let them be
Swift and beautiful for thee;
Take my voice, and let me sing
Always, only for my King.

ELIZABETH POWELL BOND.

A PEACE is of the nature of a conquest: for then both parties nobly are subdued, and neither party loses.—[Shakespeare.]

ROBERT BIDDLE.

ROBERT BIDDLE, the second child of Clement and Mary Canby Biddle, was born the 10th of Eighth month, 1814, in the house they then occupied at 706 Arch Street. At a suitable age he was sent to a private school of excellent reputation, on Race Street, above Seventh, conducted by Jesse M. Stanley, afterward joined by George M. Haverstick, both plain Friends. He was a healthy boy, not too fond of study, but showing the leaning towards outdoor life and sports, which characterized him to his life's end.

In later life he expressed sympathy for the trials of children who are sent out into the world saddled with any peculiarity. He used to say that the plain cut and color of his dress, enforced by the conscientious scruples of his parents, brought him into certain trouble with his mates until they learned by experience that a high spirit and plenty of muscle were encased in the meek-looking garments.

In the early thirties Robert entered the employment of the hardware firm of White & Abbott, and later served as clerk with J. & J. B. Champion. It is told of this period of his career that the first money he earned by his own labor was deposited in a box and his younger brother, not yet at work, invited to use it equally with himself.

In 1837 Robert went into partnership with his brother William, under the firm name of "R. & W. C. Biddle, Wholesale and Retail Hardware." Their first store was on Market Street (then High), above Front, facing the old, mid-street, open market sheds. A second larger store to which the firm moved shortly was burned in 1865, when they moved to 509 Commerce Street.

In their early business experience, hardware was mainly imported, American goods being almost unknown. "It was before the days of railroads and commercial travelers, merchants came to town twice a year to buy," and freight was slowly carried by canal boat and Conestoga wagon along the waterways and turnpikes of the North, South and West.

Heavy clouds rose shortly on the political horizon, and R. & W. C. Biddle bore testimony to Friends' principles in business, as in social life. Disapproving of the business methods of the slave-holding South, they so withdrew from that section, that when the Civil War broke out their pecuniary losses were slight. They consistently refused, either then or later, to furnish arms or ammunition for the army. Faithful attention to business, unswerving punctuality in engagements, and steady adherence to the highest principles, made the firm known, honored and successful.

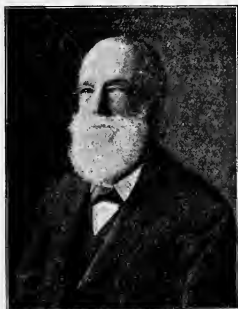
The first of Twelfth month, 1842, Robert Biddle married Anna Miller, daughter of Daniel L., and Hannah Nicholson Miller, and to them, in due course of years, five children were born: Charles Miller, Henry Canby, Hannah Miller, Elizabeth Parrish and Martha Canby, of whom three are still living.

In the hope of benefiting his wife's ill health they spent the winter, spring and part of the summer of 1863 in the south of Europe and Algiers, returning home to their children in Seventh month, in an

anxious state of mind. They knew before sailing that the crisis of the war was at hand, and that Lee was raiding Pennsylvania. The battle of Gettysburg was fought while they were on the ocean, thus relieving the tense anxiety for the fate of Philadelphia, which none who felt it can forget.

A second trip, in 1869, to Egypt, Greece, Palestine and Algiers, kept them away from home till the summer of 1871. The first day of the next year Robert Biddle withdrew from active business life, though he always took the utmost interest in the affairs of the firm.

The severity of the Philadelphia climate not being suited to Anna M. Biddle's delicate health, they spent the winter of 1882 in Algiers, two seasons, 1875 and 1886, in California, and the remaining winters at Hibernia, Florida. Robert continued this custom after his wife's death, in 1891, until 1897, when two dan-



gerous winter illnesses indicated the expediency of his making his permanent home near his family.

He was a steady attender of the meetings of the religious Society of Friends whenever health permitted. Declining a first appointment as elder of the monthly meeting held at Race Street, partly on account of his views concerning peculiarity in dress, he subsequently felt free to accept and held this office from 1886 until his death.

Though not himself a bookish man, the founding and maintenance of Swarthmore College elicited his warm sympathy and support. He served as treasurer to the institution from Twelfth month, 1875, to Twelfth month, 1901, when he declined re-election.

In 1851 nine Friends of sufficiently congenial tastes concluded to combine in order to secure for themselves pleasant, quiet and desirable summer residences. These nine were Robert and William C. Biddle, Rodman Wharton, Caleb Clothier, Daniel L. Miller, Jr., William D. Parrish, Dillwyn Parrish, Charles D. Cleveland and James Clothier. They purchased from Joseph Lippincott a farm on the eastern side of the Delaware River, about ten miles above Philadelphia. The shore thereabout retained the flowing Indian name of Cinnaminson, or "Sweet

Water," supposed to refer to the sap of the sugar maples. The new town of Riverton was plotted and the bank properties divided by lot among the nine owners, who each built a house upon his portion. The Biddle brothers happened to draw adjoining lots. It is believed that Robert Biddle was the oldest of the nine founders. He outlived all of them by a number of years. He, and he alone of all the nine, continued to make Riverton his summer home from the day of its planting to the end of his life, the length of which is perhaps a convincing testimonial to the healthfulness of the Cinnaminson shore. In personal characteristics he was of a calm and even temper, though a certain surface brusqueness often led those who knew him slightly to stand somewhat in awe of him; to his friends it but lent piquancy to the wholesome sweetness within. His extreme regularity of habits was a noticeable trait, doubtless conducive to longevity. Throughout even his business life, when his dinner hour struck, he went to dinner. A sale was postponed in the midst, and his customer invited to share his meal.

A successful business man himself, with a keen appreciation of the qualities by which men make money, his human sympathies remained, nevertheless, undimmed, and he was ever ready to contribute to private distress or public need.

Unusually active, though hampered somewhat by a stiffened ankle, broken in a driving accident, in 1852, fun-loving, interested in all the doings of his young folks, his face continually gleaming with the light of anecdote and reminiscence, he was in his later years the delightful companion and center of interest of a large circle of children, grandchildren and great-grandchildren, unbroken save by the earlier death of a son and daughter.

With all his descendants gathered round him under the lofty trees of his own planting, with all the ease that money can bring or tender love supply, Robert Biddle watched the sunsets across the glowing river, waiting with contented patience for the summons to a higher life. On the 3d of Twelfth month, 1902, the long, useful career in this world came to a peaceful close. Seldom has a man been so enriched with outward joys and comforts; seldom has such enriching left a character so sweet and unspoiled.

In some degree Robert Biddle approached, in his own right, to the consummate flower of our engrafted civilizations. He was Hebraist; his ancestry insured that, but he was also Hellenist; the disapproval of self-mortification, the wholesome delight in nature, the appreciation of beauty, the joyous love of life—these, in their fullness, were his own. And the happy combination accounts for all the things that make his example a lesson and a sermon to those whom he has left behind. A. B. S.

There has passed from our midst, in his quiet home at Riverton, New Jersey, on the banks of the Delaware, one dearly beloved by old and young alike for that rarest of all gifts, a tender,

loving heart combined with an honest sense of justice and love of truth and uprightness that has ever marked the ideal Friend. An elder of Race Street Monthly Meeting of Friends, many will remember him as he sat at the head of the meetings there in recent years on Fourth-days. His love of accuracy, and sympathy for the large body of young students gathered there, led him to carry on those occasions a cane, especially made, with a watch as its head, that the meetings might not be longer than the allotted time.

We have often been told how Riverton was one large cornfield when he went there to build a summer home, and help lay out that now prosperous town. For years Robert Biddle and his friend, Edward H. Ogden, held meeting on First-day in the Riverton Public School building, taking turns in reading a portion of Scripture each First-day. Of late years, when health would permit, he attended Westfield Friends' Meeting, and in the beautiful, quiet yard back of that meeting, his mortal frame rests by his wife and son Harry.

Robert Biddle did not profess to be a man inspired in any especial manner, but lived out hourly and daily the simple code of Friends' Discipline and the true spirit of Christianity in a remarkable manner. No one ever worked with or for him, or enjoyed the liberal hospitality of his home, or his friendship, from childhood to the last day of his life, without feeling that life was sweeter and better for his loving, kindly spirit, his purity of purpose and uprightness.

He had a keen sense of humor, and many a hard place in life was made smooth, many a worry turned aside by his jokes or stories. Some of the older Friends can appreciate this little anecdote when "plainness of apparel" used to mean the color or stripe of a piece of goods. Some one was fretting over a dress pattern, the stripes of which she feared were too wide, when Robert said, in his jesting way, "Why, if stripes are bad, the fewer of them the better, I should think." It was this sense of humor, but most of all his true, loving, Christian heart and gentle, courteous thoughtfulness for others, that made him a wonderful example to all in his devotion to his wife, for many years an invalid. Every comfort that love and money could furnish were hers, and he was never too busy or too tired to help her from chair to bed, or take her for a drive. Nor did he think of the labor it meant for him to take that dear, helpless companion to Europe three times. A lover of nature, the sunsets and cloud and river changes viewed from his own home were a never-ending delight to him. He was ever deeply interested in the young and their life-work, feeling that all should work both with hand and brain.

At his funeral it was said truly, "His was not a life lived in seclusion, but his influence went out in the busy marts of commerce, and there was ever manifested that true Christian spirit, an evidence to us that we should not withdraw ourselves from so-

ciety, nor from these busy marts of commerce and trade, but should carry this spirit of Christ with us, that its influence may be felt there, and not only there, but throughout all the walks of life."

The life of this Friend was a power for good, an example of steadfastness to principle, and he has left to all who knew him a rich legacy of beautiful, helpful memories.

"He rests with the immortals; his journey has been long:
For him no wail of sorrow, but a paean full and strong!
So well and bravely has he done the work he found to do,
To justice, freedom, duty, God and man forever true."
E. H. S.

CHARLES THOMPSON.

A LATE English mail has brought word of the death of this dear Friend, on Second month 21st, at the age of eighty-three years and three months. His granddaughter writes: "Thou wilt no doubt be sorry to hear of my dear grandfather's decease; but our loss is his gain; he has gained his reward, a 'Crown of Life.' He has been ill since before Christmas. He got a little better, then fell ill again. There was no hope; he was worn out. He had every comfort and every wish gratified. His last request was for the reading of 'The Border Land.' His dear Whittier he loved to hear; some of his favorites were 'At Last,' 'The Angel of Patience' and 'The Eternal Goodness.'"

In 1876 he spent some months in America, with very great interest and satisfaction. He became much interested in Swarthmore College; and on his return to England sent one hundred rare volumes of Friends' books, each bearing the inscription, "In commemoration of my visit to America in Centennial year." From time to time he has sent other gifts of books to the Friends' Historical Library, and was instrumental in securing for it the valuable collection of Henry Thorpe's books. He was very desirous that English Friends and American Friends of our branch of the Society should have more intimate knowledge of one another. In a letter dated Eighth month 21st, 1897, he writes: "The more Friends mingle in free social intercourse, the better it will be for the Society, and the progress of the principles of truth in the world. The opening Friends from your side are finding among us should encourage you to embrace all right opportunities for making your presence felt among us. I look back with real pleasure to my visit in '76 as almost the first of English Friends who disregarded sectional differences in my travels in America; and although there were some who then regarded my freedom with suspicion, I have reason to know it has borne good fruit."

My last letter from him was written First month 27th, 1902. In this he says: "I must impress on thee, that any of thy friends coming this way will be very welcome visitors at Morland, so long as I am here; so don't forget to let them know it is a place worth seeing, and that I know something about their country."

It was indeed "a place worth seeing," while yet

it was the home of this beautiful soul. The cottage was built by his great, great-grandfather, in 1722, and behind it was a sunny garden with ivy and poppies and lilies and gooseberries to be remembered. Not far away was the unique feature of the little village—the vicarage garden, which was an abandoned quarry, transformed by skillful planting into a place of indescribable charm. Like many English villages, Morland has an ancient parish church. Its architecture marks it as belonging to the tenth century. The Friends' meeting-house was opened for religious meetings only at long intervals, since, in '98, Charles Thompson was the only surviving member of the meeting. On First-day morning the "two or three" so happy as to be under his hospitable roof, gathered with him into a consecrated silence, broken, at last, by his voice in prayer, and by another voice speaking a message of cheer.

I count it one of the precious things of my life that I have known this good man.

ELIZABETH POWELL BOND.

Swarthmore College, 3d mo. 8th, 1903.

OBSERVATIONS OF FIRST-DAY SCHOOLS.¹

WHILE it has not been my privilege to see many First-day schools, it has been a great privilege to know more than one and to realize that one method cannot always be right for different schools. No two people are alike, and the same is true of First-day schools.

In the city, where access to all necessary books of reference is easy, it is interesting and profitable for the older classes to make a systematic study of the Bible. This plan has been very successful, and if adopted by others the class must be a band of conscientious and earnest workers, with an energetic leader. Much time and thought are required, but the knowledge and good gained are a fine reward. Is it not so in all the walks of life, that the things one really works for are enjoyed the most? This deep and beautiful study of the most wonderful book written enables the student to more easily see and realize the great truths contained therein, and to be able to interpret their meanings. There has been a plea made for a more thorough knowledge of the Old Testament, for "whatever tends to uplift and ennoble, as well as to combat evil, is of practical value in First-day school work."

In many of the younger classes the object lessons are believed to be the best. Yet too much of this is thought not to be a good plan, as the child will get into the way of seeing the approaching moral from the start, and if the story be a long one he will grow tired and lose interest. It is the unusual thing that makes the deepest impression. "Our First-day schools must be made worth attending. The exercises must have variety and life, if we would attract the young people, both members and those outside."

In other schools, where the lesson leaves are used, the lesson for each week should be carefully prepared by both scholar and teacher. After all, are

we not all scholars in this one great school? We want to know all that is possible of the greatest teacher of men, Jesus Christ. We do know a great deal of him, and that if his example is followed one can do no more. Do we do it? Since the first great conference was held we have had many such opportunities for hearing plans and methods of work in every line of a Christian life; have been able to listen to some of the noblest and deepest thinking men and women of our Society, and have been touched in the very depths of our hearts. When we get home into the every-day, work-a-day world, do we carry out the resolutions made? It is not the large things which count, my dear people, but the every-day little things.

In connection with the lesson leaf some schools take up the study of the life of a prominent Friend who has helped to make our Society what it is. Half the class time might also be spent in reading the history of the Society. Where there is not a Young Friends' Association I feel that this study is almost a necessity, for surely the future of this body depends upon the young people of to-day, and the First-day school has a great responsibility. The Young Friends' Association, an outgrowth of the First-day school, has done much to bring the history and beliefs of Friends before the outside world. In country neighborhoods, if a Young Friends' Association were held on First-day afternoon, at the meeting house, many might attend who never go to meeting or First-day school. Howard M. Jenkins said: "If Friends have a right to be, they have a duty to increase."

A First-day school teacher cannot accomplish much unless he has the co-operation of the parents, and this means an ideal home life, where the parent does not tell the child he must study the lesson for next First-day, or that he has to go to First-day school, but aims to make him realize that it is right to go, and that pleasure and comfort come from so doing. Just so must the teacher in the class make the scholar feel that he wants to come. It takes a teacher with a strong personality to hold the interest in this way.

As we try to follow the example of him who went about doing good, so a child will follow the example of its elder. This means careful speaking at home and abroad—yes, careful, prayerful thinking, for as the heart thinketh so the mouth speaketh.

I have noticed that where the younger members speak in the school there is a greater interest shown. Every one who comes to class on First-day morning must bring one good thought locked up in his heart; perhaps he does not know, without looking, that it is there; but it is, I am sure. Oh! my young Friend, open the door and let some one else, or many others, enjoy the message which thy heavenly Father has given thee.

At the Swarthmore Conference, in one of the many excellent papers on the subject in which we are especially interested this afternoon, it was said that the proper work of the First-day school may be embraced under three heads: First, to give a knowledge

¹ Read at Baltimore Quarterly Meeting's First-day School Union, Little Falls, Md., Eleventh month 9, 1902

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, THIRD MONTH 14, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

A TRUE PATRIOT.

OF the many noble Americans who have devoted their lives to their country's service, few have left a more honorable record than Dr. J. L. M. Curry. Born in Lincoln County, Georgia, in 1825, he graduated from the University of Georgia at eighteen, from the Harvard Law School at twenty, and at the age of twenty-one became a member of the Alabama Legislature. After ten years of activity in the affairs of his State he was elected to Congress, where he served until the outbreak of the Civil War. Believing fully in the doctrine of State sovereignty, as soon as Alabama seceded he threw in his lot with the Southern Confederacy, and was almost immediately elected a member of the Confederate Congress.

When the war was over he accepted the defeat of the South cheerfully, and at once entered upon an educational career, believing that there was no better work to be done for the training of coming generations than the upbuilding of the schools and colleges of the South. In 1865 he became president of Howard College, Alabama, and three years later went to Richmond College, Virginia, where he remained until 1881. He was then appointed agent for the Peabody Fund, and entered upon an educational missionary work for the entire South, which continued, with a break of three years while he was Minister to Spain, until his recent death in his seventy-eighth year, and placed him in the front rank of the nation's educators.

At the time of the establishment of the Peabody Fund not one State in the whole South had a public school system, and legislatures and colleges were opposed to free schools. Dr. Curry addressed legislatures, urging school taxes and appropriations, and lived to see a system of public schools established in every Southern State. He attacked the conservative stand taken by universities and colleges, and gradually these became converted to his views, one after another added departments for the training of teachers, and fourteen of the universities offered him the position of president. As administrator of the Peabody Fund he fostered the establishment and growth of normal schools, and gave opportune aid in the es-

tablishment of graded schools in cities and towns, to be supported by local taxation.

When the Slater Fund for the promotion of negro education was created, Dr. Curry was made one of its trustees and chairman of its education committee, a position which he filled from 1890 until the present year. He at once recognized the great value of the Hampton and Tuskegee schools, and used the fund to give substantial aid to them and to other good schools for negroes less widely known than these. When the new movement was started for the improvement of the common schools for both races in the country districts of the South, he was its most eloquent expounder, and was made general director of the work; and last of all he was a member of the General Education Board, which was recently incorporated at Washington under a special act of Congress, for the purpose of fostering educational progress in the South.

Being a man of great tact and unusual eloquence, as well as of unswerving integrity of purpose, Dr. Curry did much to bring about a better understanding between the North and the South, and finally to weld them together educationally. No one appreciated the difficulties of the race problem better than he, or succeeded better in holding the confidence and esteem of both races. His power as a harmonizer was largely due to his broad love of humanity and his unwavering faith in his country and his God. Whittier was thinking of patriots such as he when he wrote these lines:

"The riches of a commonwealth
Are free, strong minds and hearts of health;
And more to her than gold or grain,
The cunning hand and cultured brain."

THE record of the proceedings in the Brownell and Sinclair court-martial cases has been made public, and Judge Advocate General Davis, in his review of these and other similar trials, expresses sentiments in accord with an enlightened public conscience. Concerning Captain Brownell who tortured a priest to death, he says:

"A resort to torture in order to obtain either confessions or information from a prisoner of war is a violation of the laws of war, and, as such, is triable by military commission. The taking of human life under the circumstances above disclosed constitutes a form of felonious homicide, which is triable by military commission, by a general court-martial and in certain cases by a civil court having criminal jurisdiction."

In reviewing the case of Captain James A. Ryan for inflicting the water cure on two natives, in which the Court acquitted and the President approved the findings, General Davis says:

"The United States cannot afford to sanction the addition of torture to the several forms of force which may be legitimately employed in war, and it is, therefore, recommended that the proceedings, findings and acquittal be disapproved."

In the case of Richter, whose mother recently appealed to President Roosevelt in person, the records show that his conduct was unsatisfactory, and that he died in consequence of the punishment administered by Lieutenant Sinclair. Of this case General Davis says:

"As Lieutenant Sinclair has once been tried, he is not liable to a second trial for the same offense."

Both General Davis and Attorney General Knox say that there is no legal way by which Captain Brownell can now be tried either by a military or a civil court. This is of minor importance for he has already been tried and found guilty by the public opinion of his fellow citizens, and is undergoing a punishment from which there is no possibility of escape or reprieve. There are everywhere indications that the American people are awakening to the atrocities of war in general, and of the war in the Philippines in particular.

A RICHMOND, Indiana, paper states that the Meeting on Ministry and Oversight of South Eighth Street Monthly Meeting of Friends (Orthodox), in response to a call made by the Twentieth Century National Gospel Campaign Committee for the general observance of Lent, expresses itself as "united in believing it right that we should join in the general movement, not to set apart this time for specially devout living, and then during the remainder of the year relax spiritual diligence; but to make it a time of deepening in the grace of God, increasing in his knowledge, and becoming qualified to live better in all our lives to come." Following these are directions for a number of special acts of devotion during the six weeks of Lent.

From a Chicago paper we learn that Elbert Russell, a graduate student of divinity at the University of Chicago, has recently been appointed college pastor and professor of biblical literature at Earlham College, in the same city, and that hereafter religious instruction is to be a part of the college curriculum.

From these two items it appears that Richmond Friends are going back to some of the practices against which George Fox made his most earnest protests, and are no longer bearing a testimony in favor of a free gospel ministry and of regarding all days as alike holy.

We have just received from the author, William Edward Turner, formerly editor of the *British Friend*, London, a limited supply of his pamphlet, "Quakerism: Its Beliefs and Messages." Those of our readers whose orders we have been unable to fill may now obtain copies.

THE twenty-seventh annual report of the American Purity Alliance, of which O. Edward Janney has been president since the death of Aaron M. Powell, records several serious problems that have been solved during the year, which have been mentioned from time to time in the INTELLIGENCER. Speaking of the work for the future it says:

"The work that lies before us seems to be the continued publication of the *Philanthropist* and its improvement; earnest endeavors to instruct the young in every wise way; to endeavor to arouse our public men to an active interest in social purity; to try to direct aright the currents of thought in the minds of men, so as to evolve deeds of righteousness, public and private. Withal, let us, in a spirit of mutual helpfulness and loving service, endeavor to do our duty as it is made clear to us, without fear and without reproach, hoping, under God, for victory in the end."

BIRTHS.

ATKINSON.—At Trenton, N. J., Second month 3, 1903, to Alvan Williams and Sara Cleaver Atkinson, a son, who is named Robert Mahlon Atkinson.

GRIEST.—At Guernsey Pa., Third month 1, 1903, to C. Arthur and Lola E. Griest, a son, who is named Harold Wierman Griest.

PAXSON.—At Little Britain, Pa., Tenth month 11, 1902, to James M. and Hanna Smedley Faxson, a son, who is named Alfred Moore Faxson.

DEATHS.

BROWN.—At her home in Winchester, Virginia, on the 1st of Third month, 1903, Elizabeth T. Brown, wife of the late Richard R. Brown, in the 78th year of her age; a member of Centre Preparative and Hopewell Monthly Meetings.

She was left a widow nearly twenty years ago, with six children, all of whom survive her. They, with a number of grandchildren, now deeply feel the loss of a loving parent, who has been a patient invalid for a number of years.

D. W. B.

BURGESS.—At Dyerstown, Bucks county, Pa., on Saturday, Second month 27, 1903, of catarrh of the stomach, Joseph Burgess, in the 68th year of his age.

He was a member of Buckingham Monthly Meeting, and one of the few attenders of Plumstead Meeting. His parents, the late Aaron and Esther Burgess, were long elders in said meeting.

CONROW.—On Second month 13, 1903, Sarah B., widow of the late Joseph B. Conrow, in the 78th year of her age; a member of Philadelphia Monthly Meeting of Friends.

The funeral was held Second month 16, at the residence of her son-in-law, John C. Hancock, 3722 Chestnut street, Philadelphia. Interment at Fairhill cemetery. Beautiful and appropriate words of comfort were spoken by Isaac Hillborn and Mary Travilla, after which Anna Hillborn offered an earnest prayer.

CORLIES.—Entered into rest, at Poughkeepsie, Third month 3, 1903, of pneumonia, Ella H., wife of Walter Corlies, aged 34 years.

HENDRICKSON.—In Washington, D. C., on Second month 28, 1903, Benjamin E. Hendrickson, formerly of Burlington county, N. J., aged 69 years.

HUMPTON.—On Third month 7, 1903, Howard Humpton, son of Elizabeth Humpton, of Atlantic City, N. J. Interment at Pleasantville, N. J.

LEWIS.—Second month 19, 1903, at Media, Pa., Hannah R. Lewis, in the 73d year of her age.

LIPPINCOTT.—In New York, on Second month 21, 1903, Elizabeth I., widow of Jehu Lippincott, in her 88th year; a member of New York Monthly Meeting.

This dear Friend was born in Burlington county, N. J., and came to New York with her husband and children fifty years ago, where she has since lived. Throughout her life she was devoted to the principles of Friends, and was most conscientious in her attendance at meeting, seldom failing to be present until extreme weakness forced her to remain at home. A devoted mother and grandmother, kindly, cheerful, considerate of others, upright in all her dealings, she well deserved the name of Friend. Often she would say, when trials came to her and those she loved, "Whatever is, is best." In the declining months of her life she loved to have repeated to her the little poem with this title (which is printed in our poetry column), saying, "That is so good and true."

PASSMORE.—On Second month 24, 1903, Eliza Passmore, widow of the late Thomas Passmore, of Newlin township, Chester county, Pa., in her 94th year.

The funeral was held on the 27th ultimo, at the residence of her son-in-law, Edward T. Harlan, 2444 N. Seventeenth street, Philadelphia. Interment at Friends' burying-ground, Marlboro, Chester county, Pa.

PASSMORE.—On Third month 8, 1903, at his home in West Philadelphia, John A. M. Passmore, in the 67th year of his age. Interment at Pottsville, Pa.

John Andrew Moore Passmore was born in West Nottingham, Chester county, Pa. He was graduated from the Millersville State Normal School in 1860, and taught for many years, both before and after his graduation. In the face of discouragement and opposition he introduced co-education into the public schools of Pottsville, Pa., where it has been in active operation ever since. From the time of its organization until his death he was the representative of the American Book Company, in Philadelphia, and was well known to the educators of the State. Largely through his influence three separate educational organizations united to form the Pennsylvania Educational Association, of which he served as president in 1900.

He was a Friend by birth and conviction, but he removed with his family, in early life, into a community where there was no meeting of this Society, and desiring a religious home for his children, he and his family united with the Protestant Episcopal Church. After returning to Philadelphia he frequently attended Friends' meeting, and was one of the most active members of the committee which arranged for the bi-centennial celebration, in 1901, of William Penn's gift of land to the East Nottingham Friends. He was president for many years of the Board of Managers of the Friends' Home for Children, in West Philadelphia, and gave much time and thought, not only to securing good homes for the children, but also to their oversight after homes were secured. He was a genial, warm-hearted man, and will be greatly missed by many teachers and other friends who made his office their headquarters when they came to Philadelphia. E. L.

PAUL.—In Warrington township, Bucks county, on Third month 2, 1903, Joseph Paul, in his 69th year.

THOMPSON.—At Morland, Westmoreland, England, on 21st of Second month, 1903, Charles Thompson, aged 83 years and 3 months.

This Friend was a correspondent of Howard M. Jenkins, and for many years subscribed for five copies of the FRIENDS' INTELLIGENCER for English readers.

IMPROVEMENTS AT THE GEORGE SCHOOL.

At a meeting of the George School Committee, held Second month 27, 1903, the subject of an increase of and improvement in the school buildings was considered. At the preceding meeting a committee had been asked to consider building plans for such changes.

As respects other than day pupils, the present accommodations are sufficient for 92 boys and 65 girls, and this is accomplished by rooming 18 girls and 6 boys on the first floor, which those in charge of the school thin very undesirable.

With the proposed additional buildings there will be room for 102 boys and 98 girls, without either occupying any first floor rooms. The proposed plan would, therefore, give additional class rooms, much enlarged assembly and dining rooms, and a very much better kitchen.

It is estimated that the proposed additions to and changes in buildings, and in heating and lighting apparatus, etc., would be in the neighborhood of \$60,000. A friend has offered to give toward such improvements \$20,000, and in addition, the amount of the excess of their cost over \$60,000, if there should be any such excess.

It was decided to try to obtain additional contributions, and proposed, if such additional contributions to the amount of \$20,000 or more, can be obtained,

to ask the Yearly Meeting to authorize the use of not more than \$20,000 of the George School funds. Several times the amount proposed to be taken from the funds, is still to come to the school from the estates of John M. George, Jacob Fretz, and Harriet W. Paist.

It is stated that during the ten years of the school's life the income of the endowment fund has contributed about \$220,000 toward reducing the charges to pupils, children of Friends, and that of this amount \$80,000 has been devoted to special reductions in cases where investigation has indicated it to be needed.

It is thought that the proposed changes would enable the school to do much better for its pupils, besides allowing its advantages to an increased number. There is a large field for its work; this, to a very considerable extent, among isolated members of our Society and those who, while not members, feel near to us. Money cannot be given to a better cause than that of education, and this seems to be an opportunity to at the same time greatly help our Society.

NOTTINGHAM QUARTERLY MEETING.

NOTTINGHAM QUARTERLY MEETING was held at Little Britain, Second month 27th, 1903. The attendance was smaller than usual, and the meeting was slow in gathering. The silence was broken by Edwin R. Buffington, who opened his sermon with the questions, What was our object in coming here to-day? What did those who braved the mud come here to seek? He said that few people appreciate the silent meeting, and probably half of our own members do not understand its possibilities. Religion is the communion of God with the soul of man, and the silent meeting is the best place to allow our souls to thus commune with God.

After referring to the religious freedom enjoyed to-day, he gave a touching picture of the martyrdom of the venerable Polycarp.

The Roman pro-consul, anxious to save the Christian's life, said to him that if he would from the funeral pyre point to the Christians and exclaim, "Away, ye heretics," his life would be spared. But the saintly martyr pointed instead to the pagans and said, "Away, ye heretics," and his life went out as a sacrifice that truth might live.

If we maintain a proper relation with the Source of life and power our spiritual life will develop and unfold with the beauty and perfection of the lily of the field, which "toils not, neither does it spin."

The First-day School, the Young Friends' Association and the meeting are valuable as means to a certain end. As aids to the spiritual growth of the individual and the development of character, they serve a high purpose. But we should remember that they are only a means of bringing our souls into a proper relation with God.

The great question of life is, Are we fulfilling our part? Man must co-operate with God. We either obey or disobey his law written in our hearts. We are here to commune and investigate. All opportunities are good if embraced. We believe that Friends represent the most advanced thought, the highest

type of Christian experience. But we must be a growing people; we cannot stand still. We must learn to exert ourselves in order to receive blessings, and fulfill little duties in order to gain for our souls communion with God.

The "Inner Light" has been endeavoring to assert itself in all ages. Martin Luther and John Calvin were its apostles. The belief of the Society of Friends is an outward growth of John Calvin's thought.

The speaker noted the successive epochs in church history from the triumph of the ecclesiastics in the council of Nice, through the ages of priestly control, to the days of Luther and Calvin and Fox and Wesley.

After all this heroic effort by our church fathers, what is the position of the church to-day? Everywhere the fact is recognized and deplored that its hold on the masses has loosened, and it behooves us to pause and ponder on this question. The time has come for religious people to stop talking about the total depravity of man, but rather talk about his divinity.

It is for us to rest in the love of God. God is love, and man is no longer to be frightened into heaven, but entreated into it. During the next three months, during the next year, let us become better equipped instruments in God's eternal purpose.

In the business meeting we were told that love is the greatest thing in the world, and under this feeling our work was done, and we separated and went to our several homes.

H. G. C.

SALEM QUARTERLY MEETING.

SALEM QUARTERLY MEETING was held at Woodstown, N. J., on the 4th and 5th of Third month, the meeting of Ministers and Elders convening on Fourth-day, at 3 p.m. This was largely attended by its members from the four monthly meetings, no visiting Friends being present. The one and three-quarter hours we were in session were profitably employed in vocal service and routine business. In the evening a Philanthropic Conference was held in the meeting-house. Joseph S. Walton, of George School, addressed the meeting on the subject, "The Educational Aspect of the Temperance Problem."

Though the question of temperance has been discussed so much, it was presented to us in a new light, showing there was work along this line in the education of our youth in practical lives of usefulness, which was much appreciated by all present. Two recitations were given by Mabel Davis and Bessie Kirby.

Fifth-day the Quarterly Meeting convened at 10 a.m., the house being filled downstairs and many in the upper gallery. There were several visiting Friends with us. Samuel Ash, of Philadelphia, and Margaretta Walton, of George School, gave us loving testimonies in regard to the growth of spiritual life, and made an earnest appeal to all to live closer to our Divine Master, being willing to be led and

guided by his unerring Spirit. Three of our own ministers also spoke acceptably. This closed the meeting for worship. In the business meeting following, the assistant clerk being absent, Louisa Powell was appointed for the day. All the queries, with their answers, were read and considered, and sixteen representatives were appointed to attend the approaching yearly meeting. After expressions of thankfulness for thus being so favored with the Father's blessing, the meeting closed.

Woodstown, N. J.

M. E. B.

For Friends' Intelligencer.

FAULT-FINDING.

As we hold up each others' hands when we notice and commend the good we recognize in the labors of another, I feel a lie in commending Thomas Trueblood's article in a recent number of the INTELLIGENCER. Fault-finding is beyond question a source of incalculable wrong and injury; it seldom fails to irritate, arouses antagonism, placing us at once on the defensive; and, unless we are under the restraining influence of the Father's spirit, our first impulse is to find some counter-charge that will cut to the quick the fault-finder, "paying him well in his own coin." Fault-finding is in a large measure unjust, and is often the result of envy, or jealousy of those possessing something that we covet, causing a desire to take them down a step. Especially is it a great mistake to be daily nagging children, criticising and condemning every little thing not in accordance with our ideas of propriety. Their innocent, loving natures, which hunger so for approval, become either discouraged or rebellious under continuous fault-finding, until they are hardened and finally cease even trying to please.

I was intimately acquainted with, and dearly loved the stepmother mentioned in Trueblood's article, and certainly her countenance was the living impersonation of love and sweetness, and her tender, gentle voice in full unison with her face and manner. I never heard any one unfavorably criticised in her presence that she did not express some kind and plausible excuse for the criticised one, invariably following it with something good and commendable of them, which was a gentle rebuke to the fault-finder, rarely failing to be felt and remembered. Oh, if the world were full of such, what a heaven on earth we might have!

None of us like to be found fault with, even when we know we deserve it, therefore we have only to do unto others as we would be done by to end this serious drawback forever. Love is the only universal solvent that breaks the heart with contrition, opens our blind eyes to our own wrong-doing, and brings us into close communion with the Divine Father and each other.

ANNA M. STARR.

He that cannot forgive others, breaks the bridge over which he needs to pass himself; for every man has need of forgiveness.

Conferences, Associations, Etc.

NEWTOWN, PA.—The Friends' Association held its regular monthly meeting on Fourth-day evening, the 4th instant, at the home of Evan T. Worthington. Julia C. Eyre read a paper on "The African Slave Trade in Colonial America," in which the fact was brought out that at some time in their history slaves were held in each of the thirteen colonies. In New England, however, the climate being so severe, the number of slaves was few, and they were allowed all the rights of apprentices.

Edward S. Hutchinson, in answering the question, "Can a man be a true patriot and still be a peace man?" reviewed the testimony of prominent Friends on this subject, showing that as a Society they had always been divided as to whether war is not justifiable under some conditions. The Friends' discipline, however, admits of no compromise.

Thomas W. Stapler furnished a reading from a book by Charles Wagner, on "The Simple Life," a protest against the strenuousness of thought, speech and action of the day and the complexities of modern education. Lettie W. Eyre represented the Current Topics Committee, and Lydretta Rice furnished a reading.

WRIGHTSTOWN, PA.—An interesting meeting of the Young Friends' Association was held on First-day afternoon in the meeting-house. After the customary opening exercises Bessie Hagaman recited "The Builders" by Longfellow. Beulah Betts followed with a paper comparing the lives of Moody and Fox. She said that both were deeply interested in education, in peace, and in working among the poorer class of people. Fox did not have music in his meetings and Moody had vocal music with only enough instruments to carry the tune. Watson Atkinson next read a short selection from the Life of Benjamin Hallowell, in which he said that everything can be moved if we touch the right spring. Lydia Thompson answered the question "How can we best give children an idea of God?" She thought that parents should be godly themselves for examples are stronger than precept.

A synopsis of the First-day School lessons was given by Walter S. Wright. The four lessons dwelling upon "Violence," "The Pharisees," "The Idea of God," and "Prayer" were mentioned. L. T. W., Cor. Sec.

KENNETT SQUARE, PA.—A very interesting meeting of the Young Friends' Association was held at the home of Anna C. Enriken Second month 4. Kester Cloud recited, "What They Caught." A review of "Sally Wister's Journal" was read by Anna C. Enriken. To show the liberal manner in which a Catholic speaks of William Penn, Anna Hicks read a chapter from "Philadelphia, the Place and the People," by Agnes Repplier. "Religious Influence in America" was discussed in a paper by Jane P. Rushmore. Walter Hannum gave Current Events.

Roll-call was responded to by sentiments from Holmes. AMELIA FARRON, Secretary.

HORSHAM, PA.—The Young Friends' Association met Second month 22, 1903, at 2.30 p. m.

Mary S. Warner read a very interesting account of the life and works of Isaac Pennington from the "Friends' History," after which Elizabeth Walton read a poem entitled "The Two Rabbits," and Laura Twining recited "The Door to the House."

Under the head of "Current Topics" Elizabeth Hallowell said that the views of the two Societies of Friends are gradually becoming common and in the future there is a possibility that the two divisions will become one with the same interests and belief. James Q. Atkinson said he thought such a thing was not only improbable but also impossible, for the same feeling that separated the Friends in the beginning will always be a barrier between them.

A very interesting and beautiful paper was then read by Florence Conrad Griscom, its subject being "What is the Greatest Need of Friends?" She thinks if we seek out our own shortcomings we will come to a solution of the difficulty.

In order to bring about this result God and his works should be freely discussed in every home, and His influence made to be felt. A parent should not merely tell a child what to do and what not to do, but explain why such an act is right or wrong so that the child can understand. A good example should be shown and the reasons for that example fully explained. If not explained and kept constantly before the mind's vision, it is like a child copying a page of script; the first page is made as nearly like the original as possible for him to do so, but as he goes on and it finally becomes mechanical he ceases to look at the copy, the lines and curves gradually fade from his mind and he becomes occupied with other thoughts, with the result that his letters become more and more imperfect. So it is with the young mind that is susceptible to all new impressions; if the true model or ideal is allowed to lose its place it soon becomes a vague memory imperfectly outlined, like the neglected script.

The story of the sailors filling their ears with wax so they could not hear the songs of the sirens that lured them to dangerous waters is somewhat like a great many examples we see to-day, of people who have to avoid temptations so they will not be put to the test and found wanting, instead of filling their hearts so full of good acts and deeds that there is no place for the evil ones. Let us keep in mind the motto, "A right principle can never fail," and aim to be true to ourselves and eventually true to our religion; we will be able to do this if we can answer truthfully the question, "Have I been true to my Heavenly vision?"

FLORENCE MOORE, Secretary.

FISHERTOWN, PA.—On the afternoon of Second month 22 the Young Friends' Association met at the home of Allen C. Blackburn.

Mary Way read a beautiful selection concerning the Beatitudes. Elias Blackburn read the "Progress of Humanity," "Never Out of Sight," was recited by Kathleen Hammaker, and "It Isn't Always Easy," by Harold Blackburn. "Every Lesson," was read by Jennie Zeigler, and Rue Hammer recited "Somebody's Darling." The rest of the exercises were devoted to Whittier. Elizabeth Blackburn read "Eternal Goodness," "The Worship of Nature," was read by Eli Griest. Margareta Blackburn read an interesting paper on the life and writings of Whittier.

Many responded to roll call with beautiful sentiments from Whittier's writings. E. B., Cor. Sec.

PENN HILL, PA.—The regular meeting of the Young Friends' Association was held Second month 22.

Charles S. Coates read a paper on "George Washington." It portrayed his noble character as shown by the stories of his youth, and his public and private life. He had a wonderful influence over his fellow-men and remarkable self-control. Adelaide Paxson gave us a recitation. One thought in it was to be cheerful and happy, and thereby make others likewise. A very interesting paper on "Current Topics" was read by Helen Wood. A voluntary reading was given by Howard Coates. One of the sentiments in roll-call brought forth comment on the "Power of Habit," which was so well explained by Harold B. Milward in his recent illustrated lecture at this place. C. S. C.

PLAINFIELD, N. J.—The Third month meeting of the Plainfield Young Friends' Association was held in the cozy and comfortable assembly room of the meeting-house on the evening of the 4th.

Yardley T. Brown read a paper entitled "Public Opinion and Its Power," one of the leading thoughts of which was that the Society of Friends has been one of the foremost leaders in moulding public opinion in the direction of "noblest manhood, broadest philanthropy, purest religion." A general discussion of the subject followed.

A well-selected reading was given by Horace Vail. Mary Shoemaker read Alice Cary's excellent poem, "My Creed."

Many interesting current events were presented by Edward Hutchinson in a manner that showed that he had given commendable attention to his appointment.

President Gavitt read a letter from Anna Rice Powell, who is wintering at Pasadena, Cal., which was much enjoyed by her many interested friends present.

Apropos of the paper previously read, Margaret Vail recited a well-known poem, entitled "Is It Any Body's Business?" and made it peculiarly interesting by stating that it was written and published in Plainfield, some forty years ago, by a gentleman who came here from some other neighborhood, to visit a young lady of this place. The activity of his muse was occasioned by what appeared to be unnecessary expression of public interest and opinion regarding himself and his affairs.

The meeting concluded with roll call, which brought forth many excellent quotations from Scriptural truth and poetic verse.

YARDLEY T. BROWN, Cor. Sec.

CAMDEN, N. J.—The Young Friends' Association met Third month 3, 1903. "Extracts from the Life of Edward Hicks" was the first paper of the evening, prepared by Anna L. Davis; this paper was well written and much appreciated. The second paper was "Thoughts on Striking Workmen," by Jeanette Betts.

FANNIE B. SCHEIBNER, Secretary.

MOORE'S MILLS, N. Y.—The Friends' Association has held meetings regularly the last First-day of each month, only one having been omitted on account of severe storm, and although not reported they have been of an interesting and inspiring character. Valuable articles have been read, sometimes with comments, and brief recitations given occasionally by the younger members. From John J. Cornell's book of sermons used, we have had "The One Faith," "The Golden Rule," and "Salvation from Selfishness." *The Sabbath Reading* and *Peacemaker* have furnished some practical articles and a notable selection was presented by C. Dean from *The Outlook*, an article of Lyman Abbott's entitled "What is a Christian?" in which the author says that "the notion that some people have that religion is something apart from life, a fringe on the garment, like art or music, for which some are capacitated and others not, is utterly antagonistic to the whole spirit of the Bible. Religion is the art of living and nothing else. People naturally desire to know what is expected of them and the ten commandments are God's answer to the question." The following officers have been reappointed for another year—James W. Skidmore, president; Susan A. Moore, vice-president; Mattie E. Alley, secretary, with Henry Alley and M. E. Barmore to serve as the Executive Committee.

A. H. Moore, Henry Alley and M. E. Barmore were appointed to prepare a memorial announcement of the death of Mary Barmore which occurred Twelfth month 15th, 1902 after an illness of several months. The committee after an unavoidable delay submitted the following and its publication was requested.

"We feel that in the removal, by death, of our esteemed friend and co-worker, Mary Barmore, the Association has met with a great loss, but that the inspiration of her quiet, thoughtful demeanor will long live with us, and we trust be an incentive to still higher aims in our individual work and labor with others."

"Weep not that her toils are over,
Weep not that her race is run,
God grant we may rest as calmly,
When our work, like hers, is done."

CINCINNATI, OHIO.—The Friends' Association met with Dora Gallagher, Second month 22. First on the program was a reading by Ruth Woolman; as appropriate to the day she selected an account of the early life of George Washington.

An excellent paper on the subject of "Harmful Diversions" prepared by Mary Johnson, was read by Grace Hall. The much discussed amusements of card playing, theatres, dancing, etc., were talked of by the writer, who thought the danger in all such "diversions" was the temptation to carry them to excess. The key note of the whole matter was found in the closing sentence of the paper: "Each one must know his own strength before he mingles with those whose diversions border on the harmful."

There was to have been a paper on the question, "Have the outward characteristics of speech and dress been a help or hindrance to the progress of the Society?" but the one who was appointed to write it was absent. The clerk called for remarks from those present, and the response was quite general. Peirce Cadwalader gave us some very good thoughts. He said that plainness of dress means "that which each individual is satisfied with." Plainness of speech—"plainly to say what each one thinks."

"Speech and dress do not lead one closer to the Inner Light, and that is the thing of vital importance,—to keep the real truth,—the real Inner Light with us."

We were most fortunate in having as our guest Charles Underhill of New York, who spoke to us very helpfully on the subject under discussion. He recited for us a charming poem by Ella Wheeler Wilcox, entitled "My Ships," and also Carleton's beautiful poem, "The First Ship's Story," which carried its lesson home to every heart.

A short stanza from the INTELLIGENCER, called "Loving Words," read by Edwin Griest, completed the program.

GRACE D. HALL, asst. clerk.
Cincinnati, Ohio, Third month 2, 1903.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

The following letter has been sent to most of the Friends' Schools in Philadelphia Yearly Meeting, to some other Friends' Schools, and to certain preparatory schools in and near Philadelphia. Favorable replies have been received in several instances.

It is proposed to invite the several schools to which this invitation is being sent, to choose the representative orator of the school and to send the said representative to a contest to be held at Swarthmore College, under the auspices of the College Faculty and the Oratorical Association, on the evening of Fifth month 2, 1903.

Added interest will attach to the occasion because of the Johns Hopkins—Swarthmore Lacrosse game and the Inter-scholastic Relay Races in the afternoon.

Orations should be original, and require not more than eight (8) minutes in delivery.

First and second prizes will be awarded.

Those schools whose numbers may not be very considerable are particularly urged to select representatives with hope and confidence in the result, as in such a contest, victory depends not on numbers, but on individual ability and effort.

Any suggestions will be cordially welcomed and requests for further information promptly answered.

Hoping to receive a reply at your early convenience.

BENJAMIN F. BATTIN, from the Faculty,
WILLIAM E. HANNUM, from the Oratorical Ass'n. } Com.

The College oratorical contest was held on the evening of the 3d. The winner of first prize in this contest represents Swarthmore in the Intercollegiate contest which is held here on the 20th instant. The contestants were W. Willard Rooks, Elizabeth Sutton, Edward R. Meredith, Fannie Kilgore, Samuel T. Stewart, Maurice T. Hansell, Anna L. Curtis, J. Hibberd Taylor, Lydia Foulke. The prizes were awarded to Elizabeth Sutton, Maurice Hansell, and Fannie Kilgore, in the order named.

The joint meeting of Delphic and Omicron Chapter of Somerville was held on Sixth-day evening.

A message, dated Jaffa, at noon on the 5th, tells us that members of the Clarke cruise are all well. We all hope for more news at an early date.

Dr. Benjamin F. Battin recently gave a lecture on "The Philosophy of Quakerism," before the Young Friends' Association of Solebury.

The Fifteenth Annual Banquet of the Swarthmore Club was held at the Hotel Bellevue, in Philadelphia, on the evening of Second month 28. Frederick A. Seaman, '88, was Symposiarch, and speeches were given by Joseph Wharton [President of the Board of Managers], Prof. Hoadley, Dr. Battin, Henry J. Hancock, Howard Cooper Johnson, Gerritt E. M. Weaver, Morris L. Clothier and others. Though the number present was not so large as on some occasions, the

enthusiasm ran high. A letter of greeting was forwarded from the "Old Guard" to President Joseph Swain and Isaac H. Clothier.

Dr. Appleton is giving his second course of lectures on English Literature. This course will cover the period from the Norman Conquest to Shakespeare.

The annual College Reception was held on the evening of the 7th. The committee in charge was composed of two members from each class.

P. M. W.

GEORGE SCHOOL NOTES.

The Whittier Literary Society held a meeting Second month 28th, when the following program was given: Song by the Glee Club; Recitation, "What William Henry Did," Sue Underwood; The *Whittier Greenleaf*, by its editor, Richard Pennock; Recitation, "The White Lily," Anna Stubbs; Dramatic sketch, "A Pair of Lunatics," Bessie Magill and Fred Dubois; Selections on the gramophone, by Prof. Fancoast.

On Sixth-day evening, Third month 6th, a mock parliament was held in the Assembly Room. The question for debate was: "Resolved: That Great Britain should appropriate five million pounds for carrying on the Boer War." The Ciceronian Debating Club, composed entirely of boys, made up the majority while all the other debating clubs of the school, composed of both boys and girls, made up the minority. The question was well debated by the various members, there being an equal number of speakers on each side. After the Prime Minister, George Eves, made his rebuttal, the judges gave their decision unanimously in favor of the minority.

Seventh-day evening, Third month 7th, the Young Friends' Association held a meeting which was devoted entirely to the subject, "The Use of Tobacco and its Effects." The program was as follows: Singing, "Lead, Kindly Light;" Paper, Richard Pennock, "The Use of Tobacco from the Young Man's Standpoint;" Recitation, Helen Fogg, "Not Fit to be Kissed;" Paper, Alice Smedley, "The Use of Tobacco from the Young Woman's Standpoint;" Quotations by several members. Paper, Samuel Ashelmann, "The Use of Tobacco in the Home;" Recitation, Norris Passmore, "One Standard for Both Sexes;" Talk, Roscoe Magill, "The Effect of Tobacco on the Mind and Body;" Paper, Florence Stackhouse, "The Effect of Tobacco on the Moral and Spiritual Life." Discussion by Dr. Walton, Prof. Hiatt, Prof. Bailey and George Barlow. Singing, "Yield Not to Temptation."

The meeting was an unusually interesting one, not only because the students took an active part in it, but also because there were many new and interesting ideas brought out. The feeling of the meeting was almost entirely against the use of tobacco, both on account of the injury to the mind and body, and of its tendency to make the user selfish and discourteous. The girls were told that they are largely responsible for the tobacco habit, and were strongly urged not to disregard their responsibilities. The hope was expressed that, in the not very distant future, it would not be necessary to have a rule prohibiting the use of tobacco in the school.

On the morning of the 8th Joseph Watson, of Buckingham, a member of the Philadelphia Yearly Meeting's Committee on First-day Schools, visited one of the classes of our First-day school.

R. A. L.

PERSONAL AND OTHER NOTES.

SUSANNAH TAYLOR, formerly from Fallowfield (Ericldoun), who went to California over thirty years ago, is still hale and active although she has completed her 82d year. She lives in Alameda and crosses the bay frequently to San Francisco; she does not wait for the car if the walk before her is not long. She looks after her own housekeeping and keeps well-posted in the news of the day, especially of the Society of Friends, which she dearly loves, and whose precepts and teachings she has diligently followed. Her sister, Lydia T. Walton, of New York City, is aged 96 years.

A member of Illinois Yearly Meeting writes: "Our yearly meeting is revising its queries, reducing the number, and making other changes, I hope for the better."

COMMUNICATION.

COAL OPERATORS WHO AVOID STRIKES.

Editors FRIENDS' INTELLIGENCER:

The *Southern Industrial Journal*, Vol. 1., No. 5, for February of this year, contains an account of the St. Bernard Mining Company, of Earlington, Kentucky, which is interesting from the fact that while this company controls eight different mines in several districts, there is no clash between Capital and Labor.

The cardinal principle is to treat every employee as a man, and to make him, so to speak, a partner in the net earnings of the company. Its employees number on an average 1,500 annually, none of whom draw less than \$1.25 per day, the greater portion receiving \$2.50 per day. For over a quarter of a century, peace and harmony have been maintained between employer and employed, and it enjoys the happy and unprecedented distinction of never having had a "strike."

The president of this company, and its ruling spirit, is John B. Atkinson, a sturdy Quaker, formerly of New Jersey. He is mentioned as the prince of business men, a man of the broadest gauge, whose commanding presence and noble deeds of kindness here bound indissolubly to him those whose interests he has made his own—an example worthy of imitation everywhere.

John B. Atkinson is well known in forestry circles; he has several thousand acres on which he is experimenting with black walnuts. * * *

A SURPRISE PARTY.

Editors FRIENDS' INTELLIGENCER:

Our dear aged friend, Ruth Dudley, fell and broke her wrist this winter, and having been such a faithful attender of meeting, we missed her during her long confinement at home. As her 80th birthday was approaching, her friends arranged to have a surprise celebration of it, so a dozen of us went with well-filled baskets, and took dinner with her on that occasion, winding up with cake and ice cream.

We had a delightful social afternoon; several selected articles were read aloud, chosen by our beloved friend, Edward Shaw, himself in his 88th year. The bright eyes and smiling face of Ruth abundantly testified to her lively appreciation of the occasion, and her happiness was fully reflected upon the countenance of each one of the surprisers; for however unselfishly we try to put sunshine into the lives of others it always comes back in brightness to ourselves.

ANNA M. STARR.

LITERARY NOTES.

FRANCIS G. PEABODY has translated for English and American readers some essays such as Marcus Aurelius might write if he were living to-day, by Carl Hilty, Professor of Constitutional Law, University of Berne, under the title, "Happiness: Essays on the Meaning of Life." The characteristics of these suggestive papers are insight, sagacity, humor and devoutness; and that which attracts his readers is his capacity to maintain in the midst of important duties of public service an interior quietness of mind. The book is commended to those who are hesitating, restless and dissatisfied,—who desire happiness but know not how to obtain it.

(The Macmillan Co., New York, pp. 149. Price, \$1.25).

A paper that will be read with pleasure by lovers of flowers is "Dwellers of the Dust," by N. Hudson Moore, in the *Delimitator*. These dwellers of the dust are the first flowers of spring, "that have lain the sullen winter through, waiting for the warming sun to draw them above the ground"—the golden daffodil, the fair narcissus and tulip tall. They are written of with the pen of a nature lover, rather than that of a naturalist, and the legends that cluster around each flower are charmingly recounted. Poets, great and small, have sung their praises, and some of the sweetest and quaintest verses extolling the flowers are given in the paper.

A volume on Pennsylvania (The Macmillan Company, New York), by William W. Rupert, is supplementary to Tarr and McMurray's Geographies. It is a handy little volume of 100 pages, with several maps and 55 illustrations. Besides the geographical matter it contains chapters on the industries of the

State, its cities and towns, history, famous men, education, and government. Of the famous men the only one of whom a biographical sketch is given is Bayard Taylor.

Houghton, Mifflin & Company, of Boston, have issued as No. 153, of the Riverside Literature Series, Shakespeare's "Midsummer Night's Dream," which some students of the master poet think was written, not for the public stage, but for the private celebration of some wedding or other festivity.

For Friends' Intelligencer.

AN ABANDONED NEST.

OUT in the woods as I walked one day,
I found a vireo's vacant nest,
The leaves had fallen from bough and spray,
And the cold wind came from the clouded west.
A little snow in the nest was blown,
The birds that had lived there all had flown,
O whither, whither, whither?

I thought of my nest in the town near by,
Where my laughing little ones play and grow,—
I looked at the clouds in the wintry sky
And the empty nest with its load of snow,
And sadly I thought that my birdlings too
Must leave my nest and their ways pursue,
O whither, whither, whither?

HOWELL S. ENGLAND.

WHATEVER IS, IS BEST.

I KNOW as my life grows older,
And my eyes have a clearer sight,
That under each rank wrong somewhere
There lies the root of right.
That each sorrow has its purpose
By the sorrowing oft unguessed,
But as sure as the sun brings morning
Whatever is, is best.

I know that each sinful action
As sure as the night brings shade,
Is somewhere, sometime, punished,
Though the hour is long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is, is best.

I know there are no errors,
But the great eternal plan,
And all things work together
For the final good of man;
And I know when my soul speeds onward,
In its grand eternal quest,
I shall say as I look back earthward,
Whatever is, is best.

NOBODY'S CHILD.

ONLY a newsboy under the light
Of the lamp-post plying his name in vain.
Men are too busy to stop to-night,
Hurrying home through the sleet and rain.
Never since dark a paper sold;
Where shall he sleep, or how be fed?
He thinks as he shivers there in the cold,
While happy children are safe abed.

Is it strange if he turns about
With angry words, then comes to blows,
When his little neighbor, just sold out,
Tossing his pennies past him goes?
"Stop!"—some one looks at him, sweet and mild,
And the voice that speaks is a tender one:
"You should not strike such a little child,
And you should not use such words, my son."

Is it his anger or his fears,
That have hushed his voice and stopped his arm?
"Don't tremble," these are the words he hears.
"Do you think that I would do you harm?"
"It isn't that," and the hand drops down;
"I wouldn't care for kicks and blows;
But nobody ever called me son,
Because I'm nobody's child, I s'pose."

O men! as you careless pass along,
Remember the love that has cared for you;
And blush for the awful shame and wrong
Of a world where such a thing could be true!
Think what the child at your knee had been
If thus on life's lonely billows tossed;
And who shall bear the weight of the sin,
If one of these "little ones" be lost?
—*Hearth and Home.*

METEOROLOGICAL SUMMARY FOR
SECOND MONTH, 1903.

Mean barometer,	30.101
Highest barometer during the month, 19th,	30.623
Lowest barometer during the month, 4th,	29.192
Mean temperature,	37.1
Highest temperature during the month, 28th,	67.
Lowest temperature during the month, 19th,	4.
Mean of maximum temperatures,	44.6
Mean of minimum temperatures,	29.6
Greatest daily range of temperature, 21st,	24.
Least daily range of temperature, 1st,	3.
Mean daily range of temperature,	15.1
Mean temperature of the Dew Point,	28.7
Mean relative humidity, per cent.,	71.6
Total precipitation, rain, inches,	4.58
Greatest precipitation in any 24 consecutive hours, 0.90 inches of rain, on the 27th and 28th.	
Number of days on which .01 inch or more precipitation, 10.	
Number of clear days 12, fair days 6, cloudy days 10.	
Prevailing direction of the wind from northwest.	
Sleet on the 14th, and 16th.	
Lunar halo on the 7th.	
Thunder storm on evening of the 4th.	
Snow on the 5th, 16th, 17th, 18th, and 20th. Total snowfall in inches, during the month, 7: 3 inches of which fell on the 16th, and 4 inches on the 17th, making good sleighting. No snow on the ground on the 15th, and none at the end of the month.	

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a. m., 63.5° on 28th.
Minimum of the wet bulb thermometer at 8 a. m., 9° on 18th.
Mean of the wet bulb thermometer at 8 a. m., 31.2°.
Maximum of the wet bulb thermometer at 8 p. m., 50.5° on 11th.
Minimum of the wet bulb thermometer at 8 p. m., 11° on 19th.
Mean of the wet bulb thermometer at 8 p. m., 33.4°.
Mean of wet bulb thermometer for this month, 32.3°.

NOTE.—The means of the daily maximum and minimum temperatures, 44.6° and 29.6° respectively, give a monthly mean of 37.1°, which is 4.4° above the normal, and 7.1° above the corresponding month in 1902.

The total amount of precipitation for the month, 4.58 inches, is about half an inch more than the normal, and 1. inch less than fell during Second month, 1902.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Second month 28.

"It is said that the English 'Friends,' who number approximately 16,000, support 90 foreign missionaries, with their native helpers (969), at a cost of \$100,000 a year. This means that each 'Friend' annually contributes over six dollars to the work of Christ in heathen lands, an average which no other denomination in the world can show."—[Record of Christian Work.]

FORTY-FOUR out of 105 countries in Kansas are without a pauper, and in 37 countries there is not a criminal case on the docket.—[Topeka Mail and Breeze.]

OBSERVATIONS OF FIRST-DAY SCHOOLS.

(Concluded from page 165.)

of the Bible, its contents, its authoritativeness, its intent and its rightful influence; second, to present and explain our principles and testimonies, the source from which derived, the circumstances which gave them birth, their reasonableness and sufficiency; third, to inspire devotion and consecration of life, and to impress upon every heart the necessity for working out its soul's salvation with fear and trembling before God.

ALICE LEE HOLLINGSWORTH.

HEROES OF MEDICAL SCIENCE.

From the Springfield Republican.

DURING the annual gathering of the American Association of Scientists in Washington a memorial meeting was held in honor of Major Walter Reed, who performed one of the most beneficial works in human history. Strange to say, his name remains comparatively obscure, and not one person in 10,000 knew his title to fame when his sudden death was announced a short time ago. Dr. Lorenz's service to humanity can scarcely be compared with Major Reed's, yet the Austrian enjoys a world-wide popularity, while the dead army surgeon sank to his grave almost unknown to the mass of the people.

It was Major Reed who demonstrated that mosquitoes are the chief medium for the transmission of yellow fever germs, and who rid the city of Havana absolutely of the yellow fever plague. The full effect of his work, of course, cannot be estimated because of its far-reaching influence upon the human race in tropical and semi-tropical countries. General Leonard Wood, in his address on Major Reed, gave us some idea of the value of the achievement, in saying:

"I know of no other man on this side of the world who has done so much for humanity as Dr. Reed. His discovery results in the saving of more lives annually than were lost in the Cuban war, and saves the commercial interests of the world a greater financial loss each year than the cost of the Cuban war. He came to Cuba at a time when one-third of the officers of the army died each year with yellow fever, and we were discouraged with the prevalence of the disease. In a month when it ordinarily had been worst he checked the disease and drove it from Havana. That was the first time in two hundred years the city had been rid of it. The value of his discoveries cannot be appreciated by persons who are not familiar with conditions in tropical countries. Hereafter it will never be possible for the yellow fever to gain such headway that quarantine will exist from the mouth of the Potomac to the mouth of the Orinoco."

The history of the final triumph over yellow fever is almost a romance, and it is also not without its tragedy. All honor to Major Reed, the master mind. But no one can ever peruse the story without also placing the martyr's crown upon Dr. Lazaar, the member of the Yellow Fever Commission who allowed himself to be bitten by mosquitoes supposed to be carrying the fever germs, and who died in conse-

quence of the experiment. These men deserve a monument in Washington, illustrating both their sacrifices and their final victory over one of the most terrible scourges that has afflicted the race.

LOCAL OPTION IN MASSACHUSETTS.

Frank Foxcroft, in the Atlantic Monthly.

THE Local Option law of Massachusetts sprang from a tardy recognition of the fact that each community is best fitted to decide for itself whether it does or does not want saloons; and that the conditions of law enforcement are simplified when the same body of voters which has decided upon one system or the other elects the officers who are charged with the duty of carrying out the decision. To those people who would rather extirpate the liquor traffic on paper at the cost of whatever farces of non-enforcement, than restrict it and minimize its evil consequences by practical measures, the local option system must always be objectionable because it results in certain instances in giving to saloons the sanction of law. But to others the system presents itself as a wise extension of the general principle of self-government. It is significant that, while in each of the three New England States which have adopted prohibition there is increasing restiveness under the exactions of that system and the scandals which arise from it, there are no manifestations of discontent in the local option States. In Massachusetts, the alternative of constitutional prohibition was submitted to the people in April, 1889, and was rejected by a majority of nearly 46,000. On the other hand, efforts to modify the law in favor of the liquor interests have failed in Legislature after Legislature.

The question suggests itself whether the license cities and towns are not in a worse condition than they would be under a general license law, inasmuch as, in addition to the normal local burden of drunkenness and the evils attendant upon it, they have to bear a part of the burden of places which close the saloons within their own limits, but whose thirsty citizens seek the saloons and later bring up in the courts of neighboring cities. Boston, for example, is surrounded by a nearly complete cordon of no-license territory; and the cynical witticism which described "the Cambridge idea" as "no license for Cambridge and rapid transit to Boston" has enough truth in it to give it a sting. In other license cities and towns similar conditions exist, though in a less degree. But it may be said of these places that the general regulations and prohibitions of the Massachusetts law applicable to license communities make up a body of restrictive legislation, State imposed, far in excess of anything that the towns or cities affected would voluntarily frame for themselves, and probably all that can be enforced in them. It may be said, further, that the remedy is in their own hands, and that, whenever they weary of serving the uses of moral sewerage for adjoining communities, they can close their saloons by their own votes. The remedy for them, if remedy there is, lies in the infusion of a sterner purpose into their own citizens rather than in the ap-

plication of further pressure from without. The principle that a stream rises no higher than its source applies in politics and government as well as elsewhere. Under American institutions the source of government is the people; and a law which very far outruns the wishes of the people is likely to become at the best a dead letter and at the worst a public scandal.

Discoveries in Nippur.

PROFESSOR HILPRECHT, of the University of Pennsylvania, in a volume entitled "Explorations in Bible Lands," gives the results of the recent expedition of that University, of which he was the scientific director.

He says that the most remarkable of all the Nippur discoveries was the temple library and priest school. The mound covering the library rises on an average 25 feet above the plain and covers about 13 acres. So far about a twelfth part has been excavated, and more than 20,000 cuneiform tablets and fragments antedating the birth of Abraham have been taken out. As has been reported before, these tablets contain mathematical, astronomical, medical, historical, linguistic and religious writings of various sorts. It was a repository for all kinds of learning, though little enough has been found of what we should call literature; while on the other hand a great deal of the remains so far unearthed are those of the pupils' exercises in the schools attached to the college and temple of Nippur,—exercises in calculation of figures, grammatical constructions, drawing and sculpture.

Also there was unearthed the beginnings of an archeological museum, in the shape of an earthen jar, containing 10 very choice specimens of then ancient date,—all which, with their original jar, are now part of the archeological museum of the University of Pennsylvania. This expedition, one of the most important in its uncovering of the past, is well set forth in the book, which is published by the University.

Revolutionary Dungeons in New York.

WORKMEN tearing down the old Hall of Records in City Hall Park uncovered six gloomy vaults, which had not seen a ray of light in nearly a century. With pick-axe and crowbar the laborers tore out a huge slab of marble in what was the first floor of the old building, giving access to the dungeons used in Revolutionary times for confining American patriots, until New York ceased to be a British town.

The doorways connecting the half dozen gloomy cells have disappeared, but the huge oak lintels on which they swung remain firmly embedded in the massive partition walls. The old dungeons were built about 147 years ago by the British as part of a prison, on what was then the northernmost limits of the city. The stone was hauled from Haddam, Conn.

Beneath the marble floors of the prison structure proper were the dungeons, separated by walls three feet thick. Four of these cells had openings far above the prisoners' heads, but two were without opening except the oaken doors.

It is known that Ethan Allen, the hero of Ticonderoga, was an occupant of one of the cells, and it is believed that Nathan Hale was here confined from the time of his capture until his execution near by. The building was refitted in 1830, and since has been used for municipal offices.—[Philadelphia Ledger.]

A Boy With Presence Of Mind.

CARL GLUCK is but thirteen years of age, but he did a service at the terrible Plainfield railroad wreck that many a man would never have thought of; and he performed it with such direct expedition that aid came to the sufferers at the earliest possible moment.

He heard the whistle of the express, and, like all boys, was never tired of seeing the train go by. He ran to the window. Just then the big engine smashed against the train that was standing on the track.

Carl did not rush out to see the terrible things that were being done. He remembered that his father's telephone was the only one in the immediate neighborhood. He rushed for it and called up the police station. In a moment all the men on hand were on a run for the scene of disaster. Then he called for fire headquarters, and the engines were immediately under way.

Even then Carl kept his wits in hand. He searched the telephone book for the hospitals, and asked them to send help. Then he called up all the doctors he could find, one by one, and asked them to come immediately, and not until then did the noble little fellow leave the telephone.

When spoken to about his service after it had been performed, all the comment he made was: "They came all right."—[New York Correspondence of Cleveland Plain Dealer.]

CURRENT EVENTS.

THIRTEEN of the Senators of the 57th Congress were not re-elected. Among these are Senators McLaurin, of South Carolina, who won notoriety by his quarrels with his colleague, Senator Tillman; Jones of Nevada, Jones of Arkansas, and Vest of Missouri. Senator Jones, of Nevada, is one of two men (Allison, of Iowa, being the other) who have served for thirty consecutive years. Senator Jones, of Arkansas, came into prominence during the consideration of the Wilson-Gorman Tariff bill, and has been a Democratic party leader ever since. Senator Vest has served for twenty-four years, and though he has been in poor health for several years and almost blind, he has maintained his interest in the proceedings and his prestige as an orator.

DR. SAJOUS, of Philadelphia, claims to have discovered, after fourteen years of investigation, the use of the two suprarenal glands, just above the kidneys. He says that they secrete a substance which, carried to the lungs, forms adrenoxin, which mixes with the blood and supplies the tissues with oxygen, a work long credited to the red corpuscles. The suprarenal glands are connected by nerves with a small organ in the brain known as the anterior pituitary body, which regulates their absorption of oxygen. A strong pituitary body enables a person to lay in a good supply of oxygen and destroy disease germs. Dr. Sajous believes that what is commonly called vitality is simply pituitary efficiency. Physicians are investigating this new physiological theory.

JOEL J. BAILEY, a pioneer in the wholesale notion business of this country, philanthropist, financier, and one of the oldest and best known citizens of Philadelphia, died at his home, 1826 Arch street, on the 5th instant, aged nearly 77 years. After retiring from business he entered with enthusiasm upon the work of aiding reform in his city and State. His active service as Chairman of the Executive Committee of the Citizens' Municipal Association since its organization in 1886, and his activity as a member of the Committee of One Hundred, bear testimony to his high conception of a citizen's duty. His life was an example of practical patriotism that Philadelphians generally would do well to follow.

AT the closing session of the national convention recently held at the University Congregational Church, Chicago, the "Religious Education Association" was organized. Twenty denominations, all Protestant, in twenty-seven States, were represented by 375 enrolled delegates. Dr. W. R. Harper, President of the University of Chicago, though he kept himself in the background, was the promoter of this new combined effort. Dr. Frank Knight Sanders, Dean of the Yale University Divinity School, was elected president of the association for the first year. It is expected that the new association will cooperate with the International Sunday School Association and supplement its work.

THE sale of intoxicating liquors in the Capitol at Washington was discontinued on the 9th instant. Major McDowell, Clerk of the House of Representatives, who has the care of the House wing of the Capitol during the interval between sessions of Congress, issued an order that the law recently

enacted forbidding the sale of liquors be rigidly enforced, and that all intoxicating liquors be immediately removed from the building.

THE Executive Committee of the American Window Glass Company has issued a formal notice that all of its factories will close for the season on the 14th of this month. As soon as the factories are closed a large force of men will be put to work to equip them with the new glass-blowing machines, which it is claimed will remove from the glass factories the highest priced skilled labor known in the country, and produce glass at less than one-third of the cost of that made by hand labor.

NEWS NOTES.

THE total appropriation bills of both sessions of the 57th Congress amount to \$1,554,108,154.

THE three Venezuelan warships, captured by the British during the blockade, were returned to Venezuela on the 3d instant at La Guayra.

SENATOR ARTHUR P. GORMAN, of Maryland, has been chosen by his Democratic associates in the Senate as their parliamentary leader.

A DISPATCH from Naples dated the 9th instant states that Vesuvius has again become active, throwing up ashes and explosive incandescent globes.

THE rebellion in China appears to be spreading, and popular hatred for Christians was displayed in the Shantung province by the destruction of churches.

PRESIDENT WOODROW WILSON has proposed plans for the improvement of Princeton University that will cost \$12,000,000, and has set about securing that amount.

A DISPATCH from St. Louis, dated the 9th instant, states that one hundred families living below Alton, Ill., have been made homeless, and many have lost their belongings as a result of the rise in the Mississippi river. Many other places along the river were reported to be in danger from high water.

THE only book saved from destruction by the eruption of Mount Pelee is said to be a story of the eruption of Mount Vesuvius and the destruction of Pompeii.

A CABLEGRAM received by the State Department at Washington reports that the Venezuelan Government has re-established the blockade of the rebel ports of Carupano and Guanito.

A DISPATCH from Manila dated the 3d instant states that the town of Ous, Albay province was captured the preceding day by Ladrone, who surprised the municipal police.

A BILL has been introduced in the States General of Holland to amend the constitution of the Netherlands so as to extend suffrage to all men and women over 21 years of age, with the exception of lunatics.

THE North Carolina legislature has passed a liquor bill which allows the manufacture and sale of liquor only in incorporated towns, and those only to vote on the question of dispensary, prohibition or license.

COLONEL R. H. PRATT, has been induced to recall his resignation as Superintendent of the Indian Industrial School at Carlisle. His consent to remain is conditioned upon the desire of the Interior Department to retain his services.

ON the third instant the twenty-fifth anniversary of the enthronement of Pope Leo was celebrated at Rome. Forty-four cardinals and 315 bishops representing the whole world, were present at the celebration. Sixty-five thousand pilgrims and other visitors witnessed the ceremonies. The Pope has since been suffering from a severe cold, but is reported to be improving.

THE Grand Jury of Union County, N. J., censures the Philadelphia and Reading Railway Company and the Central Railroad Company of New Jersey for the Westfield disaster, asserting that laxity appears to exist in the examination of the running condition of the railroads, that the cars were of weak construction and heated with stoves, and that the engine used had a leaky steam chest and was unfit for high speed.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

3D Mo. 14.—THE ASSOCIATION OF Friends' Schools and the Committee on Education extend an invitation to an Educational Conference in the Lecture Room of Friends' Central School. At 2 p. m., lecture by Paul H. Hanus, S. B., Professor of the History and Art of Teaching, Harvard University. Subject, "A Modern Program of Studies." General discussion. Teachers and members of school committees are earnestly requested to be present.

3D Mo. 14.—BURLINGTON FIRST-DAY School Union, at Bordentown, N. J., 10.30 a. m. All are cordially invited.

3D Mo. 15.—PHILADELPHIA EVENING Meeting, at 17th St. and Girard Ave.

3D Mo. 15.—WOODLAWN, VA., YOUNG Friends' Association, at the home of Jacob M. Troth.

3D Mo. 15.—A CONFERENCE UNDER the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting-house at West Chester, Pa., at 2.30 p. m. Joseph S. Walton will give an address on "The Educational Aspect of the Temperance Problem."

3D Mo. 15.—WHITE PLAINS, N. Y., Friends' Meeting, at the residence of Mary A. Carpenter, 35 Greenridge Ave. All visitors are welcome.

3D Mo. 15.—SALEM QUARTERLY MEETING's Visiting Committee will attend the meeting at Mullica Hill at 10 a. m.

3D Mo. 19.—PHILADELPHIA MONTHLY Meeting, at 15th and Race Streets, at 7.30 p. m.

3D Mo. 19.—GREEN STREET MONTHLY Meeting, Philadelphia, at 4th and Green Streets, at 3 p. m.

3D Mo. 19.—QUAKERTOWN, PA., YOUNG Friends' Association, at the home of Joel S. Ball.

3D Mo. 20.—WEST PHILADELPHIA Junior Young Friends, at Thomas Scott's, 3437 Woodland Avenue.

3D Mo. 22.—PENN'S GROVE YOUNG Friends' Association, at the home of Franklin Pusey.

3D Mo. 22.—FISHERTOWN YOUNG Friends' Association, at the home of Uriah Blackburn.

3D Mo. 22.—GERMANTOWN FRIENDS' Meeting, 10.30 a. m., will be visited by Philadelphia Quarterly Meeting's Committee.

A POLISH Jew was arrested the other day, and when taken to the city prison his condition was so uncleanly that he was told by the corporal to take a bath. "Vat, go in the water?" he asked. "Yes, take a bath; you need it. How long is it since you had a bath?" With his hands aligned upward, he answered, "I never was arrested before."—[The Monthly Record.]

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RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet. 27 pages. *Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy 5 cents. 25 copies \$1.00.

THE SONG OF THE TWENTIETH CENTURY. By Elizabeth Lloyd. Leaflet. 1 page. *A beautiful Lyric for recitation or song. Of permanent value. Single copy 2 cents. 100 copies 30 cents. 1000 copies, \$5.50.

THE MEETING FOR WORSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS. By Howard M. Jenkins. Small pamphlet. 11 pages. A concise statement. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

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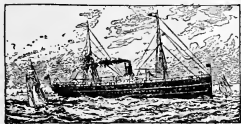
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NEAR the end of the season our boy announced the height of our maple tree to be thirty-three feet.

"Why, how do you know?" was the general question.

"Measured it.

"How?"

"Foot rule and yard stick."

"You didn't climb that tall tree?"

asked mother, anxiously.

"No'm. I just found the length of the shadow and measured that."

"But the length of the shadow changes."

"Yes'm. But twice a day the shadows are just as long as the things themselves. I've been trying it all summer. I drove a stick into the ground, and when the shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree, and that's thirty-three feet."—[Gathered.]

THE court was hearing a case of "drunk, third arrest." The judge turned to the woman who stood near, whose worn, sorrowful face had touched his heart, and said, "I am sorry, but I must lock up your husband." The injured wife, victim of the legalized liquor traffic, one of the many who "take the consequences while the husband takes the drink," had no thought of touching deep moral or economic problems, but only of plain, everyday common sense when she replied: "Your honor, wouldn't it be better for me and the children if you locked up the saloon and let my husband go to work?"—[Union Signal.]

"How would you define 'exercise,' as distinguished from 'work'?" asked the teacher. "Exercise," answered Johnny, "is work you like to do, and work is exercise you don't like to do."—[Chicago Tribune.]

REDUCED RATES TO NEW ORLEANS, LA., ACCOUNT MEETING NATIONAL MANUFACTURERS' ASSOCIATION, APRIL 15-17, 1903, VIA SOUTHERN RAILWAY.

On April 11, 12, and 13, Special Excursion tickets to New Orleans and return will be sold via the Southern Railway, at greatly reduced rates. Tickets will be good to return until April 19, but by depositing ticket with Joint Agent at New Orleans on or before April 19, and payment of a fee of fifty cents, final limit can be extended until April 30, 1903.

The Round trip rate from Philadelphia will be \$33.50. Corresponding low rates from other points. The Southern Railway operates three through trains daily with Pullman drawing-room sleeping-cars from New York, Philadelphia, and Washington to New Orleans without change. Dining-car service on all through trains.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut street, Philadelphia, will take pleasure in furnishing all information.

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The next Pennsylvania Railroad Personally-Conducted Tour to Washington leaves Thursday, March 19. Rate, covering railroad transportation for the round trip, hotel accommodations, and transfer of passenger and baggage, station to hotel in Washington, \$14.50 from New York, \$13.00 from Trenton, and \$11.50 from Philadelphia. These rates cover accommodations for two days at the Arlington, Normandie, Riggs, Ebbitt, Shoreham, Cochran, Gordon, Barton, or Hamilton Hotels. For accommodations at Regent, Metropolitan, National, or Colonial Hotels, \$2.50 less. Special side trip to Mount Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

MEETING AMERICAN MEDICAL ASSOCIATION, NEW ORLEANS, LA., MAY 5th to 8th, 1903.

On account of the above occasion, the Southern Railway will sell tickets for the round trip, limited ten days, for one fare.

From the Trunk Line Territory the rates will be based on the regular fares to Washington or Trunk Line Western termini, added to one first-class fare therefrom, limited to continuous passage, and will be sold May 1st, 2d and 3d, with final limit ten days from date of sale. By deposit of ticket by original purchaser, and payment of 50 cents, to Joint Agent, New Orleans, not later than May 12th, extension of final limit may be obtained to enable the purchaser to reach the original starting point not later than May 30th, 1903.

The Southern Railway operates three trains daily from New York and Philadelphia, carrying Pullman Sleeping, Dining and Observation cars.

By the request of members of the American Medical Association, in the East, on Saturday, May 2d, special service has been arranged to leave New York at 4.25 p. m., Philadelphia at 6.55 p. m., via Washington, Atlanta and Montgomery. Trains composed exclusively of Pullman Dining, Drawing and Stateroom, Sleeping, Library and Observation Cars. Those desiring Pullman reservation should send in their names as soon as possible. Time New York to New Orleans 39 hours. For further information call on or write Chas. L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut St., Philadelphia, Pa.

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An article on the amusements of children in *The Delinctor* contains a wealth of practical suggestions. Most mothers are usually at their wits' ends to provide suitable entertainment for their children. The kindergarten is an aid in the solution of this problem; but it only occupies a portion of the child's time. The work of the kindergarten should be supplemented by play and instruction of a like character in the home. The seed sown in the heart and mind of the child bears abundant fruit in later years, and the good that they derive from song and story and healthful bodily exercise cannot be overestimated. A love of Nature, habits of neatness and order, politeness of manner can be instilled in the little one by intelligent effort.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, THIRD MONTH 21, 1903.

Friends' Intelligencer Association, (LIMITED)

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The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh-day, from 1 p.m. to 3 p.m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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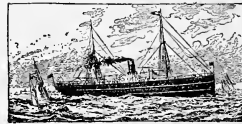
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PHILADELPHIA, THIRD MONTH 21, 1903.

{ Volume LX.
Number 12.

GOOD WORDS FOR 1903.

XII.

MAY our high standard as a people, which in the past has made the name Quaker a synonym for integrity and uprightness of conduct, be conscientiously maintained. To this end may we also exemplify simplicity in our habits and ways of life.

AARON M. POWELL.

From his letter to the Richmond Conference, 1898.

THE HOPE GOD GIVETH.

These verses, which have been many years in the possession of a Philadelphia family, are not included in any of the published collections of Whittier's poems.

STILL on the lips of all we question,
The finger of God's silence lies ;
Shall the lost hands in ours be folded?
Will the shut eyelids ever rise ?

Oh, friends ! No proof beyond this yearning,
This outreach of our souls we need,
God will not mock the hope He giveth ;
No love He prompts shall vainly plead.

Then let us stretch our hands in darkness,
And call our loved ones o'er and o'er ;
Some time their arms shall close about us
And the old voices speak once more.

JOHN G. WHITTIER.

FIDELITY TO OUR PRINCIPLES.¹

THERE are three things that go to make a true Friend, one who is faithful and loyal to the religious organization of which we are members. These three elements or principles seem to me to be Light, Life and Love—the three L's—and the greatest of these is love.

I want us to-night to think of light as an existing element or principle in our human lives. We are the light of the world. Remove all the human race from off the face of the earth and the light of the world will have been extinguished. "There is a light that lighteth every man that cometh into the world," we read also. This is the Light to which I believe George Fox had reference when he said, in the beginning of his ministry, "Friends, mind the light." And they did mind the light. There were careful to observe the inward revelation of God's will that shone in their hearts, that enabled them to do the work of establishing a religious organization that has come down to us as an inheritance that we would not like to miss. They were faithful to the manifestations of Truth and Light in doing the will of God, and if we fall short to-day it is because we fail to mind that same light. It is the light of Christ shining in our hearts, just as it did in

the heart of George Fox and those to whom he was speaking, in the heart of Jesus and those whom he was teaching.

Our surroundings have changed. We are not called to the same work and service that early Friends were, but there is a work for the Religious Society of Friends to-day. We are to mind this same Light which we represent to the world—each doing the thing that is revealed within him. We are all letting our light shine more or less, but we want this light of ours to shine fully in the doing of the will of God that is revealed in our human lives.

We are very careful to watch the condition of our physical health, and the moment there is a rise in the temperature we are alarmed and a physician is called in. If we are only as careful in regard to the condition of our real life—the soul life—whenever there is a rise in the temperature of our passions, our thoughts, our feelings, or our tempers, to apply to the physician, even Christ, that power of God that is in each one of us, I believe that the normal condition of the soul life can be brought back into its true relation, just as well as the human life. To live in the normal condition is to meet everything that comes to us in that quiet, deliberate manner that will enable us to exercise true judgment and be a help to one another. This is the real secret of life, and the human family everywhere is looking for it, craving and desiring it.

There are various reasons for the non-attendance at our meetings; one of them is that sometimes neighborhoods change. Friends move into other localities and meetings are made smaller by their absence; but other meetings are helped where they remove, so really this is no cause for discouragement. There are other reasons, and one of them is, I feel, that our meetings are not full of life; there is not virtue enough there. We come in rather a half-hearted way, sometimes merely to fulfill a little service that we feel it is our duty to do—simply to go to meeting, forgetting that we go there for a purpose—to be helped and to help others; for no life can ever give out of itself without receiving in return that which will help it. This is not a complaint of our religious organization alone; it is everywhere apparent among other churches as well. There is a cause for it and it may be in the ministry. The ministry should be of a character that will help, that will tend to build up life—for I believe that one of the objects of the ministry is to grow people, make them better, meet the conditions of the people, be able to fill out the lives that are before us, and then not preach at them but to them.

I believe the time has come when Friends must awake to the fact that this light that is within must so shine before the world that others may see it. That the service in the ministry must be of a character

¹Extracts from an address delivered in the Friends' Meeting-house, West Philadelphia, First month 27, 1903, at a meeting under the care of the membership committee of Philadelphia Monthly Meeting.

that does not partake too much of the vessel through which it passes—bringing our own troubles into the meeting. If we feel a little blue ourselves our ministry is very apt to partake of the same, and then it is not the gospel. What we want as ministers is to be so filled with the power of the Holy Spirit, of God's love, that we will not look around us with doubts and fears, but come in a simple, living way and be our real selves; look the people in the face, feel after their condition, and then speak the truth, let it be what it may.

We need to be so filled that we shall be free men to preach the truth, whatever it may be, and it will meet with a response. Its reception will be felt, and that is the kind of preaching that will make earnest, true and lively meetings, creating an inspiration that will bring the people to them. "The fields are already ripe unto the harvest, but the laborers are few." Here, I believe, is one of the greatest needs of our religious organization: it is greater fidelity to our ministry; fidelity to our meetings; fidelity to the world around us, in order for its conversion.

No long ago a young Friend asked me if we believed in conversion. I told him that we believed in repentance, an amendment of life; that is the only way that we can return to the better, higher and truer things of life, but it is an inward operation that goes on within these human lives of ours, as silently as the sap that flows beneath the bark in the trees, causing them to grow and put forth their new wood and leaves every year. It is like this in the words of Paul, writing to the Church and to those who were his followers, who really we would suppose had accepted the Christian religion; but he said in that letter of his, "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." (Rom. xii., 2.)

Now it seems to me that the conversion of a Friend takes place somewhat in this way, we are transformed, we cease to conform, we are our real selves; we come to ourselves like the prodigal; we understand ourselves; we just feel that there is a certain Light that is leading and guiding us; we have a true and living faith in God, and so we grow our real, natural selves. We no longer conform to the world—to the fashions, or the things that do not just seem to be like us, and no longer do certain things simply because others do them. But, on the other hand, we have come to that condition when we think for ourselves, and have been transformed by the renewing of this mind of ours. One of the greatest gifts that God has bestowed upon the human family is the power of renewing the mind, and every day this mind needs to be renewed, because we begin a new day—we begin life over again. We have new difficulties to meet; new joys and sorrows come to us each day; therefore we need this mind of ours renewed daily, that we may know what is that good, and acceptable, and perfect will of God. This is the true conversion, and Friends believe in it. When we arrive at this condition we will be fitted and prepared for the ministry, or for elder, teacher, exhorter, or whatever may be the work to which God has called us. . . .

We ought never to stop growing, but let these

principles be so inculcated in our lives that we shall never be content; each day, each year, shall be a new day and year, and as we grow we shall be enabled to look about us from every standpoint and see things in a new light—in the broader sense of view. Let us keep on growing, never being content until we reach the summit, the topmost point, the greatest virtue—love. Then it will be just one step over when this life is done, into the higher, the better world.

Oh! that we may get into this spirit of love, so that our lives may be thoroughly saturated with it; that wherever we go, in our business life, in the home, or in the church, we shall give out of our lives that spirit of love that will enable us to lead the life of love that God designed and intended we should. Oh! that we may continue to grow, as Friends, as individuals; that we may let our light so shine to the world that others, seeing it, may have heart to take fresh courage and press forward.

JOEL BORTON.

For Friends' Intelligencer.

THE WESTERN SLOPE.¹

THE real meaning of the title of this book is, the afternoon of life. The author resides in Chicago, and is widely known as a lecturer, a preacher, and one of the earliest promoters of Women's Clubs. She has also written several books of fiction.

Having passed the half century mark and feeling herself on the downward slope, our author seems to pause, look back and around, and give expression to her recollections, observations and reflections. This is done under nine heads as follows: A General Survey; Some of My Neighbors on the Slope; The Lost Fountain; The Way We Have Come,—Religiously; The Way We Have Come,—Social Ideals; The Way We Have Come,—The Woman's Share; The Downcast View; The Moral Balance.

The author brings to these topics a wide experience, a keen, philosophic perception, and a felicity of expression. Not often does a reader find so many good things in so brief a space.

In the "General Survey" the conclusion is "the only boon to pray for is an open vision, eyes to see, a heart to feel and respond, and with these a strength to smile at, rather than mourn, both our losses and our mistakes."

The second chapter deals mainly with the many changes that have come within the observation of those who are on the "western slope." Persons of various types are described. "But enough has been said to show that we are well companioned going down the hill. But companioned in grateful and loving thoughts, that look not all backward but run on before beckoning us to follow."

"The Way We Have Come,—Religiously," is a strong presentation of the changed ideas and ideals of the religious world, and the methods by which the changes have come about. The author finds "the most notable feature of the religious life of to-day is the tendency to unite." "We are growing ashamed of the things that separate." "Controversy has lost

¹ The Western Slope, by Celia Parker Woolley, published by William S. Lord, Evanston, Ill. Price, \$1.25.

its interest, the era of religious brotherhood has set in, the sects emulate each other in hospitality and good manners."

Under "Social Ideals" we have a discussion of the advances that we have made, and also of those we have failed to make, especially as to the man of color. The liquor question, woman suffrage, the servant question and the tyranny of money all receive attention. I note in this chapter a statement that I suppose rests on misinformation. It represents Lucretia Mott, during the Civil War, as "dropping the rule of non-resistance for a time, until things were somewhat more as they should be." Many Friends did this, we know, but I think Lucretia Mott was not one of them.

The "Woman's Share" in the changed conditions is interestingly presented, with this conclusion: "Fifty years' experience in being a woman and more than thirty years' of more or less active co-operation in labors for my sex convince me that we shall go on being women to the end of the chapter. I feel this sometimes to my discouragement, sometimes to my relief; and I offer this small nugget of rather cheap wisdom to friends and enemies of the cause to use as they see fit."

"The Downcast View" is addressed to the sorrow-laden, the unhappy, the pessimistic. This state of mind the author attributes to a habit of noting the things that hinder, annoy and pain us, and failing to note those of the opposite quality. We note the storm but not the calm; the belated train and not those on schedule time; the divorces and not the happy marriages. "Happiness is not an end but a means." "Happiness is the ability to recognize it."

Our author finds "it is hard to strike the moral balance. Undoubtedly the difficulty lies largely in the nature of things; in that element of the unknown and inscrutable which enters into every problem." But she is "convinced the difficulty is one we enhance by a too narrow and too personal point of view."

"The Return of the Goddess" is the ever recurring springtime, which "we figure, and always shall, in the form of a young maiden, blossom-crowned, her face radiant and full of hope." In these re-awakenings the afternoon of life is in full sympathy. "So it will be seen that we who live on the Western Slope have no wish not to be counted as much alive and living as we ever were."

This little volume of 240 pages is gotten up in a style befitting its title, the printing being of a sort easily followed by eyes more or less dimmed by lapse of time. Like most books of the present day it is sent out by the publisher in an unfinished state, and some of us who are far down on the Western Slope feel as if we would like to send the volumes back to the binder to have the front and bottom of the leaves properly trimmed.

G. D. B.

THERE is much virtue in letting things take their own course until the last moment before taking decisive action; nine times out of ten circumstances which naturally arise will settle matters just as well as the greatest genius could.—[Anonymous.]

THE WORD OF GOD.

From a sermon by William P. Tilden.

A GREAT change has taken place during the last quarter of a century in regard to the Bible. Formerly the great question between the conflicting sects was mainly one of interpretation. Nearly all accepted the Bible as an inspired and infallible guide. What does it teach? was the great question. And so various, not to say conflicting, was that teaching, that it was not difficult to find textual support to almost any opinions that might be honestly embraced. But more and more, of late years, earnest and serious readers of the Scriptures have been forced to see that there were many things in the Bible that could not, with any propriety, be called the "word of God"; that everything between the two lids could not be rationally regarded as equally inspired, or equally instructive. It was the Scriptures themselves that revealed their own mixed and miscellaneous character to the thoughtful reader. A breach once made in the old wall of infallibility, which had so long guarded the Bible against free and rational thought, a flood of criticism, reverent and irreverent, has rushed in, which has seemed to threaten for the time the destruction of all confidence in the book itself; and to sweep away all the old and revered foundations of faith and hope. So it has *seemed* to some; but so it will not be. God lives; man lives; the Bible lives; and all that is most inspired and inspiring in its pages will be sure to live also. The Bible wasn't given to enslave the reason, or the conscience, but rather to set them free, and make them more receptive of that real *divine word* which still speaks to the waiting mind and heart. It does not ask us to come to its pages with reason blindfold, and conscience dumb: "Come," it says, "let us reason together," "Why even of yourselves judge ye not what is right?" If there be a book in the world to be read with the eyes wide open, and the whole soul awake in every faculty, it is the Bible. It is when the soul is most inspired with the spirit out of which the best portions of the Bible flow, that it most clearly discerns that spirit in its pages, and most easily distinguishes between the divine treasure and the human casket which holds it. The Scriptures contain truths of unspeakable value; they have come down to us on the waves of God's great Providence, freighted with inestimable treasures; but the treasures are one thing, and the ark of gopher-wood which holds them is another. Well may we duly reverence the ark itself, and be rightfully jealous of its preservation from any rude hand that would loosen its timbers by one untruthful or irreverent blow. But reverence for truth itself, and for that real word of God which is before and above all Scripture, charges us to discriminate between the ark of wood so long in building, and upon which so many workmen of different ages were employed, and the precious freight of moral and spiritual truth with which it has replenished and enriched the world. . . .

What should we think of the shipbuilder who should go into the old forests for timber, and instead of taking his moulds with him, and selecting such trees as suited his purpose—this straight, tall trunk

for a keel, that curved one for a stem, those branches and roots for knees—should sweep everything clean as he went, and have it all transported to his shipyard, without regard to fitness of construction? We have the ship of character to build: the old Bible forests are full of the trees of divine truth, the growth of ages, for our use. What though there be here and there a decayed tree, and some living ones not adapted to our use? If we know the sort of character we want to build, if we have any true model, or ideal of the life God would have us live, and the character he would have us form, then let us take our moulds with us into the Bible forests, and select the very best timber we can find there, working it into a ship of character, fashioned after the pattern shown us in the mount of our highest and clearest vision—a ship that will breast the fiercest storms of life unharmed, and bear us safely across the sea.

This is really just what intelligent and thoughtful readers of the Bible do, whatever be their *theory* of the divineness of its every word and letter. One in sorrow does not turn to the genealogies of unknown Hebrews, whose only record is that they lived, begat, and died, thousands of years ago; but with the sacred instinct of sorrow, seeking comfort, as sure as that of the bee seeking honey, he roams over the rich fields of divine truth, lighting now on a sweet and comforting Psalm, then on some lofty, prophetic strain, that lifts the soul out of the ruts that sorrow has worn, and again on a beatitude that cheers as the voice of God. Now sitting with Jesus in the upper chamber, hearing *him* tell of the upper mansions, and again with Paul as he sings his triumphant song of victory over death, or with John, on his sea-girt isle, as he tells his vision of a "new heaven and a new earth," where all tears are wiped away. And so it is, that, practically, all thoughtful readers of the Bible *do* select; they *do* discriminate; they *do* seek freely, for what their souls need. It is the plain dictate of common sense; and the pity is that their *theory* of Scripture is not such as to sanction and justify their practice.

So used, there will always be found in the illuminated pages of the Bible, something for every joy and every sorrow; something for all classes, all conditions, and all experiences of human life. And if in any conceit of modern knowledge we should ever think we have drunk those old fountains dry, it will not be because *they*, but *we* are shallow.

Still it is true that "the word of God is not bound." No Scripture can hold it all. And we need to bear this truth in mind, to attain any just conception of the nature and extent of that word. . . .

This living word of God is as old as creation, and as new as the last accent of the Holy Spirit. Not only the Jewish patriarchs and prophets heard it, but Buddha also heard it; Confucius heard it; Socrates heard it; while our own Lord Jesus not only heard it, but so followed its high behests, so wrought it into the fibre of his daily life, that in him, as we have said, it was made flesh, and the waiting world beheld the glory of a true son of God.

This brings the heavenly Father into real and

vital relations with his earthly child, and gives us an assurance of "God with us," here and now. It makes of the "word of God" a volume never closed, but wide open, as long as there is a listening ear to the divine voice. I know of no truth more deeply religious than this. It shows the human soul to be indeed the temple of God, and man the real child of the Eternal, in whose image he was created. Without this truth religion is only a tradition, needing external vouchers, historic evidence, and for ever at the mercy of biblical critics. With it the evidence is within the soul, and the *experience of its power* is the natural miracle that assures us it is divine. It is a reconciling truth; it lifts us out of the region of negations into what is affirmative and positive; it is at once the most conservative and the most radical of truths; it would hold on to every divine word in the past, gleaning reverently from all sacred writings, heathen as well as Christian, while it would still look *on* and *up* for every fresh communication of the divine will. It is easy to see how pre-eminently fitted this truth is to unite all branches of the living vine. It lifts us up out of the letter that killeth, into the spirit that giveth life. Dogma divides; it is the life of God in the soul that unites. All living churches must be fed and inspired with the living word of the living God. Give us this, and we need not be afraid of the results of any earnest and reverent Bible criticism. It is the pruned vine that bears the richest fruit. No pruning knife can ever injure the *unbound* word of God. The Father's voice may still be heard in the soul:

"The word unto the prophet spoken
Was writ on tables yet unbroken."

Only let us keep the tables of the heart plastic to the finger of God, and the inward ear open to his voice, and we shall never be without a witness of his presence and love.

For Friends' Intelligencer.

THE SIEGE OF PEKIN.

OUR little Glencoe, Illinois, Library Club listened recently to a most thrilling recital from Mrs. Woodward of her experiences in the siege of Peking. She and her daughter, aged sixteen years, were on a visit to the Congers, and were caught in the awful affair. She had left her husband and two young children and her mother at their home in Evanston, Illinois, not expecting to be away very long. She had never left her children before.

During the siege the cannon balls fell about them daily, many soldiers and native Christians being killed, but not a member of the Legation lost his life. They had a number of horses and mules which they ate, as they had no other meat. They used every available bit of material for sand bags for barricades, cutting up most exquisite embroideries and dipping them in water and coal dust to destroy the bright colors, which would have attracted the notice of the soldiers. Flees, mosquitoes and other insects abounded and there were no screens. In their improvised hospital they used a dark lantern and turned the light on the

faces as they had need, as they could not have lights in the hospital to attract attention.

She and her daughter resolved that they would not speak of home, and tried not to think of it. They became so familiar with death and suffering that they ceased to fear anything, and had little expectation of escape, but simply kept busy, doing whatever they could for the sick and wounded, though with so little to make them comfortable. There were many missionaries and native Christians in their quarters, and she said her admiration for their unselfish devotion and patience was unbounded, though she went there prejudiced against them. When the soldiers finally got through the city gates and over and under the walls, they were all simply beside themselves with joy. The officers immediately sent out into the city and got quantities of fresh provisions and they all broke their long fast.

As soon as possible she and her daughter started for home. It was a perilous journey down the river to the coast in a wretched little boat, which took several days. By the time they reached the ocean steamer she was ill, and during the voyage to San Francisco she lost forty-five pounds. Her husband met them there, and their joy was beyond expression. She has recovered her strength, however, and though she was greatly embittered against the Chinese when in China, she has gotten over it and bears them no ill will.

She said they made the most of every little humorous occurrence as a relief to the great tension they were under. They made pajamas for the sick men out of any material they could get. One leg possibly of figured creton and the other of a piece of table linen. These figures would amuse the men as they traced the designs with their fingers. Sometimes the members of the various legations would meet near the hospital windows and sing for the patients their home songs in their different languages. As there were eleven different nationalities in the Legation there was a variety of languages, and these familiar songs cheered and comforted the sick men.

This narrative brought the siege very close home to us, and we hope such a horror may never be repeated. It seems as if there must be a great mistake or wrong somewhere, that such conditions should obtain. I trust all may endeavor to discover where the wrong lies and do what may be to bring about more righteous conditions. H. A. P.

GOD has written on the flowers that sweeten the air—upon the breeze that rocks the flowers upon the stem—upon the rain-drops that refresh the spring of moss that lifts its head in the desert—upon its deep chambers—upon every penciled sheet that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light—upon all his works he has written, "None liveth for himself."

THE soul collects its mightiest power by being thrown in upon itself, and coerced solitude often matures the moral and mental character marvelously.—[Robertson].

For Friends' Intelligencer.

"BY THEIR FRUITS YE SHALL KNOW THEM."

"A GOOD tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This, to my mind, is one of the most impressive truths uttered by Jesus in his wonderful Sermon on the Mount, in which we may find all we need to live by to insure us true happiness in this life, and peace and rest beyond. How easily we can see the result of a pure unselfish life; it needs no word of mouth, for these are as nothing; it is action and works by which we know them. Men may preach the most eloquent sermons, full of intellectual culture and scriptural knowledge, but if they fail to stop by the wayside and help their weaker brother, if they be not charitable toward others' views, if they be not patient and loving toward all, we know at once the tree is corrupt.

Then again, we come in contact with others whose beautiful works shine out in their homes, and wherever their presence is it is felt and we know theirs is the Christ spirit. It need not be always those that engage in great charitable works, nor those who are gifted with high mental attainments, that bring forth the best fruit, but only the most faithful in lending the helping hand, giving the cheering words, from a heart filled with love and sympathy, to the many wounded spirits that see only darkness and despair in the future before them.

The whole life of Jesus Christ was filled with tenderest sympathy for his fellow-creatures, thinking not of his own trials, but always found relieving other's woes. When He said to his followers, "By their fruits ye shall know them," He had reference to those who were not living according to his words and example, knowing that the fruit came always true to the tree that bore it, for as he says, "Do men gather grapes from thorns, or figs from thistles?" While He enjoins his hearers "to judge not, lest they be judged," yet the caution was "to beware of those that were false prophets," meaning so clearly those that did so much prophesying and yet neglected to do the will of their Heavenly Father. Let us then be ever watchful over our actions, that we may be known by our fruits.

WHEREVER thou art, if thou believest in God, He is thy roof to shelter thee, He is thy refuge and thy resting-place. If thou hast found this home and entered it, thou canst not be defenseless or forlorn, for He who remains the same amid all uncertainties and changes, He whose goodness antedates creation and whose faithfulness outwears the mountains, He with whom there is no variableness nor shadow of turning, is thy habitation and thy God.—[Henry van Dyke.]

BETTER heresy of doctrine, than heresy of heart. [Whittier.]

EVERY duty we omit obscures some truth we should have known.—[Ruskin.]

HOPF is the angel of the young, as memory is the angel of the old.—[Henry van Dyke.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.

BUSINESS MANAGER: CHARLES F. JENKINS.

 PHILADELPHIA, THIRD MONTH 21, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE NEED OF THE CHURCH.

WHILE it is accepted that there never was a time in the world's history, when so much practical Christianity was interwoven into the warp and woof of everyday life as it is now, it is nevertheless true that the Church—the organized power for the support and dissemination of Christian faith and practice—has a relatively diminishing membership (as regards the entire population), and its public religious services are not well attended. The question which in the Society of Friends has taken the form of "Our Greatest Need," exists for all denominations in order not only to open avenues of aggressive work, but even to maintain their present membership and interest.

Manifold answers have come in response to our question, from suggestions for the use of devices and changes of form to vitalizing the central truth of Quakerism. The various branches of the Church are trying, perhaps unconsciously sometimes, all kinds of answers to the question of their greatest needs. Better music, a more talented pastor, the organization of auxiliary branches of work, social institutions, organized philanthropies, all manner of appeals to head and heart and social instincts, are urged and tried with varying measures of success.

Yet in spite of the satisfactory results often attending such efforts in the case of individual churches, the uncompromising fact remains, that church organizations are very incompletely fulfilling the mission entrusted to the followers of Him who gave his name to the Church "to preach the gospel to every creature."

We cannot doubt that the Church desires to extend its field of usefulness and interest. In view of the ever-widening scope of human philanthropy, it is an untenable theory to believe that the world is growing away from the principles of the Christian religion. Atheism may have interfered with the propagation of dogma, but has scarcely injured the vital essence of religion. One inevitable conclusion of the matter is forced upon us, viz: the organized Church throughout

its branches in some way fails to fully meet the needs of humanity which it exists to serve.

Outside the pale of the Church are unnumbered thousands whose need for the message of Christianity "to give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," and "to preach deliverance to the captive," is just as great as were the necessities of the lame, the halt and the blind whom the Master healed, and we know not how to reach them.

The great question for organized Christianity everywhere is "How can we best meet the needs of humanity?" If its answer shall mean sacrifice of forms and creeds and organizations, the surrender of sectarian ambition, the revolution of methods, even the laying down of the life of the Church, that it may be resurrected into a better life, shall we hesitate to obey? We do not *know* the answer yet to our question, but we seek it earnestly, abiding in the promise that "to him that knocketh it shall be opened." When we find it, let us be prepared for the obedience and sacrifice it may entail upon us.

WE learn from the Manitoba *Free Press* that since the arrival of Peter Verigin, the Doukhobor leader, the religious craze that led to the pilgrimage of last winter has died out. Through his influence the pilgrims will proceed to take out naturalization papers, enter for their homesteads, and in other respects conform to the requirements of Canadian departmental regulations. In regard to the fund realized by the Government from the sale of the Doukhobor stock, it has been decided that after paying for all the charges caused by the pilgrimage the remainder, about \$9000, shall be applied to the entry fees of the Doukhobors for their homesteads. About 2000 homesteads will be required in order that each adult Doukhobor may have his own farm. The questions of schools and vital statistics registration have yet to be dealt with, but owing to the moderation and firmness of the department and the personality of Verigin, it is believed that these will be satisfactorily adjusted.

Herbert Archer, who has been interested in the Doukhobors ever since he assisted the Society of Friends in England in arranging for their transportation to this country, is now conducting a school at the village of Voznesenie, twenty-seven miles from Swan River. He has between thirty and forty pupils whom he speaks of as bright and willing to learn, with extraordinary memories. He says there is no prejudice against the English among the Doukhobors but that they prefer private schools to public schools.

An extract from Joseph Elkinton's book, in this issue of the INTELLIGENCER, gives a fuller idea of the need of education among these people. All the money received for the sale of his book will go toward the support of the school under the care of Philadelphia Friends.

Joseph Elkinton is much interested in an effort to bring from Siberia a mother and daughter who accompanied a husband and father in exile and who now wish to rejoin their relatives and friends in Canada. The expense of bringing them to Canada will be about \$300, which amount he is endeavoring to raise.

THE Pennsylvania Congress of Mothers will hold a conference of three sessions in the Chapel of the University on Sixth-day, Third month 20th, at 11 a. m., 3 p. m., and 8 p. m. In the morning the presidents of various women's associations will discuss "How best to secure coöperation in the efficient administration of the Juvenile Court and Probation System." In the afternoon Lightner Witmer, Ph.D., will present "Mental and Spiritual Development of the Child." In the evening Dr. Nathan C. Schaeffer will give an address on "The Relations of the Mothers of Pennsylvania to the Schools of the State."

An interesting pamphlet has been received from London, with the author's kind regards, consisting of two papers by John S. Rowntree (reprinted from the *Friend*), on the Friends' registers of births, deaths and marriages in England and Wales, from 1650 to 1900. Some extracts from these papers will be published later.

BIRTHS.

DECOU.—At "Altoikia," Trenton Junction, N. J., Twelfth month 8, 1902, to Samuel Satterthwaite and M. Lillian Yarnall DeCou, a son, named Harold Heacock DeCou.

JONES.—At Mamaroneck, N. Y., Fifth month 7, 1902, to Henry R. and Eliza Miller Jones, a daughter whose name is Elizabeth Cocks Jones.

MARRIAGES.

HALL—ROBERTSON.—On Second month 18, 1903, at the home of the bride, in Allegheny, Pa., Minnie A., daughter of A. C. Robertson, to Morgan B., son of the late Morgan B. and Susanna S. Hall, formerly of Willistown, Chester county, Pa.

KIRBY—EVANS.—At the residence of the bride's parents at Cinnaminson, New Jersey, Third month 11, 1903, first by Friends' ceremony and then by the Rev. Isaac D. Moore, pastor of the Baptist church of Columbus, New Jersey, Benjamin Rogers Kirby, son of Israel and Emily Amanda Kirby, to Anna, youngest daughter of Enoch and Rachel Evans.

WALTON—BLACK.—In Los Angeles, California, Second month 21, 1903, by Friends' ceremony, William Walton, of San José, California, and Sarah T. Black, of Bordentown, New Jersey.

DEATHS.

ASKEW.—At his home in Los Angeles, California, Third month 6, 1903, Edward Askew, aged 77 years; a member of Philadelphia Monthly Meeting.

He was the son of Peter and Hannah (Wilkinson) Askew, formerly of Brick Meeting House, Maryland, esteemed members of Nottingham Monthly Meeting.

BRADDOCK.—On Third month 2, 1903, Rachel Borton, wife of William S. Braddock, aged 68 years; a member of Haddonfield Monthly Meeting.

FURMAN.—At his home in Trenton, N. J., on the 10th of Third month, 1903, George Furman, son of the late George M. and Margaret Furman, in the 90th year of his age; a member of Chesterfield Monthly Meeting of Friends.

LEEDOM.—In West Chester, Pa., on Third month 12, 1903, Abbie W., wife of Edwin Leedom, aged 52 years, daughter of Hannah and the late Samuel Yarnall. Interment at West Chester Friends' Cemetery.

McNAIR.—Near Mechanicsville, Bucks county, Pa., on Third month 12, 1903, Martha R. McNair, wife of James D. McNair, aged 47 years; a member of Buckingham Monthly Meeting of Friends. Interment at Mechanicsville Cemetery.

MOORE.—In Huntington, Indiana, Second month 22, 1903, Joseph E. Moore, in his 82d year, after five years of serious affliction, which he patiently endured; a member of

Maple Grove Monthly Meeting since its establishment in 1854.

He was always diligent in attending meetings when health permitted, and for many years was a valued elder. Upright in all business relations, ever thoughtful for the comfort of the needy, and active in giving relief, his benevolence is a fitting example to all.

A large number of friends assembled in token of their esteem and to mingle their sympathies with the bereft. Edward Coale spoke feelingly of the pure life of our departed friend and the priceless influence of one who had "fought the good fight." Elizabeth Coale voiced tender tribute to the memory of a life-long friend. Interment at Maple Grove Cemetery.

REYNOLDS.—Of diphtheria, Third month 12, 1903, in Media, Pa., Herman W., Jr., son of William L. and Carrie L. Reynolds (deceased) in his 7th year.

VALENTINE.—On Second-day, Third month 9, 1903, at his home in Brooklyn, N. Y., Samuel T. Valentine, in his 83d year; a life-long member of the Society of Friends.

Samuel Titus Valentine was born in New York City, Eighth month 4, 1820, being the only son of Stephen and Ann Titus Valentine. He was descended on both sides from old and well-known Quaker families. He entered his father's store in 1835, at the age of fifteen, and was admitted as a partner in 1843, continuing the business up to the time of his death, running over a period of almost seventy years. His father, Stephen Valentine, being one of the founders of the New York Produce Exchange, he early in life joined the Exchange, and at his death was next to the oldest member. A man of the strictest integrity in business life, always living up to his word, fair and just in all his dealings with his associates, he enjoyed the respect and regard of all who came in contact with him. He is survived by four children, two sons and two daughters.

WALTON.—In Kennett Square, Pa., Third month 4, 1903, John C. Walton, in his 69th year.

WARD.—On the 6th of Third month, 1903, at Port Chester, N. Y., Tacy L. Ward, in the 79th year of her age. Interment at Purchase on the 9th instant.

EMILY A. BLACKBURN.

After a well-spent life of over three score years and ten, Emily A. Blackburn breathed her last on the 31st day of First month, 1903.

Being truly unselfish, she was ever ready to assist her neighbors and friends in time of trouble and need. She was early deprived of her father, but was most tenderly trained by a kind and loving mother, who daily walked by her Heavenly Father, and thus fitted herself to train her children in true humility of spirit and sincerity of purpose. At her mother's death Emily stepped into the vacant place in the same loving spirit, making home both beautiful and pleasant by her neatness and love. As years passed by, her devoted brother and sister would have been glad to lighten her daily burdens, but the spirit understood not that the flesh was tired, and each day saw the usual routine of little cares faithfully attended to.

She was a lover of Friends' principles and tried to live up to the same in her daily walk through life. And now with a feeling of love and sorrow we have laid her mortal frame in the bosom of nature, thinking, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

R. D. K.

DEBORAH L. BUTLER.

Died, in Grinnell, Iowa, Second month 28, 1903, Deborah L. Butler, wife of Charles Butler, in the 75th year of her age.

Deborah Lawrence Wilde was born in Quaker Springs, N. Y., Second month 10, 1828, and married Charles Butler, Second month 10, 1853. Two years after their marriage they moved to Easton, N. Y., where they lived until 1864, when they moved to Vineland, N. J. Their membership in the Society was then transferred to the Woodbury Meeting.

In their early married life Charles and Deborah became identified with the anti-slavery movement and were interested in woman suffrage, temperance and other allied reforms.

Deborah spoke frequently in philanthropic and other meetings, wrote cleverly and forcibly in both prose and verse, and was especially interested in the intellectual and moral life of young people. The home of Charles and Deborah, in Vineland, was a moral and intellectual center in the neighborhood, frequent meetings of a social and literary character being held there. She was a helper in her life, and she laid her burden down with hope and confidence in the future.

For the past eight years Deborah and her husband lived with their daughter, Ida M. Wiley, at Grinnell.

ISABELLA TYSON.

At a meeting of the Association for the Purification of the Press, of Baltimore Yearly Meeting of Friends, held Second month 11th, it was the earnest desire of the members that we express the realization of our great loss in the death of our beloved Chairman, Isabella Tyson, and that it be inscribed upon our minutes and published in the FRIENDS' INTELLIGENCER.

She has been the leading spirit in the work in which we have been engaged, and of which she was the instigator.

She was always full of faith and energy, always ready with encouragement to us to extend our influence through every avenue to the public for the promotion of a pure press, which she thought such a powerful factor in the education of the world.

When our hearts failed, or we doubted our ability to go forward, she helped us with words of hope and wisdom. She was uncommonly endowed with mental and spiritual perception, and entered with deep sympathy into the interests and lives of young people, and her large heart longed to save them from all impure influences.

The following resolutions were adopted:

Whereas, We, the members of the Press Association of Baltimore Yearly Meeting of Friends desire to acknowledge Divine purpose in putting into the life of Isabella Tyson an inspiration culminating in the formation of the Association, of which she was the moving, acting spirit, and in graciously permitting us, her co-workers, to labor with her for the past twelve years:

Resolved, That as God in his infinite wisdom has taken her from us, we unfeignedly declare our allegiance to the work which has fallen so unexpectedly into our hands and that we continue to work in the field into which we have been drawn by Isabella Tyson, scattering the seed thought of a pure press in our Yearly Meeting.

Resolved, That we go forward doing what our hands find to do, in remembrance of her who gave so many of the last years of her life to the cause she so faithfully and ably served.

SOCIETY NOTES.

At Clear Creek Monthly Meeting, Illinois, in Second month, minutes were granted to Abel Mills and his wife, Elizabeth, the former a minister, the latter an elder, to attend Philadelphia and New York Yearly Meetings, and also appoint some meetings in other localities, if way seems clear. This was endorsed by Blue River Quarterly Meeting, held in Chicago, Second month 28. Their prospect is to make an extended visit to Boston, where two of their sons reside.

A committee was appointed to address a letter of commendation to the Governor of the State, for his suppression of a pugilistic performance in Springfield, Illinois, to which a reply has since been received from his secretary.

Third month monthly meeting was held the 7th instant, with very few in attendance; the recent heavy rains, and the frost coming out of the ground had made the roads very heavy traveling for those living at a distance from meeting. Reports of the representatives appointed last month to attend the quarterly meeting were given, which, for those that were unable to attend, were very interesting, as it seemed to draw all closer in that bond of true fellowship so necessary for the advancement of any society. A report of the committee of Baltimore Yearly Meeting on the suppression of the impurity of the press, was read, giving us an idea of the extent of their labor. There is certainly a need of laborers. May the good work go on.

M. E. P.

BLUE RIVER QUARTERLY MEETING.

The Friends of Blue River Quarterly Meeting met with those of Chicago Central Meeting, for the third time, on Second month 28th and Third month 1st.

On Seventh-day at the meeting for worship much feeling was expressed that we might realize our opportunities as Friends and teach our children the beliefs and principles of the Society so that they may be able to appreciate them. The "Word" to which John refers in the Inner Light; and when it comes to us it gives us an inner balance. The Apostle tells us there are two things we must believe—that God exists and that we can find Him. A young Friend offered supplication that we might get nearer our Heavenly Father in spirit and in truth.

In the afternoon, the queries brought forth many helpful thoughts. Some felt the second one to be the most important of all, and if that could be satisfactorily answered, we should have no trouble in answering others. The fourth one suggested to our minds the enormous use of alcoholics and narcotics in the patent medicines so greatly advertised and used, and that we should avoid them. A young woman of Englewood told us, by request, of her work in the Loyal Temperance Legion among one hundred and fifty children in the heart of Chicago. It is felt by some that our queries should contain a clause as, to our influence in regard to capital punishment.

On First-day morning the First-day School Association met at 9.30, when several papers were read. Walter Messenger read one by Cornelia J. Shoemaker from the Young Friends' Review of Second month. Myrtle Brown sent a paper appealing to young Friends—"What are we doing and what can we do?" read by Rebecca J. Mason. "Fervent in Spirit" from Dean Bond's "Words by the Way;" was read by Emma G. Holloway. Cordelia Wilson sent a message upon "Our Sins of Omission."

An elderly Friend referred to Phil. iv., 8, in an appeal to the young people to get up higher. What are we thinking of all the time? There is no greater character builder than thought. If we think of those things which are lovely and true our characters will be in accordance. If evil thoughts come to us, we can thrust them so far away they will not return. Our accountability commences when we harbor and welcome such.

At the meeting for worship we were reminded that if we seek first the kingdom of Heaven, then all these things shall be added. What the world needs to-day is more of the Christ spirit, more divine harmony. The possibilities of him who has sought this first, are unlimited—he has a self-poise and control not seen elsewhere. As the sun and stars are manifestations of God, so his Spirit in us is the Christ to enlighten the world. In every soul is the germ of divine life and if we permit, it will grow and produce the Spirit. The greatest manifestation of God is this germ of Himself in us. E. G. H.

Chicago, Illinois.

SMALL cheer and great welcome make a merry feast.—[Shakespeare.]

For Friends' Intelligencer.

THE GREATEST NEED.

Two thoughts expressed by Friends in the issue of Twelfth month 6th, "That we need to proselyte" and that "We must not hide our light under a bushel;" have, in substance, been in my mind for some months. We should be more cordial in a religious way, and ask our social acquaintances and friends to come to our religious meetings, and give them just as warm a welcome there as in our own homes. Another thing, Friends ought to talk more of our doctrines to all strangers; from experience I know they are always only too glad to hear all I could tell them, which alas! is all too little. We must "let our light so shine, that men may see our good works," and let them know upon what a firm rock we stand as a religious body. Our beliefs and testimonies are such excellent ones and so satisfying to us, that we must not fear they will not give the same satisfaction to others. It seems to me we have grown too selfish and appear to want to keep our religion to ourselves, and we seem to feel afraid that a stranger will pollute our sanctuary.

Having been thrown among many kinds of people in several localities away from Friends, I wish to testify to the great Christian kindness and cordiality which we have received from all the different denominations. There never was a word said to us about joining their churches, the ministers simply bade us welcome in a very kindly spirit and were glad and interested to know that we were Friends.

My thought in the main is, that if each Friend, young or old, would tell all he knows of our beliefs to any inquiring of him, and if we would be more cordial in inviting strangers to meet with us, that there would be a great strengthening of our Society in a short time.

EMILIE G. POLLARD.

Saltsburn, England, Twelfth month 16th, 1902.

GUESTS OF HONOR.

From the Schofield School Bulletin.

THE birth month of the founder of the Schofield School at Aiken, S. C., had several red-letter days in 1903.

A most pleasant surprise was a visit from Susanna Yarnall, of Malvern, Pa. and her cousin N. Worrall. They were in time for the Farmers' Conference and deeply interested in its proceedings. The next week we were made happy by the presence of Charles F. Jenkins and his wife. At the last meeting of the Board of Trustees he was elected to fill the vacancy of his father, the late Howard M. Jenkins.

A few days later came Frances J. Garrison, of Boston, and his sister, Mrs. Henry Vallard, of N. Y., and her son and his wife. Few can realize our pleasure in showing the Institution to all these friends. The pages of memory were opened and Martha Schofield saw herself a little girl and felt again the touch of William Lloyd Garrison, as he laid his hand on her head and blessed her. His words then have never been out of her heart and the blessing has followed her through all the years. She was at his home in the sixties when war was plowing rough furrows in lives and hearts.

Years after Lucretia Mott gave her a silk bag, sent to her from England in 1825 by a lady who said they used them to carry anti-slavery documents in favor of freedom. A few evenings later Martha Schofield, at the house of Mary Beans, in Philadelphia, showed the bag to William Lloyd Garrison, who recognized it at once as the one loaned by Lucretia Mott to Benjamin Lundy on his way from Baltimore to New England, where he first met W. L. Garrison. This bag with letter from the sender and documents is among her treasures. On one side is the picture of a slave woman holding her child and these words:

"Negro woman, who sittest pining in captivity weeping over thy sick child; though no one seeth thee, God seeth thee; though no one pitieth thee, God pitieth thee; raise thy voice forlorn and abandoned one; call upon Him from amidst thy bonds, for assuredly He will hear thee."

FROM AN ISOLATED FRIEND.

It is pleasant to be remembered by the Society that I have loved since early childhood, as even at that time and for many years after I was a regular attender of Friends' Meeting feeling that the First-day of the week was almost a blank unless spent in the dear old house of worship. The loving Father was with us and manifested his presence in the hearts of many of the young people.

Some of them were chosen to remain under the old roof-tree, while others were, no doubt, led thousands of miles away for some good purpose of his own, but his sweet promise, "I will be with thee," takes away loneliness and fear, while He is oft-times followed unknowingly to earthly pastures green where He has work for them to do.

I am not a member of the Society of Friends' except in heart and feeling. I have always loved their belief and their plain simple way of living, and having a dear mother who was a birthright member I was reared in that way and am always glad to be recognized as a Friend.

I have received the FRIENDS' INTELLIGENCER for several years; it seems like an old friend that I gladly welcome each week.

S. N. T.

Alameda, Cal.

HOW TO BRING UP A SON.—Make home the brightest and most attractive place on earth. Make him responsible for the performance of a limited number of daily duties. Never punish him in anger. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested. Let him feel free to invite his friends to your home and table. Encourage his confidence by giving him ready sympathy and advice. Do not discourage "collection manias;" they help to give information and fix habits of investigation and perseverance. Be careful to impress upon his mind that making character is more important than making money. Live Christ before him all the time; then you will be able to talk of Christ to him with power when occasions offer. Be much in prayer for his salvation and spiritual growth.

—[Marvin.]

Conferences, Associations, Etc.

PHILADELPHIA, PA.—At the meeting of the Young Friends' Association Prof. Nathaniel Schmidt, of Cornell University, was the speaker of the evening, his subject being, "The Legacy of the Quaker."

He spoke of Fox, the Prophet, of Penn, the Organizer, and of Barclay, the Philosopher. Friends have originated no new doctrine since the days of the fathers, with the possible exception of Elias Hicks, and they have great need to guard carefully their legacies of the Inward Light, the Peace Principles, and the Belief in Moderation, left them by the men who dared and died for the Quaker faith.

HELEN MOORE FOGG, Sec. pro. tem.

CHESTER, PA.—A regular meeting of the Chester Friends' Association was held in the meeting-house on Sixth-day evening, Third month 13th. Prof. Edward Clarkson Wilson, of the Faculty of Friends' Central School, Philadelphia, gave us an illustrated talk on his travels through England and Scotland on a bicycle. He delighted his audience for an hour and a half with anecdotes and lantern illustrations of his summer trip through the historical land of Wordsworth, Burns, Scott, and the Cathedral towns. Chester Friends' Association feels deeply indebted to Prof. Wilson for his kindness.

IDA E. HOUSTON, Cor. Sec.

BALTIMORE, MD.—A regular meeting of the Young Friends' Association was held in the Library of Park Avenue Meeting House on the evening of Third month 13th.

Arthur K. Taylor, representing the Literature Committee, gave a brief review of George Fox's "Gospel Truths Demonstrated."

Dr. O. Edward Janney, in behalf of the Historical Committee, presented an interesting and instructive paper on "George Fox and his Message to Men."

NAOMI LEE SPICER, Sec.

MANSFIELD, N. J.—On the evening of Third month 26th the Young Friends' Association met at Joseph F. Taylor's. J. Russel Smith entertained the association with an interesting talk on "The Growth of the Quaker Idea."

He said that religion began by the founding of the Christian Church. Our race, the Germanic, was not its founder; it came from Palestine through the Greeks and Jews. In about 1580 printing was invented and the Bible was put into the hands of the people. Near this time George Fox arose and found a corrupt church. Quakerism rose and many came to think of the life within, the inner voice; this gave us a free religious ministry. If the life within is pure then the outward cannot be far astray. A man set apart cannot tell us how to live; he must live with us: Religion received by communion with the Maker is not bought and sold. Every man has a message for his neighbor if he has led a proper, or spiritual life.

The members showed their appreciation of the address by appropriate remarks at the close.

MABELLE E. HARVEY, Sec'y.

BROOKLYN, N. Y.—Friends' Association of New York and Brooklyn met in Brooklyn, Third month 8th, 1903. "Current Topics" was devoted to elucidating the reasons for the uneasiness among European statesmen regarding events likely to occur upon the death of the present aged ruler of Austria. A "Literature" report brought out some views of Macaulay concerning William Penn, in which he found reasons for praise as well as for blame. The reading of a paper followed, entitled "Friends and Philosophies." This, although highly appreciated, called out little, if any, discussion. It showed how little sympathy Friends had for the reasoning (?) of the so-called philosophies of the early times.

WALTER HAVILAND, Secretary.

GENERAL BOOTH, head and founder of the Salvation Army is a vegetarian.

EDUCATIONAL.

CONFERENCE IN PHILADELPHIA.

THE attendance at the Educational Conference of the Association of Friends' Schools and the Committee on Education, on the 14th instant, was quite large, and much interest was manifested in the lecture given by Paul H. Hanus, of Harvard University, on "A Modern Program of Studies."

Professor Hanus would limit the teaching of arithmetic in the first eight years to the fundamental rules, fractions and as much percentage as is used in the calculation of interest, and would introduce algebra and geometry in the seventh and eighth years. At the end of the third school year the child should be able to read anything that comes within his comprehension; after that the work of the reading classes should be devoted to the interpretation and expression of thought. He said that spelling comes by nature, but that nature should be assisted by judicious drilling upon words liable to be spelled wrongly.

Only the elements of English grammar should be taught. In the seventh year a modern language should be begun; in attempting to master a foreign language the child will discover the value of grammar. The lecturer gave the preference to a modern language (especially German), because after a few years of study the pupil will enjoy the literature of that language.

He said that pupils who expected to go no further than the grammar school should have some branches that would be helpful to them after leaving the school, such as sewing, cooking, and the various forms of manual training. Instruction of this kind, tending to fit pupils for vocations, should be broadened in the last years of the high school course, for the benefit of those who do not expect to go to college.

A round table followed in which questions were asked by J. Eugene Baker (who presided over the meeting), Professor Bartlett, Edward C. Wilson, Louis Ambler, Henry Arnold Todd, Joseph H. Walton and others. In reply to these Professor Hanus said that he knew of no school in which an adjustable program of the kind described was in successful operation; and that he thought girls should have fewer periods of study per week than boys as they are more apt to injure their health by hard study. He thought eighteen years was quite young enough to enter upon a college course.

At the close of the discussion a motion was carried that a committee be appointed composed of members from every school and college belonging to the association, to plan an improved program of studies that will unite all these educational institutions in a well organized system.

SWARTHMORE COLLEGE NOTES.

The Intercollegiate Debate between Franklin and Marshall and Swarthmore was held here on the 13th. The question, "Resolved, That the permanent interests of the United States were best served by retaining possession of the Philippines," was debated, on the affirmative by Franklin and Marshall and on the negative by Swarthmore. The teams were Swarthmore, J. Hibberd Taylor, Edward R. Meredith, and Halliday R. Jackson; Franklin and Marshall, J. Nevin Schaeffer, James A. Boehm, and Frank K. Hoffman. The judges, Rev. Charles L. Fry, Philadelphia, Mr. W. B. Selvage, University of Pennsylvania, Dr. Edgar Singer, University of Pennsylvania, decided in favor of the affirmative. Although our boys failed to get the decision, we feel that they deserve great credit for the manner in which they represented Swarthmore.

The contest under the auspices of the Intercollegiate Oratorical Union will be held here on the 20th. It is hoped that the friends of the College will attend and so aid us in extending a hearty welcome to our guests.

Dr. B. F. Battin lectured before the Buckingham Teachers' Institute, Seventh-day, the 14th, on the "German University," and on First-day, the 15th, at West Grove Meeting-house on the "Principles of Quakerism."

Prof. J. R. Hayes, Dr. B. F. Battin, Carroll Hayes, and Roland G. Kent represented Swarthmore at the annual dinner of the Pennsylvania Chapter of the Phi Beta Kappa, at the University Club, on Seventh-day evening. The chief speaker of the evening was Thomas Wentworth Higginson.

The Young Friends' Association met on First-day evening. Prof. Beardsley gave a very interesting talk concerning some

of the pictures and objects in the Friends' Historical Library. Blanche E. Brown read a paper on the life of Lucretia Mott. William Walker, Walker Bond, and Herbert Thatcher gave incidents of the Civil War, as gathered from the Friends of that time. Dr. Holmes and William E. Roberts were appointed delegates to the General Conference of Young Friends' Associations to be held in Philadelphia on the 21st.

PERSONAL AND OTHER NOTES.

The traveling library prepared by Philadelphia Yearly Meeting's Committee on Education and the Distribution of Income of the Samuel Jeanes Fund, now consists of six cases of about sixty volumes each, and is designed for the use not only of First-day Schools, but of meetings and other organizations of Friends within the limits of the yearly meeting.

They are loaned on conditions similar to those regulating the First-day School circulating libraries and like those are placed under the direction of Ellis W. Bacon, 3212 Baring St., Philadelphia, to whom Friends desiring a case will please apply.

Daniel E. Griest, who has been traveling in California with John H. Vaill, daughter and nephew, of Quakertown, N. J., has returned to his home in Ellis, Kansas. He reports that they have found a tract of 3000 acres about 30 miles south of Stockton which will be an ideal place for a Friends' settlement if the land can be obtained at a reasonable price. As to whether in Kansas, he writes that there has recently been a snowfall of 20 inches in the middle and western part of the State.

A Friend in Mickleton, N. J. writes that three lectures have been given before the Friends' School at that place, one on Second month 3, by Francis Comly, on "A trip through India;" one on Second month 27, by Dr. Wm. I. Hull, of Swarthmore, Pa., on "The George Junior Republic," illustrated by lantern slides; and one on Third month 12, by Elizabeth Lloyd, on "The Chemistry of a Candle." All were much appreciated by the school, as well as the patrons and friends in the neighborhood.

Lucretia M. Blankenburgh, President of the Pennsylvania Woman's Suffrage Association, left Philadelphia on the 16th to attend the National American Woman's Suffrage Association, which opened in New Orleans on the 18th.

LITERARY NOTES.

THE second volume of "Among Ourselves" has been received from the author, Sarah P. Morrison, whose address is 120 South Sixteenth street, Richmond, Ind. (For notice of the first volume see INTELLIGENCER for First month 25, 1902). The sub-title is "Catherine and Her Surroundings." Catherine was the oldest daughter of Benoni and Rebecca Trueblood Morris; she was born on the 1st of Ninth month, 1812, in Pasquotank county, North Carolina, and made the journey with her parents to the new home in the "North-western Territory."

The book describes her early life in Salem, Indiana; her trip on horseback, in company with her father, to the yearly meeting at Richmond; her journey in a carriage from her home to Westtown School; her life at Westtown; and the visits of the young teacher of the neighborhood school after her return home, which ended in a happy marriage. Among the letters received by her while at Westtown are some from school friends in Solebury and Buckingham, Pa.

The frontispiece is a beautiful picture, drawn by Sarah E. Trueblood, of Philadelphia, of Catherine and her father starting to yearly meeting, with the other members of the large family (not omitting the cat and the dog) on the porch and in the yard, watching the departure. Other illustrations are a sketch of Indiana Yearly Meeting in 1844, a picture of Westtown School in 1840, and a reproduction of the last photograph of "Old Westtown."

"An Old Country House" (Harpers) is a book of distinct charm, a book to be read deliberately and in favorite

seasons. It dilates upon the happy life of a young couple who lease an antique house in the country, a house redolent of memories and mystery, with a quaint old garden beside it. Richard LeGallienne's old-world fancy is exactly fitted for musing upon such a theme as this; with his quiet enthusiasm for old books and old flowers and old manners, he recalls the masters of an earlier day and one thinks of him as of the same school with those sunny-hearted authors, Charles Lamb, Washington Irving, and Edward FitzGerald.

The pictures by Elizabeth Shippen Green are conceived in sympathy with the writer's delicate and pleasant narrative.

Two pamphlets have been received from Headley Brothers, London, that will be read with especial interest by the many friends of the author, John William Graham. One is the Presidential Address given at the Ackworth Old Scholars' Meeting, in 1902, on "Education and Religion," in which it is claimed that education produces "a sympathetic consciousness of human brotherhood, a worshipful awe in presence of nature and nature's God, a love of truth, and humility of mind," and therefore "produces the very qualities which go to help the growth of the best kind of religion." The author also shows how the power of the ministry among Friends is largely proportionate to the general intelligence of the whole membership.

The second pamphlet is an address on "The Meaning of Quakerism," the reading of which is a spiritual feast. It shows that the Indwelling Power is the Inspirer to every noble action; the Consoler, when the heart cries out in its emptiness; the Rebuker and Convincer of sin when we have done wrong; and our Guide, the enlightener of our judgment.

Both of these addresses, and a companion pamphlet on "The Lord's Supper," which we have previously noticed, may be obtained from the Friends' Book Association, Fifteenth and Race streets, for ten cents each.

For Friends' Intelligencer.

MY SOUL AND I.

My soul is filled with quiet rest
And all that is, is for the best.

My garden spot is very small,
But God and Nature's over all.

I cannot see beyond the day,
Yet meet no evil on the way.

Housed in God I have no fear,
Heaven and earth are wondrous near;

For every soul that finds its own
Has won a kingdom and a throne,—

A throne of grace on which to stand,
A kingdom found in every land.

For God and Truth and Life and Love
Are sovereign in the courts above.

Third month 6, 1903.

ESTHER S. WALLACE.

For Friends' Intelligencer.

THE TWO CROWNS.

Two crowns there are,—a crown of Peace and Love,
Each streaming forth its beams divinely fair;
And one glows steady as the stars above,
And one with fitful radiance sparkles rare.
One crown is of the lilies sweet and pale,
Which light with airy grace the shady dell,
And one of roses red, that in the vale,
Rival the blush where Cupid's arrow fell
To strike with mortal wound some loving heart;
And blessed are they who wear the crown of light,
And calm, serene, dwell they from grief apart;
But who wears the crown of roses bright,
Must know that love, like roses, bears its thorn,
To wound the brow its beauty would adorn.

SARAH PALMER BYRNES.

For Friends' Intelligencer.

DOLOBRAN.

Suggested by a visit to Clement A. Griscom's famed Wild Garden, near Haverford.

FAIR Dolobran ! thou crown'st our hopes—
Thou Art and Nature's child,
With stately homes and sunny slopes
And garden—wondrous wild.

What marvel here the eye awaits,
What years of patient toil ;
Ah ! who shall say how many States
Gave tribute to thy soil ?

From Carolinian grove and field
To far off rocky Maine,
From where Wisconsin's beavers build,
From wood and field and plain,

Are countless wild flowers gathered here
On hillside, in ravine :
No species known but here appear,
No vacant spot is seen.

With creeping growth and trailing vine
Each rugged rock is dressed,
While drooping ferns profusely join
Their beauty to the rest.

Beyond is wealth of brilliant flowers
Enhanced by human skill :
Here, Nature in her quiet hours
Works out her own sweet will.

Though oft the bloom induced by art
The wond'ring fancy warms,
Naught draws so close to Nature's heart
As these, her simpler forms.

ROBERT TILNEY.

WHAT MARCH DOES.

IN the dark silence of her chambers low
March works out sweeter things than mortals know ;

Her noiseless looms ply on with busy care,
Weaving the fine cloth that the flowers wear ;

She sews the seams in violet's queer hood,
And paints the sweet arbutus of the wood ;

Out of a bit of sky's delicious blue
She fashions hyacinths and harebells, too ;

And from a sunbeam makes a cowslip fair,
Or spins a gown for a daffodil to wear ;

She pulls the cover from the crocus-beds,
And bids the sleepers lift their drowsy heads :

"Come, early risers ! Come, Anemone,
My pale Wind-flower, awake, awake !" calls she—

"The world expects you, and your lovers wait
To give you welcome at Spring's open gate."

She marshals the close armies of the grass,
And polishes their green blades as they pass ;

And all the blossoms of the fruit-trees sweet
Are piled in rosy shells about her feet.

Within her great alembic she distills
The dainty odors which each flower fills ;

Nor does she err, and give to mignonette
The perfume that belongs to violet ;

Nature does well whatever task she tries
Because obedient ; there the secret lies.

—May Riley Smith.

EDUCATION AMONG THE DOUKHOBORS.

From Joseph Elkinton's book, "The Doukhobors."

A PEOPLE who think they have come, in spiritual descent at least, from the three children of Israel who came out of the burning fiery furnace without the smell of fire upon their garments, and who believe the mission of evangelizing the world has been committed to them, because they have the oracles of God in the form of the new and great commandment of Jesus Christ ; such a people, exhibiting in no common degree the fruits of the spirit, should be led out of their mental darkness without offending their conscientious convictions. This is only possible through sympathy and love. The Apostle Paul dealt with such a state of mind and faith when he wrote, "Let not him that eateth (meat) despise him that eateth (it) not ; and let not him that eateth not despise him that eateth ; for God hath received him. . . . Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. . . . All things indeed are pure, but it is evil for that man who eateth with offense."

The truth has always been largely entrusted to poor, ignorant men. It was so in the first and in every subsequent century of our era. To be sure it was well-nigh buried by the Judaism and narrow-mindedness of the first disciples of our Lord, and it is still struggling for recognition in the professing church of Christ.

"But these very limitations may become a blessing. Not to supplant others in the strife after earthly position or possessions, but to gain the spiritual power to turn the limitations which defeat into the instruments of heavenly blessing, makes one a prince with God. Limitations are often the conditions of the birth of character."¹

The more I talked with these honest-hearted men and women the more fully and deeply impressed became the conviction that they possessed the very germ of moral, civil and spiritual reform, and that within a few years their children will acquire such knowledge of American life and customs as to correct the misunderstandings of their parents. One of the very pleasant scenes that I recall was the evident satisfaction which the older members of a certain family in the Saskatchewan colony showed when a little boy of ten years read to me out of an English primer, and this method of reaching the elders is the key to the whole educational situation. As soon as the parents have confidence in those who teach their children,—that they will not undermine any of their religious tenets, and are working in a truly disinterested way,—they extend their hearty co-operation.

The educational service which Nellie Baker, of Toronto, rendered to the Doukhobors is one of the brightest spots in the history of the settlement. It is graphically described in the Christian Herald of Eleventh month 7th, 1900 :

"The Doukhobors are anxious to become Canadians and to be able to communicate with the Anglo-Saxon settlers around them. Knowing this,

¹George A. Barton, "The Roots of Christian Teaching as found in the Old Testament."

two ladies of Kingston, Ontario, Mrs. Eliza H. Varney, a Quaker, and her young cousin, Miss Nellie Baker, determined to establish a little summer school at one of the Doukhobor villages on Good Spirit Lake. Mrs. Varney had already passed the summer of 1899 there, conducting a dispensary for the Doukhobors, who have no physicians among them. They pitched their tents near three of the Doukhobor villages: a small tent for their residence, another for the dispensary (which was under Mrs. Varney's charge), and a third 20 by 20 feet, for the school, over which Miss Baker presided, and for which her studies at Queen University (together with a natural aptitude and Christian sympathy) had fitted her. Mrs. Varney had won the affection of the villagers the previous year, and they were not slow to send their children to the new school, some of them arriving before the ladies had unpacked their luggage.

"Miss Baker's report of her experiment, which has just been made to the Canadian Commissioner of Immigration, shows what difficulties she encountered. She found herself confronted by a tentful of boys and girls, with none of whom did she have a single known word in common. 'By signs and motions,' she says, 'I got them seated on the prairie grass of the tent floor, and holding up a pencil, said, "One." I could not detect any apparent comprehension. Then taking up another pencil, I said "Two," and then another and said, "Three." Still no response and my heart sank somewhat. However, I decided to repeat the method, and as I said "One," I noticed a look on a boy's face that told me he knew I was counting, and I saw him turn and speak to the others. Almost instantly they understood, and soon, repeating after me, they counted up to ten.'

"From this beginning the course of teaching proceeded. Some of the pupils walked five miles to school and five miles back every day. The children were never tired. The favorite method was object teaching. 'They learned the divisions of time from a watch, to count money from coins, and so on. The children had a natural taste for figures, and at the end of the two months the older children had succeeded in getting through one-half of the multiplication table, and some of the more advanced pupils were in the second (Canadian) reader.' In writing, she declares that some of them equaled or surpassed the teacher.

"The children were anxious to have tasks assigned to them to prepare at home, and never were satisfied with the amount of such tasks, they always wanted more. At first, the Doukhobors did not know that Miss Baker's work was, like Mrs. Varney's, entirely voluntary and unremunerated. When they found it out, they sent a committee to her to offer her some compensation, although they were in need themselves. When she declined it they told her that they thanked her 'all the day and all the night.' Some of the older boys, who did not know a word of any language but Russian at the beginning of July, can now, after barely two months' teaching, correspond with Miss Baker in 'fairly understandable English.'

Helen Morland, of London, has been conducting

a school at Good Spirit Lake for three months, under the auspices of English Friends, and Hannah Bellows, daughter of John Bellows, expects to join her in the spring of 1903. As stated elsewhere, Friends of Philadelphia are providing a school for the Prince Albert colony, on the banks of the Saskatchewan River.

PROFIT SHARING IN THE STEEL CORPORATION.

THE method is really a very simple one. Employees subscribe for stock, one or two shares apiece. The shares cost \$82.50, or less than the market value. Each employee pays in monthly installments, taken from his wages, and he may have the payments made small or large, as he likes, save that not more than 25 per cent. of his wages may be so used in any month, and he may not be more than three years in completing payment. Dividends at the rate of 7 per cent. a year go to the subscriber from the date of his first payment. Interest at 5 per cent. is charged on the deferred payments. In other words, the corporation sells stock below the market price, on credit, and pays the holder 2 per cent. a year in dividends more than he has to pay in interest. Here is a direct inducement to the investment of savings. But this is not all. Inducements are offered the employee to complete payment for his stock and to hold it. As soon as he has fully paid for it, the certificate is issued in his name, and he is free to dispose of it. But to make it worth his while to hold it and at the same time keep his place as a working partner in the company's service, the corporation says to him: "If you hold your stock, and beginning with January next year you show it to the treasurer of your company, and present a letter from the proper official that during the preceding year you have been in the employ of the company, and have shown a proper interest in its welfare and progress, and you do this each January for five years, we will give you, in addition to the dividends paid you, a bonus of five dollars per share for each year. During the second period of five years, we will pay you a further yearly bonus as a reward for your continuous faithful service." The amount of the second bonus cannot now be fixed, but it will doubtless be larger than the first one. Ample provision is made for the protection of subscribers who from one cause or another are unable to complete payment. Subscribers who discontinue payments get their money back and keep the difference between the 7 per cent. dividends and the 5 per cent. interest. In the case of subscribers who die or are disabled while faithfully serving the corporation, after having paid for their stock, the five dollars per share yearly bonus is not lost, but is paid over to them or to their estates.

It would be worth the while of any reader of the *Review of Reviews* to sit down and figure out the profits of a rolling-mill worker who subscribed for, say, two shares of stock and undertook to pay for them in one year. The shares would cost him \$165. His monthly payments would be \$13.75. Five per cent. interest on these deferred payments would be about \$3.75. At the end of the year he would own his

stock outright, and get the \$14 in dividends, or \$10.25 over the interest. If he remained in the service of the company for five years, he would in that period draw in dividends \$66.25, and \$50 in yearly bonuses of \$5 a share. His total outgo for the five years would be \$165; his total income, \$116.25. And he would then have, as his own, free of all charges, an investment bringing him perpetually \$14 a year, and at least \$24 a year as long as he remained in the service of the Steel Corporation.—[Walter Wellman, in the Review of Reviews.]

MASSACHUSETTS' ANSWER—THERE IT STANDS.

From the Springfield Republican.

THERE ought to be no cause for taking especial notice of the fact that the man whom the comrades of the Massachusetts Encampment of the Grand Army of the Republic has elected to the third highest office in their gift is of African descent; for there should be no more distinction between men of light and dark complexion now than there was when the white man and the man of color went into battle together side by side for the preservation of the Republic. Unfortunately, however, this act of the Massachusetts Encampment must be taken cognizance of—it is bound, indeed, to produce more or less comment all over the country—and a quite insignificant act in itself be made the subject of commendation and of condemnation, both alike, under right conditions, wholly irrelevant.

But if it were necessary to draw the color line to the advantage of the colored man as a protest to the discrimination which prevails to so great an extent in all sections of the land against the Negro, there is no State in which it could be done more fittingly than in Massachusetts, the State that sent the first colored regiment into the field in rebellion days, and that has never known black from white in her treatment of the soldiers and sailors who represented her in the great Civil War. The man in question, Mr. James H. Wolff, has before this been honored by his veteran associates, having been at the head of his own post and also judge advocate general of the State Encampment. He had been elevated to new honors not because he has a dark skin, but in spite of that fact. The Grand Army of Massachusetts is to be congratulated, therefore, upon having so competent a member for the place he is to occupy, and also upon showing itself above an illogical and stupid prejudice—a prejudice that by-and-by will come to be recognized for what it is—the sign of a backwoods state of provincial narrowness.

A Little Gentleman.

HE was a tiny little fellow, surely not more than five years old, and, as he called his afternoon papers at the corner of Twelfth and Market streets, many people gazed at him with mingled amusement and pity. He had long brown curls, wet with the drenching rain; and his shrill little voice had a baby lisp. A very stout, elderly woman, apparently weighing close to two hundred pounds, paused at the south side of Market street, and looked askance at the miniature river of slush and water and at the passing procession of wagons and

trolley cars. The little newsboy was quick to size up the situation. Running up to her, he exclaimed: "Don't be afraid, lady. I'll help you across." Reaching up his tiny little hand, he clutched her by the arm, and together the pair threaded their way to the opposite curb. Then the stout woman opened her purse, gravely handed the little fellow a coin, and disappeared into the Reading Terminal.—[Philadelphia Record.]

Drunkards Classed as Lunatics.

THEY passed a law in Iowa last year permitting the confinement of confirmed drunkards in lunatic asylums. It made little stir, but within eight months three hundred alcoholic patients were under restraint and treatment. An Iowa dispatch says that inebriates continue to flow into the State asylums at the rate of about fifty a month, and that an Iowa court has just ruled that their constitutional rights are not violated by their detention. Some of the inebriates don't like to be shut up, but the treatment they get seems to be humane and salutary. Their liquor is stopped, and they have to work on farms, and are encouraged to improve their habits. When they seem to be cured they are discharged, and report says that, so far, about seventy-five per cent. of the cases have so resulted. This seems like excellent management of drunkards. Men who cannot, or will not, control their thirst ought not to be left at large to get themselves and others into mischief. Neither should they be sent to jail. If they are irresponsible because of their propensities, they should be shut up and looked after until they are cured, and while under restraint they should be made to work for their living. The Iowa method seems a good deal more enlightened than the New York plan of keeping up an endless chain of dipsomaniacs between Manhattan and "the Island." An easy, legal method of securing timely periods of seclusion for unmanageable drunkards ought to be made for the peace of families and the diminution of drunkenness. Men have no moral right to be drunken. If they have demonstrated a dangerous and continuous lack of self-restraint, some other sort of restraint should be substituted for it. The Iowa idea seems pretty sound.—[Harper's Weekly.]

A New Astringent.

SUPRARENALIN, a product of the packing house industry, is one of the most precious articles in existence, being worth seven thousand dollars a pound, and is so powerful that one part of it dissolved in one hundred thousand parts of water will show its presence when tested with chloride of iron.

It has been found that the suprarenal gland of the animal—which is found about the kidneys—when reduced to a drug, possesses wonderful astringent properties: so powerful that operations on the eye and nose may be performed without the loss of any blood. With the addition of cocaine, such operations are also painless. The great value of this to a surgeon will be appreciated when one realizes that when cutting around the eye he can have a perfectly clear field, and can do his work much more quickly, as a flow of blood would not only obscure the operation, but would make it necessary to stop frequently and wipe it away in order that he may see where he is cutting. The active principle has been isolated at the Armour laboratory, and has been named "suprarenalin," a word that has not yet gotten into the dictionary. It takes seven thousand grains of the fresh glandular substance to make one grain of the "suprarenalin." However, it is very powerful, and solutions employed by surgeons in performing minor operations on the eye, ear and throat vary from one ten-thousandth to one one-thousandth in strength. This suprarenalin is said, also, to be the most powerful stimulant known. It may take the place of strychnia in the pharmacopœia.—[Duluth News Tribune.]

CURRENT EVENTS.

THE Czar of Russia has issued a decree providing for freedom of religion throughout his dominions, establishing to some degree local self-government, and making other concessions to the village committees. It is believed that the religious liberty granted to "all creeds" will include the Jews. Self government will be extended to the smaller communities, corresponding to townships in the United States, with liberty to retain the communal system which now prevails extensively, or to withdraw from it. Many foreign papers express doubts of the Czar's ability to make his proclamation effective, owing to the opposition it will encounter from subordinate officials in Church and State.

AMONG the measures for the promotion of temperance and morality enacted by the Fifty-seventh Congress were the Gillett-Lodge Act, forbidding Americans to sell intoxicants and opium in the islands of the Pacific having no civilized government, and the Bowersock amendment, prohibiting the sale of alcoholic liquors in United States immigrant stations. An act was also passed forbidding dealers in tobacco from putting pictures and cards promotive of gambling and impurity in packages of tobacco or cigarettes. After the failure to restore the sale of beer in the army canteen a second \$500,000 was appropriated for amusement rooms and gymnasiums at soldiers' barracks.

COLONIAL SECRETARY CHAMBERLAIN'S first appearance in the House of Commons since his return from his visit to Africa, was signalized by a very cordial reception from the Conservatives and Unionists. There was an enthusiastic Liberal counter demonstration when Will Crooks, the new Liberal member for Woolwich, took his seat. Crooks, who was the Labor candidate in his district, was supported by the entire strength of the Liberal party, and defeated the Conservative candidate, in what was considered a Tory stronghold, by an overwhelming majority. The successful candidate was outspoken in his denunciations of the Boer War and the resulting financial burdens.

ON the 17th instant the Senate ratified the Panama Canal treaty, without amendment, by a vote of 73 to 5. This must now be ratified by the Colombian Congress, which meets next month. The treaty authorizes the payment of \$40,000,000 for the franchises and unfinished work of the New Panama Canal Company, and stipulates for the payment to Colombia of \$10,000,000 in gold on the exchange of ratifications, and \$250,000 in gold annually, beginning nine years after the date

of ratification. The treaty with Cuba, which has been ratified by the Cuban Senate, is at this writing still under consideration by the United States Senate.

AFTER Ninth month first all steam railroad vehicles—engines, tenders, snowplows and cabooses as well as cars—must have automatic couplers, and all couplers on any particular train must be of the same pattern. And at least half the cars in every train must be equipped with air-brakes. Such is the requirement imposed on all interstate railroads by the amendment of the federal safety-appliance law enacted by the last Congress. This is presumably the final step in bringing about a change on behalf of the safety of railroad employees begun by the government a dozen years ago.

THE steady gain of the United States in supplying the foreign merchandise required by Mexico is the subject of special comment by an official of the British Legation at the City of Mexico, in a report made to the British Foreign Office on Mexican trade in 1901. This country now sends to Mexico 55 per cent. of all her imports. The British official gives as a reason for the increase of American and the decrease of British imports that "British manufacturers and merchants generally will not adopt more modern methods, and consequently what is lost to the United Kingdom is gain to some other country."

THE famine in northern Europe continues. It is reported that over 400,000 Finns, 200,000 Swedes, and many thousand Norwegians and Lapps are perishing of hunger. The Finnish peasants have been eating bark and unripe, frost-spoiled rye and barley made into bitter cakes. Even the birds are said to have died by thousands in the forests. The *Christian Herald*, New York, which is receiving and forwarding money to relieve the famine, has investigated the situation and says that there has been no such utter crop failure, owing to continued rains and early frost, for half a century.

THE Turkish Government has at last agreed to give official recognition of diplomas issued by the American Medical College at Beirut, and also to recognize the right of the wives and children of Armenians, who have become naturalized Americans, to leave Turkey.

A BERLIN despatch states that the general director of railroads has issued an order, providing for the immediate discharge of all employees who are not total abstainers, and for the retention and promotion of all those whose habits are marked by strict temperance.—[American Issue.]

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

3D Mo. 21.—A MEETING OF THE EXECUTIVE Committee of the General Conference of Friends' Associations, in the Young Friends' Association Building, Philadelphia, at 1.30 p. m.

3D Mo. 21.—GIRARD AVE., FRIENDS' Association. There will be an address by Dr. Henrietta P. Westbrook.

3D Mo. 22.—NEW YORK AND BROOKLYN Young Friends' Association, in New York.

3D Mo. 22.—PHILADELPHIA EVENING Meeting, at 17th St. and Girard Ave.

3D Mo. 22.—PENN'S GROVE YOUNG Friends' Association, at the home of Franklin Pusey.

3D Mo. 22.—FISHERTOWN YOUNG

Friends' Association, at the home of Uriah Blackburn.

3D Mo. 22.—GERMANTOWN FRIENDS' Meeting, 10.30 a. m., will be visited by Philadelphia Quarterly Meeting's Committee.

3D Mo. 24.—HORSHAM, PA., YOUNG Friends' Association.

3D Mo. 27.—FRIENDS' EQUAL RIGHTS Association will meet in the Meeting-house at 15th and Race Sts., at 8 o'clock, to be addressed by ELIZABETH POWELL BOND, Dean of Swarthmore College. Subject: "The Modern Appeal," followed by discussion. Members of the Association will please bring friends.

3D Mo. 29.—A CONFERENCE UNDER the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the Meeting

(Concluded on page 192).

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NEWS NOTES.

THE local option bill before the Legislature of Delaware was defeated on the 13th by a vote of 14 to 17.

THE city of New York will celebrate its 250th birthday by appropriate ceremonies Fifth month 24th to 30th.

THE woman's suffrage amendment to the Constitution of New Hampshire was defeated by a large adverse majority.

A BARTENDERS' and Saloonkeepers' Total Abstinence Union has been formed in Chicago, with a charter membership of sixteen.

THREE tombstones more than a century old were recently found by workmen excavating the cellar of 146 N. Broad street, Philadelphia.

It is announced that John Wanamaker will erect a twelve-story building on the site of his present store in Philadelphia, at a cost of \$5,000,000.

AT the Association of Reformed Churches held in Philadelphia on the 16th, Dr. F. W. Santee denounced the inhuman treatment of common soldiers in the American army, and the intemperance of many of the officers.

PRESIDENT ROOSEVELT will leave Washington on the first of next month for a trip West. After spending some time in Yellowstone National Park he will proceed to the Pacific coast, making a number of speeches *en route*.

DURING the second week of next month 200 Canadian teachers, conducted by James L. Hughes, Superintendent of Schools at Toronto, will visit the public schools of New York, Philadelphia, Baltimore and Washington.

GOVERNOR PENNYPACKER, of Pennsylvania, has vetoed the bill to transfer from the Judges to the County Commissioners, in counties having over 500,000 inhabitants, the authority to appoint election officers to fill vacancies.

A SPRING GARDEN street trolley car (Philadelphia) crashed into a Tenth street car on the evening of the 16th, seriously injuring several persons. Failure of the cars to stop on the near side of the street caused the accident.

PHILADELPHIA Councils have passed an ordinance, which has been signed by the Mayor, making any person who spits on the sidewalks, in public conveyances, or in other public places, subject to a fine of \$1.00 and costs.

AN American has been awarded the contract for the

ownership and maintenance of thirty-five miles of electric road in Manila. First class fares are to be six cents; second class five cents; six tickets, twenty-four cents.

A DISPATCH from Manila states that the negotiations for the purchase of the friars' lands by the Government may fail, because of the excessive price asked by the religious Orders and commercial corporations interested with the Orders.

A NATIONAL pebiscite in Switzerland has resulted in the adoption of a new protective tariff schedule by a vote of 329,000 to 222,000. The new tariff will increase the cost of living, and it is expected that hotels will raise their prices to tourists.

By direction of Secretary Root, the War Department has embarked on the extensive work of compiling and publishing a complete roster of the officers and enlisted men of the Union and Confederate armies. The publication will fill at least thirty large volumes.

A DISPATCH from Ottawa, dated the 14th, says that the recommendation of the Dominion Government that the British members of the Alaskan boundary tribunal be Lord Chief Justice Alverstone and two Canadian Judges has been approved by the Imperial authorities.

OF 97 towns in Massachusetts that voted on the 9th instant, 83 voted against the licensing of saloons, this being a gain of three over last year. On the same day the Maine House of Representatives killed the bill to re-submit the prohibitory amendment to the people, by a vote of 94 to 46.

THE correspondent of the London *Times* at Constantinople reports that Great Britain is determined to compel the settlement of the Yemen boundary, using force if necessary. Yemen consists of nine independent cantons in the Arabian peninsula, which are under the protection of England.

FOR the first time in its career, covering seventy-nine years, the Historical Society of Pennsylvania is asking an appropriation from the State. The amount requested is \$200,000, and the object is "for the purpose of improving the real estate of the said society and making additions thereto." Governor Pennypacker is President of the society.

THE Secretary of Harvard University, J. G. Hart, states that the value of the ninety-four buildings and lands of the University is \$5,300,000. Official information from the Navy Department at Washington gives the total cost of the *Oregon*, our most expensive battleship, at \$6,575,032.—[Advocate of Peace.]

House at Middletown, Pa., at 2.30 p. m. Address by Dr. Benjamin F. Battin, of Swarthmore College, on "Arbitration in Business Life."

3D Mo. 29.—CORNWALL, N. Y. FRIENDS' Association, at the home of J. Quimby Brown, at 3 p. m.

3D Mo. 29.—CINCINNATI FRIENDS' Association, at the home of Peirce Cadwalader.

STILLWATER QUARTERLY MEETING has been changed to a half-yearly meeting, to be held at Richland, near Quaker City, Ohio, the last Seventh-day of Fifth month and the first Seventh-day of Eleventh month.

TEACHER: "Correct the sentence. The liquor what the man bought was soon drank." Bright Pupil: "The man who bought the liquor was soon drunk."—[Gathered.]

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On April 11, 12, and 13, Special Excursion tickets to New Orleans and return will be sold via the Southern Railway, at greatly reduced rates. Tickets will be good to return until April 19, but by depositing ticket with Joint Agent at New Orleans on or before April 19, and payment of a fee of fifty cents, final limit can be extended until April 30, 1903.

The Round trip rate from Philadelphia will be \$33.50. Corresponding low rates from other points.

The Southern Railway operates three through trains daily with Pullman drawing-room sleeping-cars from New York, Philadelphia, and Washington to New Orleans without change. Dining-car service on all through trains.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut street, Philadelphia, will take pleasure in furnishing all information.

A BIRD'S MEMORY.

A WRITER in *Bird-Lore* (The Macmillan Company) records an instance which seems to prove the possession of a surprising memory on the part of a bird. She so tamed a White-breasted Nuthatch in Central Park, New York City, in the winter of 1900, that the bird came to her at sight, whenever she appeared in the park. In April, 1901, the bird disappeared and did not return the succeeding winter; but in December, 1902, apparently the same bird reappeared, and, recognizing its friend, at once perched upon her hand in search of the nuts it had been accustomed to find there, two years before.

A SMALL girl recently brought home a pumpkin-seed, and told her mother the teacher said that, although the seed was white, the pumpkin would be yellow. "And what will the color of the vines be?" asked the mother. The little girl replied that the teacher had not taught her that. "But," said her mother, "you know, dear; for we have pumpkin-vines in our garden." "Of course I do; but we ain't expected to know anything until we are taught."—[Youth's Companion.]

THE Washington correspondent of the *London Times* is authority for the statement that when Ambassador Choate, thinking of political and international effects, inquired of the late Thomas B. Reed, "What would happen if we withdrew from the Philippines?" Mr. Reed answered in his smoothest tones, "Well, I don't think the Filipinos would pursue us further than San Francisco."

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Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of \$36.00 from New York, Brooklyn, and Newark; \$34.50 from Trenton; \$33.00 from Philadelphia, and proportionate rates from other stations.

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Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at Chamberlin Hotel, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$17.00 from New York, \$15.50 from Trenton; \$14.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

A CHARMING TRIP

is in reserve for those who contemplate visiting the Pacific Coast during the Spring. On May 2d, and from May 11th to 17th, inclusive, special excursion tickets will be sold to Los Angeles and San Francisco and return, via the Southern Railway at extremely low rates. These tickets permit of stop-over, and are good to return until July 15th, 1903.

Round-trip rate from Philadelphia will be \$66.75, going and returning same route; going one route and returning another \$68.25. Corresponding low rates from other points.

In addition to the Standard Pullman sleeping-cars, operated daily, the Southern Railway operates tri-weekly, high-class, personally-conducted excursion sleepers from Washington to Los Angeles and San Francisco without change, via Atlanta, New Orleans, and El Paso, in which the berth rate is only \$7.00 from Washington to the above points. These cars leave Washington at 8.45 p. m., on Mondays, Wednesdays, and Fridays.

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A Religious and Family Journal



PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, THIRD MONTH 28, 1903.

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 —Whittier.

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The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh-day, from 1 p.m. to 3 p.m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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Established 1844.
The Journal 1873. }

PHILADELPHIA, THIRD MONTH 28, 1903.

Volume LX.
Number 13.

GOOD WORDS FOR 1903.

XIII.

SUBMISSION to Divine laws made manifest in the mind of man, will carry us through this life and prepare us for the life to come.

CHARLOTTE W. COCKS.

A PREFIGURING SIGN.

SOME have vanished whom we knew,
Souls of knighthood, fast and true,
Eyes of light and helping hand,
Brows of power that nobly planned,
Touch of love electrical,—
Touch that heartened—faded all ! . . .

Man of dolor, wait awhile !
See the morns of April smile !
Mist shall pass and skies be blue,
May shall roof these woods anew,
Pave them with unfolding fern,
June's long sunset through them burn,
And this leafy realm be stirred
With the joy of every bird
Mounting ether, haunting glen,
Making glad the hearts of men.

Time is but prefiguring sign—
Buried seed—of worlds divine !
Can aught here seem wondrous fair
And no answer echo There ?
Shall Spring brighten earthen sod,
And no life be—nearer God ?

—Joseph Truman.

THE REVISED DISCIPLINE OF BALTIMORE YEARLY MEETING.

THE revised "Principles, Advices and Rules of Discipline" of Baltimore Yearly Meeting are published in a volume similar in appearance and size to the "Rules of Discipline and Advices" of Philadelphia Yearly Meeting, with the topics arranged very much in the same order. While the wording of the two books is different they are in general accord. We quote a few paragraphs in which important changes have been made.

Concerning membership: "A committee should be appointed annually in each Monthly Meeting to extend care toward children, one of whose parents only is a member, and towards others in attendance upon our meetings who manifest a friendly interest in our principles, to see that in due season an invitation is extended to such and the way opened for application to membership."

There are twelve queries, there being none to correspond to Philadelphia's eighth and fourteenth. The third and fourth queries read as follows:

"Third. Do Friends observe simplicity and utility in their apparel, and do they advise their children

and others under their influence to observe the same care? Are they thoughtful to encourage plain and honest speech and kindness and gentle dignity in deportment? Do they guard against corrupting conversation and frivolous or pernicious literature, supplying that which is profitable in its stead? Do they encourage the frequent reading of the Scriptures of Truth?

"Fourth. Are Friends clear of giving aid in any way to the manufacture, sale and use of intoxicating liquors as a beverage or in the preparation of food, and are they diligent in discouraging the same? Do they avoid places where such liquors are sold, and all places of a demoralizing tendency? Are the cultivation, use and sale of tobacco and all other narcotics discouraged?"

There is a page and a half devoted to the "Treatment with Delinquents," from which we quote the concluding page:

"It is the desire of the Society that no one be disowned except when his retention would be to weaken our testimony for the Truth, impair the good example which we desire to set, or confuse our sense of right living.

"With these objects in view, Monthly Meetings have authority to exercise disciplinary labor, and, where such labor proves ineffectual, to proceed to disownment, upon the general grounds stated below, as well as upon those particularly stated elsewhere in this Book of Discipline. These grounds are:

"1. Breaches of the moral law, not acknowledged, repented and repaired to the satisfaction of the Monthly Meeting.

"2. Willful disregard of those provisions of the Discipline which by their language are made obligatory or prohibitory.

"3. Such transgression of our testimonies, continued and after labor unanswered to the satisfaction of the Monthly Meeting as clearly prove the person not to be in sympathy with the truth as held by us.

"4. Habitual absence from our meetings, without sufficient cause; or connection with other religious organizations."

The paragraph concerning "Scriptures of the Old and New Testaments" reads thus: "It is the earnest desire of the Yearly Meeting to press upon Friends a thorough acquaintance with the Bible; and that parents and heads of families should, both by example and advice, impress upon the susceptible minds of the youth a reverent esteem for the doctrines and precepts of the Christian religion contained therein, inducing them to believe that the same experience of the work of sanctification, through the operation of the spirit of God, to which the Holy Scriptures bear

abundant testimony, has been and is to be witnessed by believers in all generations. Our dear youth, thus educated in the belief of these important truths, may be prepared to receive the spiritual appearance of God in their hearts, according to our holy profession."

The belief of Friends concerning Christ is thus set forth in the section on "Conduct and Conversation": "Acknowledging as we do our dependence upon God as the Great Head of the Church, and accepting as the foundation principle of our faith the Immediate Revelation of His Divine Spirit in man; believing also in the Divinity of Christ, and in the great value of the truths contained in the Scriptures, these should ever be regarded with reverence. Therefore, if any shall speak profanely of Almighty God, Christ Jesus, or the Holy Spirit, they should be timely and earnestly treated with for the conviction of their understanding, that they may experience repentance and forgiveness."

For Friends' Intelligencer,
SELF-KNOWLEDGE.

INTROSPECTION of a certain kind is undoubtedly a bad habit in which to indulge; but in this busy, practical, money-getting age there is far less tendency to err in that direction than in the unconsciousness of, and indifference to, the life of the spirit.

Circumstances have arisen recently, which have brought this subject forcibly to my mind, and I feel that too much stress cannot be laid upon the necessity for us to *know ourselves*. Ruskin said: "Know thyself, for through thyself only, canst thou know God," and never was truer word spoken. Jesus Christ, on the cross, cried: "Father, forgive them, for they know not what they do." In other words, the slayers of our Master, knew not themselves nor their motives.

Do we know our motives? This is the point that requires emphasis. That duty and pleasure frequently run side by side is a well-known fact. We have long ago outgrown the old-time belief in duty as inseparable from hardship; nevertheless, it is very easy to persuade ourselves that what is easiest is the best course to pursue. Arguments, lengthy and intricate, are put forth, showing why such and such an action should be just the right one, when, in a large majority of instances, the argument is but the effort of the speaker (though he is unaware of the fact) to still the inner consciousness that all is not right. A strongly individualized person never argues. Just the realization that he is right is sufficient for him, and he cares not for the opinions of others. It does not follow that one prone to argument is necessarily insincere, but the excessive desire to have one's actions approved is usually proof positive that the one so desiring is, in his sub-consciousness, aware that he is not wholly in the right, though his conscious mind, or intellect, may not recognize the fact.

Now, how are we to know ourselves? Only by following the old, old rule of turning to the Light within, and desiring, with all our hearts, to see what we are manifesting, that we may know just where we

err. But first must come a positive attitude of mind toward all personalities. It matters not how good the advice that may be given us—it is of no avail—or should be of no avail—until we have sought the Highest Advice of all. The old-time saying that relates to attending strictly to one's own affairs is an excellent one, as applied to spiritual growth. The Marthas of the age forget that the Marys have equal rights with themselves and equal access to the Spirit of Truth. If, however, those closely associated with us will not follow this saying, we must gently but forcibly resist their influence, no matter how kindly the advice may be given, for no one has the right to interfere between the individual and his God. We must not sacrifice to human sensibility the Divine right and privilege of communion with our Maker. "When thou hast shut thy door" Jesus tells us.

It is only by this quiet, fearless waiting upon the Spirit that we can hope to know ourselves, and the experience is not always a pleasant one. It is not easy to see that what we thought our greatest virtue is in reality a weakness; to find that, in our notions of what constituted high duty, we simply have been following our own selfish inclinations. And right at this point comes the struggle not to yield to the sensation of wounded vanity which immediately arises as a result of a clearer view of our mistakes, but to be *thankful* that we know them; for, "That thou dost *know* the darkness *proves* the light."

That we see in what way we have erred, when before, we were unconscious of the fact, proves the Light within us, proves that the glorious Light is dispelling just that much darkness. In no way, it seems to me, does our Father show us greater mercy than through the beautiful law that in all spiritual growth there must be some pain, and the greatest blessing we can desire for all humanity is that they may know themselves; for invariably, when this knowledge is thankfully received, there follows the unspeakable joy that comes through spiritual growth.

This is the introspection that can do no harm. It is absolutely distinct from the morbid dwelling upon one's emotions and sensations, trying to decide questions of right and wrong, etc., which frequently is called by that name. The remedies for all such unhealthy mental attitudes, are as we all know, vigorous bodily exercise, fresh air, congenial work; but true communion with God, our Father, inspires us with all that is healthful, normal, good, pure and true, and we turn to these things naturally.

AN OBSERVER.

READER, would'st thou know what true peace and quiet mean; would'st thou find a refuge from the noises and clamors of the multitude; would'st thou enjoy at once solitude and society; would'st thou possess the depth of thine own spirit in stillness, without being shut out from the consolatory faces of thy species; would'st thou be alone, and yet accompanied; solitary, yet not desolate; singular, yet not without some to keep thee in countenance; a unit in aggregate; a simple in composite—come with me into a Quaker's meeting.—[Charles Lamb.]

EUROPEAN PEACE.

William C. Braithwaite. In War or Brotherhood

THE reaction against militarism is evidently making headway in France at the present time. For many years France has been regarded as one of the storm-centers of Europe, and the fact that she is now becoming convinced that the interests of the Republic require a policy of peace is of great significance. This view has lately been expressed in the fine speech delivered by M. Jaurès in the Chamber of Deputies on January 23d. He is the able leader of the Socialists, who has lately been elected to the Vice-Presidency of the Chamber, and his speech throughout was applauded by the extreme Left and the Left, the Radical part of the house. It is important that the substance of this speech should be known in England, as it comes from a man whose patriotism and good faith were admitted by his opponents; and lays bare to us, as only a French speaker can, the solidly pacific spirit which animates a great part of France to-day. I take my extracts from the *Journal Officiel* of the 24th January, the French Hansard, kindly sent to me by M. Vasseur.

M. Jaurès declared that the dominating fact of the time was the possibility of peace in Europe, profound, durable, organized, definite peace. His opponents would say it was dangerous to proclaim this possibility at the risk of weakening national courage and paralyzing military energy. Forms of moral energy, however, like forms of physical strength, are convertible, and it is vain to immobilize national energy under some special form on the plea that it must be stored up for some special use. Let a nation possess living and healthy energies, the energy of work, the energy of thought, the energy of freedom, the energy of law, and should these living national forces be some day menaced by the brutality of a foreign power, they will at once be found to convert themselves into magnificent expansions of national courage. Militarism, in fact, is neither the only nor the best school of courage.

Three things alone lower national spirit:—falsehood, idleness, and the absence of ideals; and the Republic is at war with all these. And as the ideal of peace is neither a corrupting ideal nor a degrading one, so also it is not a mere illusion. For the first time in the history of modern Europe, thirty-two years have passed without a war between the Great Powers, apart from conflicts with the half-Eastern Turkish empire. It is true that a kind of peace reigned from 1815 to 1822, but it was the peace of tyranny, broken again by the revolts of oppressed nationalities. And not only has a long peace continued, but there is every reason to hope that it will continue because of the two counterbalancing alliances, the Double and Triple, at first ranged against each other in blind hostility, but gradually becoming more pacific in their relations, and now beginning to assume the form of an organization whose function will be the drafting of a scheme for a still vaster alliance, the European alliance for work and for peace. After stating at length the facts on which this opinion

was based, M. Jaurès proceeded to inquire into the underlying causes of this development in the direction of peace. He urged that it lay in the acceptance by Europe of the principle of democracy with its corollary of national autonomy, contending that the warlike sequel of the French Revolution was due to the perversion of its spirit, and that its true principle of the rights of man looked forward to peace and nothing but peace. But besides this internationalizing of freedom and democracy which has tended to bring the unified and free peoples of Europe together, the ever-growing power of international economic life has made for peace. It is impossible to give a merely national character to economic legislation of any kind. Yesterday it was a sugar conference, the day before yesterday an exchange of views on the working hours for women and children, to-morrow it will be a code regulating the general condition of labor. As a result of these influences an unprecedented stability has been given to European peace, so that we are justified in saying that the peace of Europe is no longer a chimera, but is an actual possibility, only needing for its realization that the nations should recognize that it is possible. In the case of France the Alsace-Lorraine question has seemed an insuperable obstacle. But in the present state of the world war is not likely to bring a solution; on the contrary, a solution is only possible as a result of the establishment of a general peace and an enlarged democracy. On that day fresh strength and hope will be given to every population that is withheld by force from following its moral and historical affinities.

The importance of this speech does not lie in the actual validity or otherwise of the arguments used. Some of them will appeal to our English mind more than others. But its importance lies in the fact that these arguments and this train of thought are valid to many of the best minds in France, and are bringing about on a large scale a conviction that European peace is within reach and is a thing to work for. France is renouncing her dark ideal of revenge, and is turning her gaze to the ideal of peace as the hope of the future, which alone will satisfy the democratic principles on which her Republic is based.

MAN'S PART IN GOD'S PROVIDENCES.—God's providences are larger than our own planning. If the day is fine on a Sunday that has been set apart for special services, we are apt to think the weather "providential." But if the day should be stormy, is that any less providential? Does it not depend largely upon ourselves? If we can turn a disappointment into something that makes for righteousness, it becomes providential to us. We can thus get good in an unexpected way. It is our recognition of God's hand in our circumstances that makes them providential opportunities. Thus does God honor man in making him a co-worker. God always expects us to do something toward bringing about results. He has no use for a man who expects God to do it all.— [Sunday School Times.]

NEW TESTAMENT SERIES.—No. 12.
THE APOSTOLIC AGE.

GOLDEN TEXT.—And they glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.
—Acts, xi., 18.

Before study of Lesson read Acts, viii., 5-8; viii., 26-31; xi., 19-26.

THIS name—the Apostolic Age—is applied to the period following the life and death of Jesus, and extending about to the end of the first century. It includes, therefore, the active lives of the apostles and all those who had known Jesus, the writing of the gospels and epistles—indeed, of practically the whole of the New Testament, and the activities of Paul. In the course of these two generations Christianity burst the narrow bounds of the house of Israel, and made its way far and wide within the limits of the Roman Empire. Before its close Christianity had been firmly established in Asia Minor, in Greece, and in the city of Rome, while it had been preached probably even in far-off Spain and in Africa.

In an earlier lesson the special opportunities which the times presented for the spread of Christianity have been spoken of. Though the Roman rule was tyrannical upon the circuit of the Mediterranean, yet it was orderly and secured a large measure of freedom to the individual. Trade had every opportunity for expansion. Piracy on the sea and brigandage on land were repressed with a stern hand. Probably at no period before this time had travel been so safe and commerce so free from danger. And if Roman law and Roman justice penetrated everywhere, so also did the Greek language. While Latin was the speech of court and hall of justice, Greek was the everyday language of the East, and even to a considerable degree in Imperial Rome herself. The gospels and epistles being in Greek—and we have no certain knowledge of any other form—had no barrier of language to overcome in making their way to the farthest points reached by the disciples. Moreover, both disciples and gospels found a hungry world awaiting their coming. The faith in the old gods of Rome and Greece had long been dead. Only the forms of them remained, and these mainly because of their professional representatives. And the developed philosophies of the great thinkers of Greece giving the more intelligent classes a vague belief in one God, together with an elevated ethical system, became mere skepticism and superstition when it filtered down among the myths believed by the lower classes. Already many had turned to Judaism, with its pure and elevated God; but the rigid legalism of the Jews was a strong barrier against any great accession of Gentiles. Because of this difficulty there grew up about the synagogue a group of men and women representing a high type of character who accepted in large measure the teaching of Judaism, but who refused its forms and ceremonies. They accepted Jehovah as their God, but they did not undertake to master the sacrificial system; they subjected themselves to its moral law, but rejected its ceremonial law. It was from this great and worthy class that Christianity drew most of its converts. As we shall see in our survey of the Apostolic Age, Christianity had little

permanent success among the Jews. The yoke of the law was too strong to be cast aside. The series of revolts against Rome culminating in the destruction of Jerusalem, no doubt consolidated the loyal Jews, and held them more firmly to every detail of their faith, on the one hand, while the excitement, the passion, the hatred incident to the times, would not tend toward the spiritual faith of the Christians.

Our principal direct authority for this period is the book of Acts. Uniform tradition, as well as internal evidence, indicate that it was written by the author of the third gospel. But this authorship is by no means undisputed; the various views of its origin and contents will be presented in the next lesson. Other sources of our knowledge of the period in the New Testament are the letters of Paul and the other epistles and the book of Revelation. Outside the Bible we may make use of various epistles of the early church fathers preserved in the so-called Apocryphal New Testament and the writings of Josephus on the Jewish war. Some of the Latin writers dealing with this period of the Roman Empire are Tacitus, the two Plinys, elder and younger, Suetonius, and Dion Cassius. Philo, "the Judæo-Greek" philosopher of Alexandria, is of use in explaining "certain aspects of Christian thought in the second generation."

Some of the aspects of this period remind us strikingly of our own. The safety of travel and trade, the extensive dealings of nation with nation, the freedom of religion, the wide use of English added to the general knowledge of other tongues—all these make the Apostolic Age in a measure a type of our own. And another resemblance, I fear, must be added—that official religion has lost its hold on the masses of the people. Christianity as represented by Christian churches is not a strong influence in determining conduct. If such condition is deplorable, is it not at the same time a great opportunity for a vital Christianity?

AN EARLY MINISTER'S CERTIFICATE TO TRAVEL.

FROM our Monthly Meeting held at East Nottingham in Chester County and Province of *Pensilvania* the 25th. day of 7th. Month 1761.

To Friends on the Island of Barbadoes.

Dear Friends.

The Bearer hereof our Well Esteemed Friend John Churchman having Laid before our Meeting a Concern that for a Considerable time Past has Rested on his mind to Pay you a Religious Visit and perhaps some of the adjacent Isles, & Requesting our Certificate for that purpose.

These may therefore Certifie you that the Usual Inquiry In such Cases has been made, & thereby It appears that his Ministry Is Sound Lively, & Edifying, his Life & Conversation Exemplary & Truly Becoming the Profession he makes; his Worldly Affairs Settled to Satisfaction for Ought Appears; & We having Unity with his Concern Recomend him to the Protection of Divine Providence & your Christian care and Notice in his Proposed Undertaking, with

the sincere desire that he may be favored with Divine Wisdom to Devise the word Aright To Particulars & the General to Their Edification & Comfort, And to Return (when his service is Done) to his family & Us with Peace in his Bosom, & with the Salutation of Gospel Love we Subscribe our Selves your Loving Friends Brethren & sisters. Signed in & on Behalf of our said Meeting By.

Margt. Churchman, Dinah James, Margaret Brown, Lydia Day, Mary Hughes, Hannah Churchman, Mary Reynolds, Elin Brown, Elizabeth Kirk, Hannah Brown, Abigail Churchman, Ann Tremble, Martha Rees, Catharine Wilson, Ann Kirk, Elizabeth Knight, Joseph Hewes, Isaac Williams, Joseph Williams, Wm. Knight, Benjamin Wilson, Mordecia James, Joshua Brown, Thomas Barrett, Henry Reynolds, Junior, John Rich, Thomas Underhill, Samuel Reynolds, David Brown, Wm. Shephard, John Pugh, Wm. Rogers, George Churchman, Jun., Wm. Churchman.

To Friends on the Island of Barbadoes and the Adjacent Isles.

Dear Friends,

The within Certificate being Produced to our Western Quarterly Meeting held at Londongrove ye 17th. of ye 8th. Mo. 1761, for the Concurrence thereof, After Solid Consideration this Meeting appears to have good unity with our said Friends consent, and approves of the Recommendation therein given; Therefore with desire for his Stability & Preservation in the ever Blessed Truth, we subscribe our selves your Friends & Brethren in the Fellowship of the Gospel.

Signed in & on behalf of our Quarterly Meeting by,

William Hunt, Peter Worrall, Caleb Kirk, William Lewis, Richd. Johns, Isaac Mendenhall, Isaac Jackson, Thos. Hutton, William Webster, George Churchman, Jun., Jno. Smith, Jacob Howell, Thomas Rulla, Joshua Joanson, Wm. Harvey, Samuel England, Isaac Whitelock, William Jackson, John Jackson, Adam Redd, William Downing, Aron Musgrave, James Smith, Calvin Cooper, Wm. Swayne, Fras. Swayne, Henry March, John Hough, Swithin Chandler, Joseph Williams, John Webster.

At a Yearly Meeting of Ministers and Elders held at Philadelphia for Pennsylvania & New Jersey from the 26th. of the 9th. Mo. to the first of 10th. Mo. 1761.

Our Dear Friend John Churchman having acquainted us with his Concern to Visit Friends in Barbadoes & Probably some of the neighboring Islands and Communicated these Certificates to us. We hereby Express our Approbation thereof, and our Sympathy with our said Friend in this Exercise & recommend him as a weighty Experienced Minister of the Gospel, whom we Love & Esteem.

Signed on Behalf of said Meeting,

Anthony Benezet, Jane Hoskins, Sarah March, Mary Arnold, Rachel Pemberton, Margt. Ellison, Elin Evans, Elizabeth Hewes, Margt. Churchman, Mary Pemberton, Mary Emlen, Grace Fisher, Fran. Foster, Johannah Sykes, Sarah Cary, Elizabeth Smith, Mercy Redman, Margt. James, Jane Davis, Sarah

Williamson, Hannah Foster, Sen., Joseph Parker, Isaac Whitelock, Thomas Carrington, Thomas Massey, Benja. Trotter, Joshua Morris, Thomas Milhouse, Philip Dennis, John Webster, James Moon, Nathan Yarnell, Abner Hamton, John Smith, Isaac Zane, Stephen Comfort, Thomas Rich, Jer. Elfroth, David Ferris, James Brown, Zebulen Huston, Abraham Griffith, John Pemberton, Sam. Emlen, Jun., Asher Woolman, Joseph Shotwell, Benj. Linton, Jun., Joshua Thompson, Beniah Andrews, Joseph Gibson, David Bacon, John Smith, Wm. Brown, Mordecia Yarnell, Anth. Morris, Saml. Large, Daniel Stanton, Jacob Howell, William Hunt, Josiah Foster, John Woolman, Thomas Goodin, Thomas Carlton, W. Morris, Thomas Evans, Jopah White, Jams. Pemberton, John Scarborough, Isaac Andrews, John Armit, Rebecca Jones, Millisent Reve, Ann Schofield, Mary Pusey, Grace Crosedale, Ruth Roberts, Sarah Janney, Ann Newlin, pr. friend, Mary Speakman, pr. friend, Sarah Yarnell, pr. friend, Hannah Hooper, pr. friend, Saml. Foulke, Amos Yarnell, Joshua Baldwin, John Perry, Isaac Pickering, Samuel Lypuncott.

I have in my possession the original of this certificate, with the signatures, most of which are plainly written; some are in a trembling hand, indicating age. I also have several other similar certificates, to visit other localities. The signatures are very interesting.

I quote the following taken from "An Account of the Life and Travels of John Churchman, of Nottingham": "In the year 1761, having an engagement on my mind to visit Barbadoes, I went to Philadelphia, to enquire for a passage, when my friends informed me of five vessels, three of which were nearly ready to sail, but understanding that all of them were prepared with guns for defence, I felt a secret exercise on my mind, so that I could not go to see any of them. I went to the meeting of Ministers and Elders, where I had a singular freedom to let Friends know "that I came to town in order to take passage for Barbadoes, but found myself not at liberty to go in any of those vessels, because they carried arms for defence, for as my motive in going, was to publish the glad tidings of the Gospel, which teaches the love of all men. I could not go with those who were prepared to destroy men, whom Christ Jesus our Lord and Master laid down his life to save, and deliver from that spirit in which war and fighting stands."

John Churchman, one of the most eminent ministers of our Society, traveled very extensively in the ministry. He visited many meetings in Maryland, New Jersey and Virginia, in 1738, and in New England in 1742. In 1748, with Michael Lightfoot, he traveled in Maryland; the same year, with Joshua Brown, he visited meetings in Pennsylvania and New Jersey.

John Churchman, with his brother-in-law, William Brown, traveled in the ministry in Great Britain, Ireland and Holland, during the years 1750 to 1754. After his return he traveled much among Friends in America.

KIRK BROWN.

Baltimore, Md., Third month 14th, 1903.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, THIRD MONTH 28, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE COMING REVIVAL OF RELIGION.

THERE are indications all about us that other influences than religion are dominating the most of men, and yet it is true, as Rufus M. Jones says in the preface to "A Dynamic Faith," that "no generation has ever been more seriously concerned with the things of the spirit than our own." We cannot help feeling that this undercurrent of spirituality is somehow going to break forth to the surface. When we ask how, then we think of the "revivals" of the times past, and especially of the times of "great awakening" when evangelists were stirring up the people in every corner of the land and men were turning to the better life by hundreds. More than ever are we interested in those times now that able scientists are studying the phenomena of conversion and the strange ways in which religion has manifested itself; and with the help of such books as Professor James' "Varieties of Religious Experience" we can understand better, at least as far as science can go, what these mysterious things meant and how they were related to the spiritual nature of men. But it is not so much for the light such studies throw on the future that we value them. We are not now satisfied with any experience of religion that leaves out of account or dwarfs any of our natural faculties, and we are not so much interested in unusual or sudden manifestations as in normal religious life and growth. It is very significant that the great revivalist, Moody, who was a remarkable man and did a great work along the old lines of religious awakening, turned his attention more and more in the later years of his life to the educational features of his work, and no doubt it will be by these last that he will be longest remembered. Even the founder of the Salvation Army now proposes to establish a great university.

May we not be wrong, then, in waiting around with the feeling, (as a Friend once expressed it,) that "we are not likely to have much of a future as a religious Society unless a first-class evangelist appears among us before long"? Shall we not rather consider the signs of our times and adopt our line of action accordingly. There are signs just now of a wide-

spread and influential interest in religious education. The organization at Chicago, a few weeks ago, of the National Religious Education Association is one of the signs; and such movements are likely to have much to do with, the coming revival of religion. Professor Coe, of the Northwestern University, who is one of the leaders in the modern study of religious experience and particularly of the application of this study to religious training has, in his late book "The Religion of a Mature Mind," a chapter on "Salvation by Education" that is very suggestive along this line.

Shall we not turn our attention with fresh interest and renewed zeal to our First-day Schools and do all that in us lies to make them an important factor in making the "good tidings" mean something in the world?

FIRST-DAY SCHOOL TEACHERS.

IN the last number of the *Young Friends' Review* a writer advocates the hiring of qualified teachers to conduct the First-day Schools, claiming that no principle of the Society would be infringed and that the work would be better done. Without granting that such a method of obtaining teachers would not be contrary to our foundation principles, let us look at the matter from a practical standpoint.

The teacher of the day school is occupied five days in the week and her salary is supposed to be sufficient for her maintenance. The First-day school is in session one hour each week and the compensation offered for that hour could not be sufficient to bring into the community from outside one who was not already there, deriving a maintenance in some other way. The First-day school must then be taught by Friends, or those having Friendly views, who live at a convenient distance from the school. If there are any of these with superior teaching ability who are not willing to give a few hours of their time weekly to the religious education of the children, but who would do this work if they were paid for it, would not their lack of interest in things that are spiritual do a harm to the school that could not be overcome by their skill as teachers?

The main purpose of a First-day School is to quicken the moral and spiritual development of the pupils; the imparting of biblical and other knowledge, important - as it is, is a secondary consideration. A teacher who is willing to make personal sacrifices, who makes it a point to be always in her place regardless of the weather or unexpected guests at home, and who takes an individual interest in every one of her pupils, has an influence over their lives that cannot be estimated. Those who are taught by her may not be able to pass a very satisfactory exam-

ination on the matter of the lesson leaves, but they will learn that self-denial and faithfulness to duty are essential traits of Christian character.

It is not an easy matter, in any meeting, to find suitable teachers for a First-day School, but the teachers must be selected from the material at hand. If in the meeting itself the lessons are learned of self-consecration and reliance on God, those who are chosen to lead the children will realize that they must make careful preparation each week for the lesson hour, and that an essential part of this preparation consists in seeking for Divine strength and guidance.

There are many young people in our Society today who are ready and willing to make sacrifices for their religion, and who have already experienced something of the joy that comes from such sacrifice. The example of these will have its effect upon others, and if we have faith in our younger members and expect loving service from them there will soon be no lack of consecrated workers. People value a religious organization not for what it gives to them but for what they give to it, and there are none who have more love for the Society of Friends than those who have spent themselves in the service of the First-day Schools.

THE good results of scientific temperance instruction in the schools of America are attracting attention in Europe. The International Anti-Alcohol Congress, made up of representatives of the governments and universities of Europe, is to hold its ninth biennial meeting this year in Bremen, Germany, during Easter week.

A special request has been sent by the officers of this Congress to President Roosevelt, asking that Mary H. Hunt, whose untiring efforts have been a large factor in securing laws requiring such instruction in every State and Territory of the Union, be appointed to represent the United States at the Congress, to present what have proved here the best methods for such education. In response to this request, letters of credit have been issued to her by the Department of State at Washington, signed by Secretary Hay, and the courtesies of the Congress have been bespoken for her by Baron von Sternburg, the German minister at Washington.

IN view of the political corruption that has existed for several years in Delaware it is gratifying to note the adoption of the following resolutions by the Wilmington Conference of Methodist ministers:

"Resolved, That bribery of all forms and in all phases is contrary to the word of God, degrading to the individual mind, and ruinous to the tone of domestic, social and political life. He who sells his vote sells his opinion, sells his conscience, and he who sells his conscience sells his God, his country and himself.

"We, therefore, admonish all our people that any one guilty of this shameless crime stands discredited before the Church, contemptible in the eyes of his brethren and condemned in the sight of God."

THE Pocono Pines Assembly, at Naomi Pines, Pa., about fourteen miles from Buck Hill Falls, will be opened this summer for educational meetings of different kinds. A course of summer schools will be held Seventh month 27th to Eighth month 15th. Of this Dr. M. G. Brumbaugh, of the University of Pennsylvania, will be Chancellor; among the instructors will be Dr. Joseph S. Walton, of the George School; President Isaac Sharpless, of Haverford College; and E. L. Kemp, principal of the East Stroudsburg Normal School. Further information will be furnished by the Registrar, Harriet Boewig, Biological Hall, University of Pennsylvania, Philadelphia.

THE first installment of a biographical sketch of John Jackson, another "worthy Friend of the nineteenth century," will appear next week. It will be continued for three or four months, and will be similar in character to the biographies of Samuel M. Janney and Benjamin Hallowell, which appeared in the INTELLIGENCER in 1899 and 1900 respectively.

BIRTHS.

GREEN.—At Kennett Square, Pa., Second month 28, 1903, to Samuel P. and Edith A. Green, a son who is named Edward Atkinson Green.

MERRYMAN.—At Gardenville, Baltimore county, Md., Third month 1, 1903, to Eugene and Ella Corse Merryman, a daughter named Dorothy Corse Merryman.

ROBERTS.—At Maple Shade, New Jersey, on First month 30, 1903, to Howard and Carrie Deacon Roberts, a son who is named Howard Deacon Roberts.

DEATHS.

BUZBY.—At Orlando, Florida, Second month 16, 1903, Hannah Fogg Smith Buzby, daughter of Joseph Scattergood and Anna Rebecca Buzby, of Salem, New Jersey, within ten days of being ten years old.

She was the only daughter and only granddaughter. Her bright, cheerful, loving disposition endeared her to her near relatives as well as to her immediate family, who deeply feel her loss.

CHANDLER.—In Waynesville, Ohio, Second month 6, 1903, Abi, wife of Aaron B. Chandler, and daughter of Enos and Mary Ann Carroll.

Her husband and their two children, Mariana and Walter D., survive her. She had been a great sufferer for many months, but bore her affliction uncomplainingly, ever looking on the bright side, showing that she had an unswerving faith in her Heavenly Father.

DARLINGTON.—In Washington, D. C., on Third month 10, 1903, Charles Sumner Darlington, in the 26th year of his age.

DAVIS.—At her home in Harford county, Maryland, the 29th of First month, 1903, after a short illness of pneumonia, Mary Harry Davis, daughter of N. P. and Rachel E. Harry, and wife of William B. Davis, in the 34th year of her age.

Her husband and six children survive her. She was a member with Friends until after her marriage when she decided to go with her husband, who was a devoted Presbyterian. Though young in years she was truly a mother in Israel, loved by all who knew her. N. P. H.

DAVIS.—At Waynesville, Ohio, Second month 26, 1903, Elizabeth A. Davis, daughter of Joshua and Priscilla Austin, aged 80 years, 10 months and 25 days; formerly of Moorestown, New Jersey.

Her was a character made beautiful and strong by affliction and sorrow. Most truly and effectually did she adorn the doctrine she professed, and the memory of her quiet life that was so hid with Christ in God will always remain a priceless benediction.

FLITCRAFT.—At Liberty, Union county, Indiana, on Third month 17, 1903, Charles Flitcraft, in his 75th year.

He was formerly of Salem county, New Jersey, and was a brother of Allen Flitcraft, Chester, Pa.

GRIFFEN.—At Yorktown Heights, New York, Third month 13, 1903, of pneumonia, Minnie U., wife of George J. Griffen, aged 47 years.

While in the usefulness of life, this dear sister, after a few days' illness, was taken from her husband, children, and a large circle of friends, into the higher life, into a fuller realization of God's love. During the few days' sickness a wonderful power sustained her, and she passed out the door of earthly scenes into the heavenly like a child lying down to sweet sleep. The funeral was largely attended. Her mortal form was laid in the cemetery adjoining Amawalk Monthly Meeting's burial-ground.

JOHNSON.—On Second-day, Third month 23, 1903, Elizabeth Quintin Harper, wife of William Johnson, in her 63d year; a member of the Monthly Meeting of Friends of Byberry, Pa.

JONES.—In Richmond, Indiana, Third month 6, 1903, Achsah Bond Jones, aged 88 years, 3 months and 24 days.

Achsah, daughter of Joseph and Sarah Bond, was born in Wayne county, Ind., near Goshen, Twelfth month 10, 1814. She resided at the place of her birth until her marriage with Sylvanus Jones, Eleventh month 1, 1832. To this union were born twelve children, seven of whom are now living.

After her marriage she and her husband moved to another part of the State, and remained until the year 1869, when they returned to Richmond, where she resided until her death. After a brief illness she quietly passed away, no one realizing that the end was so near. Just seven years and one week ago her husband died. Since his death she has resided at their home west of the city, with her daughter Mary, who has faithfully cared for her mother.

MOORE.—Third month 17, 1903, Asenath C. Moore, widow of Henry Allan Moore, in the 82d year of her age. Interment at London Grove, Chester county, Pa.

SHOTWELL.—On Third month 3, 1903, at the home of her brother, Eli L. Shotwell, David City, Nebraska, Elizabeth Emily Shotwell, in her 58th year. Interment at Garrison Cemetery.

The deceased was born in Oakfield, N. Y. While she was yet a child her parents located in Lobo, Ontario, near what is now Coldstream, where she lived until 1872, when she joined her brothers, Jacob, Daniel, and Eli, who had previously moved to Butler county, Nebraska.

She was a life-long member of the Society of Friends. After coming West she had her membership transferred from Norwich to Genoa Monthly Meeting, where for some years she has served as an Elder. Hers was an unassuming, consistent life that found its greatest joy in the well-being of those about her.

WALTON.—At his home in Moorestown, N. J., Third month 11, 1903, Silas Walton, son of Thomas and Anna Walton, in his 84th year.

He leaves one daughter, a widow with two young children, and five grandchildren whose parents died while they were quite young. They are now making useful members in our Society and the community at large. Thus he has been a parent indeed to two generations, as testified by a friend on the occasion of his funeral.

From birth he was a conscientious, conservative member of our Society, deeply interested in the affairs of the church, ever ready to encourage or admonish in all matters that came before the body, according to the light given him by his Heavenly Father, to whose will it was his desire to be subservient. Abiding in this faith, and possessed with a sound and discriminating mind, Friends early in his life appointed him to positions of prominence in the Society, all of which he filled with a care and precision that plainly evinced the Power governing his actions. This recognition of the Divine will was not hid under a napkin, but was so manifest that the community at large recognized it, and all his life, in addition to his private business, demands were constantly made upon his time by the public to occupy positions of trust in arbitration and the settlement of estates, to all of which he gave scrupulous attention.

During the anti-slavery agitation he did what was in his power to hasten the day of emancipation, and his desire was that all God's creatures should be preserved from every species of bondage. Ever thoughtful for the poor and unfortunate he cheerfully dispensed aid and advice. Several ministering Friends gave valuable testimony to the support and encouragement rendered them by his sympathetic counsel, in the belief that the Gospel of Christ is a Gospel of love, of peace, of good will and service to all God's creatures.

His trust was in a gentle, loving Saviour, and on the beautiful afternoon of Third month 14, 1903, his remains were taken to the cemetery and quietly placed beside those of his beloved companion, who had preceded him eleven years.

WARNER.—In Waynesville, Ohio, First month 15, 1903, J. Woodrow Warner, son of Levi W. and Elizabeth W. Warner (both deceased), aged 79 years, 2 months and 21 days; a life-long member of the Society of Friends.

He looked forward hopefully and almost eagerly to the time when he would pass over into the great beyond, often saying, "There are more of us on the other side than here."

WILSON.—On Second month 1, 1903, Theodate Pope Wilson, wife of Isaac Wilson, aged 83 years; an esteemed member of Goose Creek Monthly Meeting, Loudoun county, Virginia. Formerly of Baltimore, Maryland.

ELI THOMPSON.

When a citizen whose quietly-exerted influence was ever an endeavor to be on the side of right, was a member of our own religious Society, there is a sense of loss which leads to the inquiry, Who shall fill his place? This is the feeling which confronts us in the death of Eli Thompson, whose spirit left its suffering dwelling-place, Second month 8, 1903, in his 78th year.

He was married to Deborah V. Taylor, Tenth month 29, 1846; she died Fourth month 18, 1848, leaving the joy as well as the responsibility of a young son to his care. Second month 18, 1852, he was united in marriage to Deborah Swayne, with whom he lived nearly fifty-one years in close unity. A daughter was given them who, in course of time, became the wife of William Swayne and the mother of several children. She was taken from them in their young years and we believe given an entrance to the "house not made with hands eternal in the heavens." This sore trial was met and borne by himself and his wife as those who have learned the truth that He who gives knoweth best when to take. The children of the son and the daughter were very dear to the grandfather's heart, and his desire for them was that they might seek their Creator in the days of their youth, and thereby be preserved from the many wrong influences they might meet in their life travel.

His home was on a beautifully located farm in the vicinity of London Grove Meeting-house, which meeting they attended, but as the years told upon his strength they deemed it best to remove to Kennett Square. In this change they were observant of that advice of the Discipline of our meeting which recommends that our members should, when thus removing to another meeting, early request the removal of their right of membership to the meeting they regularly attend, that they may be of service in filling the positions required. In the attendance of these meetings he was faithful when health permitted. He was appointed to the eldership and filled it with feeling; his quiet words of encouragement, given to the trembling ones in the work of the ministry, were helpful and comforting, falling at times as the rain on the dry earth.

Whenever strength permitted he enjoyed seeing his neighbors and friends, of whom many came, the younger as well as the older in years. He bore with Christian fortitude and patience his long and suffering illness, yet at times desired that the closing hour might come, in humility trusting that by redeeming love all would be well. His faithful wife, who has striven to smooth the rough places of his pathway, may truly feel that she has lived up to the spirit of that vow spoken in youth, "Loving and faithful until death shall separate us." May that Comforter who forgets no sorrowing heart be her staff of reliance.

M. WALTON.

SOCIETY NOTES.

BELIEVING that First-day School teachers and other workers will derive much benefit from a school of methods, Jesse H. Holmes, Joseph S. Walton and Charles F. Jenkins have arranged, with the co-operation of the Buck Hill Falls Company, for a conference of two weeks during the coming summer in which a study of the materials and methods used in class work will be presented and discussed.

Three courses will be offered: one on the aim of First-day School teaching, and how to use the Bible to accomplish that aim, by which Jesse H. Holmes, of Swarthmore College; one on the principles of the Society of Friends, and their History; how to select and present such material to classes, by Joseph S. Walton, of George School; and one on juvenile classes, and object lessons; the material and method of presentation.

It is expected that a course of evening lectures will be offered on kindred topics, by men and women identified with and interested in such work.

The work of the Assembly will begin on Third-day, Sixth month 23, and will continue until Seventh month 6, inclusive. Those joining the classes are expected to arrive Second-day evening, Sixth month 22d. Sessions will be held each day from 9 a. m. to 12 m., and the afternoons will be devoted to recreation—riding, tennis, bicycling, boating, walking, etc. In the evenings there will be lectures, readings and other gatherings.

Arrangements have been made to board and lodge a limited number of teachers and others in tents at reduced rates. The tents will be provided with board floors and double roofs, and furnished with cots, chairs and the necessary toilet appointments.

An assembly tent or pavilion will be provided, and also an eating tent, where those enjoying the special rate will board.

The cost will be—board and lodging in tents for two weeks, enrollment in Assembly, including all evening lectures, carriage and baggage transportation from Cresco to Buck Hill Falls and return, \$15.00.

All persons wishing this special Assembly rate should apply to Joseph S. Walton, George School, Penn., before Sixth month 1st, 1903.

Others who secure board at the Inn or elsewhere in the neighborhood may become members of the Assembly and secure tickets to all lectures offered, upon payment of the enrollment fee of \$3.00.

Joel and Mary Borton, accompanied by their daughter Alice, attended the meeting at Locust Valley, Long Island on the 21st instant. The pupils of the Friends' Academy were present, and notwithstanding the inclement weather there was a full attendance of Friends and others. In the evening, at the request of the students through their principal, A. Davis Jackson, Joel Borton attended the devotional meeting held at the Academy. At both of these meetings his words of counsel and encouragement were very acceptable.

BELFAST.—III.

THE city of itself has no very ancient history. A Norman knight, DeCourci, governor of the province of Ulster, erected the old castle about 1170 A. D., but it is now "non est." Fearsat, meaning a ford, was the earliest name, there being a low bridge or ford over the river Lagan which runs through the city, over which are now three good bridges. In 660 A. D., the record runs, a fierce battle was fought near here between Ulidians and the Cruithni clans and one great leader named Cathadach slain.

In 1316, Edward, brother of Robert Bruce, King of Scotland, was invited over by native clans to help drive out the English who ruled Ulster, and he accepted the offer. At the head of the united armies he fell with the fury of a devouring tempest on the English

host, but in a subsequent battle was slain. If this had not happened the whole course of Irish history would have been changed.

Belfast Castle has been destroyed and rebuilt several times. In 1573 the entire district, then called Clannaboye, was granted by Queen Elizabeth to her favorite, Earl of Essex, and he was appointed governor of Ulster Province. After displeasing Elizabeth he was recalled in 1604 and Sir Arthur Chichester made Lord Deputy, the tower, manor and castle granted him, and the first Fair was held in this year. It appears that religious persecution in Scotland after this time drove great numbers of Protestants to settle in these parts, and Belfast became the nucleus of commercial life, especially shipping and mercantile pursuits. Coins were struck off in Belfast in 1656.

William III., of Orange, landed at Carrickfergus in 1690, and at the head of his troops drove in carriage and six over the sands to Belfast. (These sands, or strand, are now impassable, being overflowed by the sea.) He was met by the chief magistrate, or sovereign, as he was termed for centuries. The multitude were delighted, shouting, "God bless our Protestant King." Being well-pleased, King William stayed five days at the castle, and then, at the head of some 15,000 men advanced towards the river Boyne. On his way, near Lisnegarvey (now Lisburn), overtaken by a heavy thunder-storm, he took shelter in a house since named Orange Grove, and drinking freely of ale reposed for some hours with a headache. Being accosted by a French Huguenot refugee, Rene Balmeth, the King saluted him in Lisburn street, right on his cheek, and then saying, "Thy wife, also," saluted her heartily.

I notice in the account of provisions at this time how very cheaply they were purchased, butter 4 cents per pound, milk 1 cent per quart, fowls 8 cents each, white bread 2 cents per pound, etc. The population of Belfast in 1750 was 8,549; now it is 358,000. In 1660 it contained but five streets, houses mostly small and thatched with straw. Within a few miles' radius now we find many one story houses of stone with straw-thatched roof, and frequently only hard ground floor with flat stones or flags round the hearth-stone.

Louis Crommelin was the founder of linen manufacture in Ulster, and his family for 500 years had been large linen merchants in Picardy. Seeing the storm of persecution approaching they removed their wealth to Holland. King William did him much honor and a colony of 27 families came over to Lisburn selected by the King. His brothers and families followed with \$100,000 capital. In 1707 the King was thanked by the Irish Parliament for his interest taken in the settlement.

Now to return to earlier times: the archaeology of this corner of the globe, the stone altars or "cromlechs" scattered all over the island, appear the most ancient, and ante-date those at Stonehenge, England. These mostly consist of three vertical blocks or pillars of solid stone supporting a fourth placed horizontally, and are similar in structure to those found in Palestine, Syria, etc., raised by the Hittites and thought to be older than the time of Moses. In Addison D. Coffin's life he frequently

alludes to these proofs of the extensive migrations of the Hittites.

We find various specimens of pottery and stone querns, or primitive mills for corn-grinding; also old war-like weapons and tools, of which more anon. The renowned hill and halls of Tara come next in order dating from 218 A. D.; the records indicate events in Pagan civilization. The great feast of Tara was convened annually by the kings of Erin, when poets sang their lays, lawyers argued, and the chiefs discussed affairs of state and all were royally entertained. It remained the political, legal, and social centre of Irish life till 560, St. Patrick arriving in 433 A. D. The invocation of a curse by a priest in 563 caused Tara's Halls to be finally deserted, but poets have since sung of its ancient glories.

Saint Columba, the most notable early Christian missionary in the north, was born in County Donegal, 521 A. D., and founded some 300 churches, monasteries, abbeys, crosses, and round towers, round the Scotch coast and along the northern coast of Ireland, isles of Tory and Innistrahul, and through the province of Ulster, the principal being the cathedral on Iona isle. On the famous isle of Tory is a cross of slate with veins of white quartz and mica 20 feet, 6 inches high. This is on the northwest coast nine miles from land. Here is a round tower of St. Columba's time of red granite cemented with lime made from shells, 51 feet high, 17 feet in diameter, the walls 4 feet, 3 inches thick. An urn, a brazen vessel, and quern were found inside, and a bell used for centuries in the tower. Outside is a sarcophagus of red granite with a well-defined sculptured cross 4 feet 6 by 1 foot, 6 inches. The earliest crosses represent Christ as a lamb, but since the Ninth century in human form. St. Columba evidently established churches in this remote isle of the ocean as a safe refuge from persecution. The inhabitants were all tectotals and curiously built canoes were used to cross over to the main land. They were named "currachs," made originally of the trunk of a large tree, but since of raw hides of a newly-slain animal, and were similar to those shown in sculpture from Ninevah, as a means of crossing rivers. Caesar, Pliny, etc., refer to the currach, and this was still used in 1853. Latterly they have been constructed of tarred canvas. The boats have sharp pointed bows and square sterns. The crosses were mostly of one style as indicated in the one found near Droghedach on the Boyne, fifteen miles from Tara's hill. A cast is in Belfast museum, dated 923 A. D.

THE CO-OPERATIVE COAL CLUB.

The Co-operative Coal Club connected with the Starr Centre, 700 Lombard Street, Philadelphia, of which Susan P. Wharton is manager, was founded in 1893 among colored people, and since that time has steadily progressed. Its membership, especially since the strike of 1900, has been growing, and at the present time includes 500 families, about one-half of whom are visited each week at their own homes during the whole year for the collection of small sums toward buying coal.

The leaders in this work believe that there is a vital principle involved in co-operative clubs that as yet has found only feeble recognition among social workers. The strength of pulling together and abiding by rules and regulations, the good fellowship growing up among people of varied occupations and interests and belonging to many different churches is the best outcome, and this is being more and more understood in the club.

To keep such clubs up to a high standard requires time and patience. The more intelligent the visitor the larger the outcome. Spasmodic visiting with great gaps in the summer is not sufficient, and while there are good results from receiving deposits at an office, etc., by such a plan personal intercourse is almost left out, and the class most needing the education of saving is not appealed to.

The weak point in remedial social work seems to be the absence of knowledge regarding the persons involved until they are thrown out of their normal condition by some accident, such as sickness, loss of work, etc. If we know or are known as a result of natural intercourse extending perhaps over years, it is easy to see what an immense advantage such a relation is to the person in need as well as to those who wish to befriend him.

These clubs are really self-supporting. The only money needed, outside the resources of the club members, is for salaries for really trained and experienced visitors, who in turn will educate volunteers, who thus become a most important and cheering factor in what is really a work of far-reaching possibility.

In brief, the coal club is a trust of labor, thrift and mutual confidence, and its members grow more and more unselfish, and their respect and good feeling for their neighbors increase as the co-operative principle crystallizes in their own minds.

Conferences, Associations, Etc.

FISHERTOWN, PA.—The regular meeting of the Young Friends' Association was held Third month 22d, at the home of Uriah Blackburn. After the customary opening exercises Olive Way gave a recitation entitled "Trouble." "A Song of Saturday" was then recited by Griffin Hammer. Lucretia Zeigler read a selection entitled "True Riches," showing that all riches are not true riches. "Do Thy Work" was recited by four girls; Helen Hammer then recited "Noah's Ark," "Your Day's Work Done" was read by Florence Way. "Sowing Seeds" was recited by Jessie Blackburn. The article in Baltimore's new Discipline referring to meetings for worship was read by Rebecca Blackburn. Interesting current events were presented by Ardelle Blackburn, after which many responded to their names with sentiments and after usual silence adjourned to meet at Robert McCoy's Fourth month 19. ELIZABETH BLACKBURN, Cor. Sec.

WEST GROVE, PA.—At a conference held under the care of the Philanthropic Committee of the Western Quarterly Meeting, Dr. Benjamin F. Battin, of Swarthmore College, gave an address on "The Principles of the Society of Friends." Our fundamental principles as set forth by the speaker are as follows: Belief in God, in which we do not differ from other denominations; the Inner Light; immediate revelation; freedom of the soul; immortality of the soul and belief in a future life. In the course of his remarks Dr. Battin showed that when considered from the standpoint of the philosopher

these principles are sound and cannot be successfully controverted. Other important principles of our Society were referred to, such as not having a hiring ministry, the absence of form in our meetings, the equal rights of men and women, etc. The address was followed by an interesting discussion, during which the question was asked, "Is not the Society of Friends becoming more of an ethical society and losing its hold on spirituality?" This was thought by those present not to be the case. In answer to a question that had been raised Edward Pennock said he thought our objection to a paid ministry a cardinal principle of our Society, and it would be a long time before Friends would consent to change their views on this subject. The meeting was interesting and well-attended. R. P. W.

SOLEBURY, PA.—The Young Friends' Association met on the 8th instant. Mary D. Ely gave an excellent report on current events.

Henry Paxson read a selection from the Discipline. John S. Williams thought the Discipline should be conformed to as far as practicable. He dearly loved the plain language of the Society and thought it should be used in the family and among the members of the Society, but it was hardly practical among business people of the day, few of whom knew the time referred to by Fifth-day or Seventh-month. While the dress should be plain it seems advisable that it should so far conform to that of the day as to avoid special attention. Joseph Simpson and Reuben Price continued the discussion.

Reuben Price reported on history by referring to the progress made in medicine, surgery and science.

Margaret Lownes reported on literature with an excellent paper on "Sabbath Observance." She said in part: "The commandment, six days shalt thou labor and the seventh day thou shalt rest," did not imply that the day should be passed in sleep or reclining on a lounge reading a novel. On this day more than any other should we follow the command to love God with all our hearts and our neighbor as ourselves. The command was just as emphatic when it said six days shalt thou labor as it was when it said "the seventh day thou shalt rest."

The paper was discussed by J. S. Williams, Joseph Simpson and Reuben Price.

The secretary read a report of the last General Conference of the Young Friends' Associations.

"What is the greatest need of the Society of Friends?" was answered by a thoughtful paper by Agnes Michener Ely.

"What ever is, is right," said Pope; do you believe this to be true? If so, account for the saloon, political corruption, etc.," was answered in the negative in a brief paper by Eastburn Reeder.

"To what extent do circumstances influence success and failure?" was answered by C. B. Price. An animated discussion of the subject followed. Joseph Simpson thought the great essential of success was to stick; to make oneself useful to the employer, the community, and the Society.

PLYMOUTH MEETING.—At the regular meeting of Plymouth Friends' Association held Third month 13th, Sara Tomlinson opened the exercises by a reading entitled "The Book Canvasser," followed by a recitation by George Corson entitled "The Three Bells." A paper on "Thomas Ellwood," was read by Grace Wright. Elizabeth Buckman read an article from the FRIENDS' INTELLIGENCER, by Susan Jarrett on the need of increased interest in our business meetings. Lydia C. Webster read a paper on "Current Topics." Anna Butcher then recited "The Uplifted Gates."

Isaac Roberts opened the discussion of the question, "Would it contribute to the interest of business meetings to change the time of holding them?" John Hairy, Benjamin Smith and others continued the discussion and all agreed that if we want the younger business men to attend, we must change the time to a more convenient hour; and if we get members to attend we shall have increased interest, for in numbers there is strength.

After the usual period of silence we adjourned to meet Fourth month 10th. WILLIAM W. ANBLER, Sec.

LANGHORNE, PA.—A regular meeting of the Young Friends' Association was held at the home of Sarah A. Eastman, on Third month 20, 1903.

The program opened with a recitation by Edna Parry, entitled, "Busy Little People." Under the head of "Current Topics," Marian Osmond read interesting accounts of the Panama Canal movement and of wireless telegraphy. Mary Bunting read a thoughtful paper on the subject of "Silence and Feeling." She said that silence was often not appreciated, especially in our meetings. That the sermons God gives us individually are often more profitable than the sermons coming from the minds of others. In an able paper presented by Andrew M. Bye, on "The Growth of National Spirit," he told of the gradual development of civilization in our country, of the growth of our schools, colleges and literature, and of the development of our women. MABEL A. ROW, Sec.

MULLICA HILL, N. J.—The Young Friends' Association met Third month 18.

The program for the evening was Discipline reading on "Wills," by Howard Avis. A selection was read by Debbie Smith, "In the Silence." A poem from Whittier, entitled "The Minister's Daughter," was read by Rena Avis. "A Little Quaker Dinner," was recited by Elizabeth Kirby. A paper was prepared by Benjamin Pancoast on the subject, "Has the Friend been selfish with his Religion?" The evening's exercises were varied by having a "Floral Salad," by Lillie Colson. A very interesting collection of "Current Topics" was given by Edward Kirby. Number present, 34. A. G. TOKKIN, Secretary.

MOORESTOWN, N. J.—A regular meeting of the Young Friends' Association was held in the meeting-house, Third month 13th, 1903.

The election of officers resulted as follows:—President, Henry B. Coles; Vice-presidents, Horace Roberts and Emily B. Gardiner; Secretary, Anna B. Dudley; Treasurer, Howard F. DeCoo; Executive Committee, Emily Atkinson, Charles Ford, Florence E. May, Ellwood Griscom, Jr., Elizabeth L. Gillingham, Harry Walton.

Thomas Beans presented the last half of his paper on "The King's Highway." He told us of the changes in government of the province of New Jersey and of the industrial progress of the state. Philadelphia was founded shortly after New Jersey was settled and that city's great prosperity was largely due to the products of our State. Soon the main roads of New Jersey began to point in that direction and ferries were built to better enable us to send our products there. The paper told very clearly the exact path of the King's highway by old trees and other well-known landmarks.

Emily B. Gardiner then reviewed Charles Wagner's "Simple Life." She selected some fine passages to read to us. The idea of the book is well expressed in these words: "Plain living and high thinking are simplification." "The art of living is to know how to give one's life."

ELIZABETH L. GILLINGHAM, Sec.

WASHINGTON, D. C.—The Young Friends' Association has held its meetings regularly on the evening of the third Sixth-day in each month. The officers for the year are.—E. Clifton Thomas, President; Sarah R. Matthews, Vice-president; Margaret L. Yelverton, Secretary; Albert Stabler, Treasurer. Until the Second month, the meetings were held at the meeting-house, but since that time they have convened at private houses with an improvement in the attendance. They have always been opened with a Bible reading by the President. At one of our meetings Dr. O. Edward Janney favored us with a most interesting discourse on "Why I am a Friend," which was followed with a very suggestive paper by Alice A. Roberts on "Personal Responsibility."

Herbert Worth's paper, on "Work for Individual Associations," was read at one of the meetings by Lena J. Stabler. This was followed by a short biography of George Fox by Sarah R. Matthews.

The principal feature of our programs for the season has

been biographical sketches of prominent Friends, except at one social meeting, where each member represented the title of a book to be guessed by the others.

Dr. O. Edward Janney, who is ever ready to lend a helping hand, again entertained us with a very interesting and instructive paper on "George Fox and His Message to Men."

Dr. Jesse H. Holmes, with his pictures and vivid descriptions, afforded us a delightful imaginary trip to "The Land of Judea." When we met at the home of Albert Stabler, we enjoyed an evening with William Penn by having him introduced to us in a comprehensive sketch by Edith Farquhar. Margaret L. Yelverton then gave some reasons for his becoming a Friend. The roll-call elicited excellent quotations from his writings.

The last meeting, on the evening of Third month 20th, was held at the residence of T. Janney Brown. Alberta Wilson gave us a charming account of Elizabeth Fry and her work. Albert Stabler read an article of Washington Gladden's, on Phillips Brooks, Lena J. Stabler followed this with a very helpful selection on "The Individuality and Simplicity of Prayer." S. R. MATTHEWS.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

The committee in charge of the arrangements for the Interscholastic Oratorical Contest at Swarthmore have received much encouragement and have decided to send out the following letter:

"The committee for the Interscholastic Oratorical Contest at Swarthmore, Fifth month 2, has received a number of cordial replies, among which several are acceptances. As some requests for further information have been made, it was decided to send this note, covering the points in question.

"The following rules are to be observed: Orations shall be original, and require not more than eight minutes in delivery.

"Three judges will be selected by the Swarthmore College Oratorical Association, to judge in the finale on thought, composition and delivery.

"Each school will select its representatives in the manner best suited to its own conditions. The following method based on successful experience in similar cases is suggested: In the upper classes of the English Department of the school, orations are written as a regular part of the department work. These are then judged, and from eight to ten selected for public delivery. The occasion of the public contest in the school can be made one of much interest to the parents and patrons of the school. Judges selected from the prominent citizens of the neighborhood are asked to judge, e. g., on (1) thought and composition, and on (2) delivery and personality. The highest award of the judges to be the representative of the school, the second award, the alternate.

"The school contest should take place before Fourth month 15.

"The name of the successful contestant, with a copy of his oration, should be sent to the committee on or before Fourth month 19.

"If there are more than ten (10) schools which send names and orations to the committee, the orations will be judged and ten (10) selected therefrom. Notice will be sent at once to the successful schools and the representative will then have considerable time for final preparation.

"It is to be hoped that this contest will stimulate the interest and work in English, composition and oratory in the several schools; and that it may also lead to further interscholastic debates.

"BENJAMIN F. BATTIN, Committee, for the Faculty.

"WILLIAM E. HANNUM, Committee, for the Oratorical Ass'n."

On the evening of the 16th, Dr. Lingelbach, of the University of Pennsylvania, gave an illustrated lecture on Napoleon Bonaparte. He sketched the life of the General from childhood until his death.

Word was received of the safe arrival of the Clarke cruise at Alexandria. All were reported well.

The contest in extemporaneous speaking for the young ladies was held on the 16th. Twelve girls took part. Of these the prizes were awarded, first, to Caroline Hadley;

second, to Elizabeth Sutton; third, to Annie Ross; and honorable mention for Maude E. Rice. The judges were Dr. Joseph Walton, George School; J. Russell Smith, University of Pennsylvania; Mary Ash, Swarthmore.

The Intercollegiate contest in oratory was held at Swarthmore on the 20th. Representatives from seven colleges, Lafayette, Lehigh, Franklin and Marshall, Gettysburg, Ursinus, Muhlenberg, and Swarthmore, took part. For Swarthmore this was an evening to be remembered. Our representative, Elizabeth Sutton, received first place by a unanimous decision of the judges. Second place was awarded to J. Albert Eyer, of Franklin and Marshall. The judges for the occasion were Hon. Clinton Rogers Woodruff, Philadelphia; Dr. B. L. Whitman, Philadelphia; Prof. Pattee, State College.

Dr. Appleton lectured at the College recently on "Athens, Ancient and Modern." P. M. W.

GEORGE SCHOOL NOTES.

The annual Junior Contest was held on Sixth-day evening, Third month 20. This contest is held under the auspices of the Alumni Association, which gives to the winner a prize of five dollars to purchase a frame for the Senior class picture. The frame, upon which is engraved the name of the presenter, is formally presented to the Senior class on class-day. It is considered a great honor to take part in this contest, as the regulations governing it are very strict. The judges, Nathaniel Richardson, Robert Kenderdine, and Horace Hogeland, awarded the prize to Bertha Pancock, who spoke very effectively on "Child Labor." The other contestants, all of whom reflected great credit upon themselves and upon the school, were Mertie Croasdale, who received honorable mention, "The Value of an Ideal"; Mabel Nichols, "The Venezuelan Drama," and Arthur Bye, "The Profit and Value of Profit-sharing."

The annual Senior Shakespearean Recital was given on Seventh-day evening, the 21st, before an audience which taxed the seating capacity of our Assembly Room to its utmost. The entire evening was devoted to "The Merchant of Venice." All of the parts taken by the eighteen members of the class were well performed and showed very careful preparation.

R. A. L.

PERSONAL AND OTHER NOTES.

ELMA M. PRESTON, of Kennett Square, State Secretary of the Loyal Temperance Legion of Pennsylvania, started on the 23rd instant for a three months' trip through the West. She was accompanied by her sister, Lydia R. Linvill, of Swarthmore, her sister-in-law, Margaret W. Brosius, of Cochraville and Anna Linvill, of Christiana. They expect to go by way of Santa Fe, stopping to see the Grand Canon in Arizona, the Pueblo Indians at Laguna, and the petrified forest at Flagstaff. They will spend next month visiting points of interest in Southern California, then go to San Francisco, the Yosemite, and by the Shasta route to Portland; then on to Seattle, Tacoma, Spokane and the mountains of British Columbia. In the sixth month they will return home via the Yellowstone Park, Salt Lake City and Denver.

A Friend writing from the Newtown, Pa., Friends' Home, says that the oldest of their twenty boarders is a woman in her 92nd year, and the next oldest a man in his 80th year; there are several others about 84 years of age. The general health is good.

The *Living School Visitor* states that since its last issue the school has received fifty dollars from "a friend" toward fitting up the new room. Twenty-five dollars more will complete the amount asked for.

Harriet Green, an English Friend who has been visiting Friends of the other branch in the United States for two years past, died in North Carolina and was buried at Guilford on the 20th instant. Her friend and companion, Sophia Fry, who was with her at the time of her death, is expected in Philadelphia this week.

LITERARY NOTES.

THOSE who are active in good works will read with interest "Constructive and Preventive Philanthropy," by Joseph Lee, Vice-President of the Massachusetts Civic League. The volume contains one sentence that is destined to be widely quoted: "The boy without a playground is father to the man without a job, and the boy with a bad playground is apt to be father to a man with a job that had better have been left undone."

Among the topics discussed are savings and loans, health and building laws, model tenements, public libraries, vacation schools, playgrounds, boys' clubs, and industrial training. Apropos of the discontent that existed in Pullman, where the owners of the car factories had done so much to make theirs a model town, the author says, "Man cannot live by bread alone, or even by drainage, theatres, and libraries supplied by an alien will, and there are some merits in democracy which those who judge government purely by its outward results have not learned, as yet, to realize."

After describing several model factory towns where the owners have spared neither expense nor effort in giving their employes comfortable homes and attractive surroundings, he adds this remark: "No amount of machinery or visible appliances are a substitute for the 'humane touch'; and the manufacturer who has done the least that appears in the catalogue may yet be among those who have done the most for the real advance and happiness of their employes."

(Published by the MacMillan Company, New York; price, \$1.00).

Headley Brothers, London, have just issued a pocket edition of "The Journal of John Woolman," (price, two shillings) with a foreword by Rev. R. J. Campbell, M. A.; also addenda, bibliography, index and appendix, which includes "A Word of Remembrance and Caution to the Rich." It is printed on thin paper with limp cloth covers of bright red, which we fear would not please the eye of the plain Friend who wrote it. Besides the introduction written by Whittier for the Boston edition, the volume contains numerous explanatory notes and six illustrations,—a wood cut of Woolman's unpretending house in Mount Holly, facsimile pages from the first English selection of his journal, a specimen of his handwriting, the chair used by him in his last illness, a memorandum left by him, and the house in which he died.

POVERTY.

THE people call him rich : his lands
Stretch very far and very wide ;
They call him rich, yet there he stands
Ill-clad and bent and hollow-eyed.

The people call him rich : his gold
Is piled in many a yellow heap,
But he is all alone and old,
And when he dies no one will weep.

They call him rich, but where he dwells
The floors are bare, the walls are bleak ;
They call him rich ; he buys and sells,
But no fond fingers stroke his cheek.

They call him rich : he does not know
The happiness of standing where
Sweet winds across the meadows blow
And toss the verdant billows there.

—S. E. Kiser, in *Harper's Magazine*.

LOVE is of the immortal,
And patience is sublime,
And trouble, a thing of every day,
And touching every time ;
And childhood, sweet and sunny,
And womanly truth and grace,
Ever can light life's darkness
And bless earth's lowliest place.

—Margaret E. Sangster.

COMPENSATION.

IN the new world toward which our feet are set,
Shall we find aught to make our hearts forget
Earth's homely joys and her bright hours of bliss ?
Has heaven a spell divine enough for this ?
For who the pleasure of the spring shall tell,
When on the leafless stalks the brown buds swell,
When the grass brightens and the days grow long,
And little birds break out in rippling song !

O sweet the dropping eve, the blush of morn,
The starlit sky, the rustling fields of corn,
The soft airs blowing from the freshening seas,
The sunflecked shadow of the stately trees,
The mellow thunder and the lulling rain,
The warm, delicious, happy summer rain,
When the grass brightens and the days grow long,
And little birds break out in rippling song !

O beauty manifold, from morn till night,
Dawn's flush, noon's blaze and sunset's tender light !
Of fair, familiar features, changes sweet,
Of her revolving seasons, storm and sleet
And golden calm, as slow she wheels through space,
From snow to roses—and how dear her face
When the grass brightens, when the days grow long
And little birds break out in rippling song !

O happy earth ! O home so well beloved !
What recompense have we, from thee removed ?
One hope we have that overtops the whole—
The hope of finding every vanished soul
We love and long for daily, and for this
Gladly we turn from thee and all thy bliss,
Even at thy loveliest, when the days are long
And little birds break out in rippling song.

—Celia Thaxter.

THE TUSKEGEE INSTITUTE.

Max Bennett Thrasher, in the *Christian Register*.

"WE want to hear from some of the women, now," said Booker Washington, looking out over the fifteen hundred colored men and women gathered before him at this year's session of the Tuskegee Negro Conference. "Is Mrs. Lucy Nelson, of Dadeville, Ala., in the audience?"

A very black woman, middle-aged, neatly dressed, stood up. Whereas many of the women of her age present wore cavernous gingham sunbonnets of various colors and conditions, or had their heads bound in cloths of black or white this woman wore a neat hat, trimmed in keeping with the rest of her garb.

"Sah?" said she, her face showing evidently that she was struggling between diffidence at speaking before such an august company and a desire, now that she had been called on, to do her duty to herself and her race.

"We want to know something, Mrs. Nelson," said Mr. Washington, "about the condition of the colored people in your community. Do the people there own their homes?"

"I think they's fixin' to own 'em, sah."

"But do they own them?"

"Heap of times you can't tell, sah. But they's holdin' of 'em down."

"Do you own your home?" Mr. Washington has a way of sticking to his point.

"Yes, sah," proudly. "And I can tell you jest how I got it."

"How much land have you got?" continued Mr. Washington, in his search for concrete facts.

"Forty acres, and a good house with three rooms to it. Me and my daughter and my little grandson. He's ten years old, and I'm the boss. Some years, when cotton is good, we makes as much as a hundred dollars."

There was a wave of applause from all over the room, and the heads in sunbonnets twisted around to look at the head in a hat.

"Do you ever have to give a mortgage on your crop, Mrs. Nelson?" inquired Mr. Washington.

"Sah?" with a note of rising indignation in the tone which boded ill to the presiding officer.

"I asked if you ever had to give a mortgage on your crop in order to get food to live on until the crop was harvested," explained Mr. Washington. "Some of these men here have to."

"Didn't I tell you some years I makes as much as a hundred dollars clear? When I says clear, I means the money. What should I be givin' morgidges for?"

Mr. Washington joined in the laugh at his expense, which rippled over the room. "You said you would tell us how you got your place, Mrs. Nelson."

"Yes, sah. I swapped a little yaller puppy dog for it."

The audience laughed.

"What?" said Mr. Washington.

"Yes, sah. I means jest what I says. I swapped a little puppy dog for it."

"It was this way. When I started, I didn't have a single thing in the world at all except jest a little dog, a little yaller puppy; but a brother-in-law of mine had eight little pigs. I took the puppy over to his house, and he swapped with me, and give me a little pig for it. It was just the least little mite of a pig. Seemed like it couldn't live nohow, but I took good care of it, and I prayed to the Lord to make that pig come forward to do me good; and it lived and grew. I turned it out in the spring; and, when she came home in the fall, she brought me seven little pigs with her. That was my start. I hain't never had to buy any meat since then. This winter I killed three hogs, and I've got one more at home now ready to kill. And that's the way I got my start."

"I want you all to hear that," said Mr. Washington. "Here is a woman who owns forty acres of land and a home, and has money saved; and she got her start in the world by swapping a puppy for a pig. I wish some of you men here would go home and swap some of your dogs for pigs. Thank you, Mrs. Nelson. Now we will hear from some one else."

A LONDON auctioneer recently sold the recipe for a patent pill for \$25,000. The owner had been making \$5,000 a year on it. It was found to be compounded of quinine and dandelion; what gave it its value was the credulity of the public. —[New York Evening Post.]

THE creed of the Santee Normal School in Nebraska is this: "Any one who does not learn how to work and learn to like to work, is of no use in this world, and will never even enter heaven."

Doukhorbor Self-control.

THE self-control which they instill into their children may well put to shame most American families. Soon after their arrival on this continent a group of Doukhorbor children were playing with some Canadian children, when one of the latter was accidentally hurt and ran home crying. The father of this boy was so enraged that he rushed at the only Doukhorbor child who remained on the playground, and kicked this little fellow, who had not been playing at all, but innocently sitting near the scene of the trouble, so that he died shortly after from the injuries received.

The parents of the lad and all the Doukhorbors forthwith signed a memorial expressing their sorrow for the boy's death, but asking that the man who killed him should not be punished. Such an attitude of mind and heart was reflected throughout their communities in the children. Indeed, it was one of the very pleasant features of my visit among their villages to observe the gentleness of their manners. I do not recall a single instance of quarrelling among all the groups of children I saw at play, and when I gathered them together they invariably showed a courtesy toward the smaller members of the group.—[From Joseph Elkinton's book, "The Doukhorbors."]

The Choice before the South.

WE are sometimes tempted to go off upon a false and hopeless quest. We imagine that the two classes of Negroes between which the South may choose is the old-time darky and the present day Negro. But practically there is no such alternative for us to-day. We must clearly see, many of us with sorrow, that the old time darky is forever gone. He was the product of the conditions of slavery, conditions which no man at the South could or would restore. We cannot choose between the old-time darky and the new. We, as practical men, must take our choice between the two classes of the new—the class of quiet, sensible, industrious men and women (as yet a minority, but a minority steadily increasing) who seek through intelligence and skill to be useful to themselves and to their country, and the class (upon the other hand) which is backward, thriftless, profitless, which draws from the land or the community only what it may consume, which creates no wealth because it has no needs, which furnishes the murderer, the rapist, the loafer, the incendiary, which presents no theoretic competition for the job of our skilled laborer, largely because this class of Negroes is not much possessed of any skill nor much enamored of any conceivable job. There are just two classes of Negroes in our land to-day—those who are going forward and those who are going backward. I have little doubt as to the choice which the South will make. —[The Southern Workman.]

Science in Shovels

A RECENT issue of *Engineering* gives some interesting data of steps taken by the Bethlehem Steel Co. to reduce the cost of common labor employed in shoveling coal, oil, etc., and several highly-trained specialists were engaged to study the problem. It was found that the time taken to insert a shovel into a pile was shorter if it were shoved into the top instead of the bottom of a pile. It also varied with the material, taking longer for coke than for sand, and, of course, with the man also, a powerful laborer taking twenty-two pounds at each shovelful, while the average was not more than twelve to fourteen pounds.

As a result of this investigation, new sets of shovels, specially adapted to different kinds of work, were used, and instead of sending a man out in the morning with a shovel and allowing him to carry it all over the premises and use it indiscriminately on coke or ore, shovels of different sizes and shapes were used for different materials. The result of the study of this problem has been that the staff of common laborers, which averages 400 or 500, at wages of \$1.15 per day, has been cut down, and the work is now done by eighty-five men, who are paid at the rate of \$1.85 per day.

Snuff versus Good Humor.

INTERESTING notes on the snuff-taking habit are furnished by the German authorities of the district known as the Bavarian Forest. The men there consume on an average of half a pound of snuff per day, the tobacco being mixed with ground glass "to sting better." The people in this district are much given to violence, and attacks with the knife are of daily occurrence. For years the prison authorities experienced great difficulties with their charges on account of their uniform obstinacy, and finally hit upon the plan of depriving them of snuff. They say that after a while a great change for the better was noticeable, the men becoming tractable and sensible of their degrading inhumanity.—[Chicago Tribune.]

Children's Amusements.

In the nursery of a little boy who is to be many times a millionaire it has been found that the supreme joy is a carpenter's bench. The discovery began when the young man was given a box of tools, all so poor that his father wondered at the little fellow's patient efforts to use them. This led to a few of better grade and to a lesson now and again as to their use. Finally a vise seemed necessary, and then a special table, and it all culminated in a tiny bench, made to order and measure, but reproducing exactly the bench of the adult workman. For more than a year this has given unmixed pleasure to its owner, who always comes back to "making something" as his best amusement.

In this same nursery the walls have a dado of butcher's paper, which can be slipped in and out quickly, and in this the little sister has worked out the fancies and conceits of her imagination. Fairies and giants, flowers, buds and beasts, in most original form, serve to illustrate the stories she has heard or made up, and, although Raphael might correct the drawing and Titian the color, there has been no end of fun and pleasure to the little lady. It should be needless to say that hand and hand with the privilege of drawing on this dado goes the lesson that no spot of any other wall must be touched by pencil or brush.

This nursery is presided over by a very intelligent young mother, and the psychological law underlying these amusements she well understands.—[Public Ledger.]

Cattle versus People in Ireland.

In the poor West where the people have been driven off the good lands to make room for the cattle, the situation is the most painful one. "Where the lands are, there are no people; where the people are, there is no land," is William O'Brien's vivid generalization. It is too true. I rode parts of several days through rolling, fertile tracts, green in December, dotted with bullocks and sheep, and no houses except here and there the dwellings of the graziers. But down in the bogs,—in the black, grimy swamps,—the people were found swarming in their miserable huts, many of them with their few cattle, pigs, and poultry housed under the same roof with the family, trying to eke out a living from two to half a dozen acres of mud-hole, land which an American farmer would never think of trying to till, but would turn over to his pigs for a wallow.

Take Westport Union, for example. Fifteen thousand acres are devoted to raising food for the people; 151,000 acres are monopolized by the herds of a dozen graziers. In the union are 5,322 occupiers of agricultural land, and 3,041 of them pay less than twenty dollars a year rental for their holdings. They pay all the holdings are worth, one may be sure; and the annual value of the produce which a family can gather from a farm worth twenty dollars a year is the measure of these people's standard of comfort. More than one thousand other tenants are able to pay less than forty dollars a year for their holdings. Nearly all of the land held by these poor tenants is reclaimed bog or mountain heather, upon which crops are produced only by dint of incredible toil.—[Walter Wellman, in the Review of Reviews.]

CURRENT EVENTS.

THE report of the Anthracite Coal Commission, signed by all of its members, has been made public and appears to be satisfactory to miners, operators and the general public. All employés in the mines are to have a ten per cent. increase in wages from Eleventh month 1st, 1902 to Fourth month 1st, 1903. After that date firemen and engineers that hoist water are to have an eight-hour day and other employés a nine-hour day, at present wages. There is to be no discrimination by miners' organizations or the operators against men because of non-membership or membership in labor organizations. The awards made are to continue in force for three years.

AN important feature of the Coal Commission's report is the provision for a permanent Board of Conciliation, composed of six members, the operators in each of the three districts to appoint one and "an organization representing a majority of said miners" in each district to appoint one. In case of a deadlock, an umpire is to be appointed by a Federal Circuit Judge. All strikes and lockouts are forbidden and the decision of the Board is made absolute.

THE coal miners of the second bituminous district have gained a concession for which they have been working for five years—an eight-hour day for all labor inside the mines (except pumpmen and monthly men, who are to continue on present conditions with a ten per cent. advance in wages.) There is also to be a general advance in wages of from 10 to 12 per cent. The organization, on the other hand, agrees that the men will work regularly, excepting in case of funerals, legal and church holidays, with no half holiday on Seventh-day.

THE Armour, Cudahy, Swift, Hammond and Schwarzschild and Sulzberger Packing Companies, the five defendants in the ouster proceedings brought by the Attorney General of Missouri against the alleged beef combine last summer, were fined \$5,000 each in the Missouri Supreme Court on the 20th instant and ordered to pay the costs of the case, which amount to \$5,000. Unless the fines and costs are paid within thirty days the defendants will be ousted from the State. The packers against whom the judgment was issued have extensive branch houses in St. Louis, Kansas City and St. Joseph.

THE Cuban reciprocity treaty was ratified by the United States Senate on the 19th instant by a vote of 50 to 16. The treaty, as ratified, provides that all agricultural and manufactured articles of the United States and Cuba now admitted free of duty shall continue on the free list of each country. It also provides for a reduction of 20 per cent. on all products of Cuban soil or industry that are not on the free list, and for a schedule of 20, 30 or 40 per cent. of existing rates on various American articles imported into Cuba. The changes in the tariff are not valid until approved by the House of Representatives and the President may call Congress together a month earlier than usual to secure such approval.

ON the 21st instant President Castro, of Venezuela, placed his resignation in the hands of the President of Congress after reading the Presidential message. The following day the Venezuelan Congress, by a unanimous vote, declined to accept President Castro's resignation and passed a resolution requesting him to reconsider his decision. On the 23d General Matos, the leader of the revolutionists, sent a cablegram to the Vice-President, who is President of the Venezuelan Congress, saying that if Castro's abdication is accepted he will use all his influence with the commanders of the revolutionary army to put an end to the war.

TO the note from the Argentine Republic proposing combined action of American States to resist the collection of debts by naval force, Secretary Hay has sent a reply in which he expresses neither assent nor dissent, but quotes the following from the President's last annual message to Congress: "No independent nation in America need have the slightest fear of aggression from the United States. It behoves each one

to maintain order within its own borders and to discharge its just obligations to foreigners. When this is done they can rest assured that, be they strong or weak, they have nothing to dread from outside interference."

FREDERICK WILLIAM FARRAR, Dean of Canterbury since 1895, died in London on the 22d instant, in his 72d year. Since the death of Dean Stanley he has been the most prominent preacher of the Church of England, and has also been very active in the work of temperance reform. He was a prolific writer, his best known work being his "Life of Christ," which reached twelve editions in a single year. He is also the author of "Eternal Hope," a volume which expresses liberal views concerning the future life.

NEWS NOTES.

A CONNECTICUT labor union has been incorporated and now it can sue and be sued.

THE heaviest snow storm of the year fell in eastern Kansas and Missouri on the 22d instant.

A DISPATCH from Rome states that the Pope's health is better and that he has resumed his private audiences.

THE Friends' Home for Children in West Philadelphia has received an appropriation of \$4,000 from the Legislature of Pennsylvania.

AN earthquake shock on the 18th did serious damage to Montana's new State House in Helena, wrecking three great pillars in the rotunda.

ON the 18th instant the German Reichstag appropriated \$375,000 towards defraying the expenses of Germany's exhibit at the St. Louis Exposition.

DR. J. T. ROTHROCK, State Commissioner of Forestry, says that Pennsylvania has 500,000 acres of highland available for sanitariums for consumptives.

CHARLES GODFREY LELAND, of Philadelphia, author of

the famous "Hans Breitmann" ballads, died on the 20th instant, of pneumonia, in Florence, Italy.

A PHILADELPHIAN has been arrested and imprisoned (having no money to pay his fine) for spitting on the floor of a trolley car, despite the remonstrance of the conductor.

ON the 23d instant the town of Surigao, on the island of Mindanao, was captured by ladrones, and Constabulary Inspector Clarke and several others were killed.

ON the 18th instant the severest snowstorm of the winter was raging around Cheyenne, Salt Lake and Denver, while in Burlington, Iowa, the mercury was reported to be 95 in the shade.

AN appeal has been made to President Roosevelt to permit the body of Father Augustine, the priest who was tortured to death in the Philippines by Captain Brownell, to be removed to consecrated ground.

DAVID R. FRANCIS, President of the Louisiana Purchase Exposition Company, on his return from Europe, where he went in the interest of the World's Fair was greeted at the station in St. Louis by 10,000 persons.

SHIPPENSBURG, PA., has a Prohibition Chief Burgess, who is enforcing the Sabbath observance laws. Drug stores and restaurants are closed on the Sabbath, and no Sunday news papers are allowed to be sold in the borough.

HARVARD is to have a Stadium,—an athletic field surrounded by permanent banks of seats—which is to cost \$175,000 and have a seating capacity of 30,000 people. This is to be given to the university by the class of 1879, and will stand as a memorial of the twenty-fifth anniversary of that class.

THE Summer School for the South (a branch of the work of the Southern Educational Board) will hold its second annual session at the University of Tennessee, in Knoxville, from Sixth month 23d to Eighth month 1st. The school will offer 150 courses ranging from the kindergarten to the university, with a faculty of 80 men and women.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

3D Mo. 27.—FRIENDS' EQUAL RIGHTS Association will meet in the meeting-house at 15th and Race Sts., at 8 o'clock, to be addressed by ELIZABETH POWELL BOND, Dean of Swarthmore College. Subject: "The Modern Appeal," followed by an address by Frederic A. Hinckley. Members of the Association will please bring friends.

3D Mo. 29.—PHILADELPHIA EVENING Meeting, at 35th St. and Lancaster Ave.

3D Mo. 29.—A CONFERENCE UNDER the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Middletown, Pa., at 2.30 p. m. Address by Dr. Benjamin F. Battin, of Swarthmore College, on "Arbitration in Business Life."

3D Mo. 29.—CORNWALL, N. Y. FRIENDS' Association, at the home of J. Quimby Brown, at 3 p. m.

3D Mo. 29.—CINCINNATI FRIENDS' Association, at the home of Peirce Cadwalader.

3D Mo. 29.—FRIENDS' MEETING AT

the Home for Aged and Infirm Colored Persons, corner 44th St. and Girard Ave. at 3 o'clock. Interested Friends are cordially invited.

4TH Mo. 1.—NEWTOWN, PA., FRIENDS' Association, at the home of William and Lettie W. Eyre.

4TH Mo. 5.—READING PA., FRIENDS' Meeting, visited by Philadelphia Quarterly Meeting's Committee.

4TH Mo. 5.—AT PROVIDENCE, NEAR Media, Del. Co., Pa., a Circular meeting under the care of a Committee of Concord Quarterly Meeting at 3 p. m. Walnut St. cars via. Angora reach Providence Ave. two blocks from meeting-house.

4TH Mo. 11.—SALEM FIRST-DAY SCHOOL Union will be held at Woodstown, N. J. in Friends' meeting-house, at 10 a. m. Papers will be prepared on the following subjects: Do we show sufficient reverence (1) during Prayer? (2) for the Bible? (3) for our First-day? (4) for our Meeting? A cordial invitation is extended to all interested.

STILLWATER QUARTERLY MEETING has been changed to a half-yearly meeting, to be held at Richland, near Quaker City, Ohio, the last Seventh-day of Fifth month

and the first Seventh-day of Eleventh month.

THE PHILADELPHIA YOUNG FRIENDS' Association has a number of bound copies of FRIENDS' INTELLIGENCERS which it would be glad to give to anyone desiring them. For further particulars address ELIZA H. WORRELL, 140 N. 15th St., Phila.

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On May 4th and 5th, the Southern Railway will sell round trip tickets from Washington to Atlanta, Ga., account the National Conference of Charities and Corrections, May 6th to 12th, 1903, at one first-class fare plus twenty-five cents, final limit May 16th, 1903. Also to Macon, Ga. on May 4th and 5th, at rate of one first-class fare, plus twenty-five cents, final limit May 10th, 1903, account of the Sugar-Cane Growers' Convention, held at that point May 6th, 8th, 1903. Corresponding low rates from other points.

The Southern Railway operates three through trains daily to Atlanta, Macon and other points South. Dining-car service on all through trains.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut street, Philadelphia, Pa., will take pleasure in furnishing all information.

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Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of \$36.00 from New York, Brooklyn, and Newark; \$34.50 from Trenton; \$33.00 from Philadelphia, and proportionate rates from other stations.

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Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at Chamberlin Hotel, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$17.00 from New York, \$15.50 from Trenton; \$14.50 from Philadelphia, and proportionate rates from other points.

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Established 1844.
The Journal 1873. }

PHILADELPHIA, FOURTH MONTH 4, 1903.

{ Volume LX.
Number 14.

GOOD WORDS FOR 1903. XIV.

How often have we come to a decision for our own good, and it has turned out badly; but how seldom have we made a decision under a feeling of duty, and involving sacrifice or danger, which we have regretted.

JOHN WILLIAM GRAHAM.

From "The Meaning of Quakerism."

NO UNBELIEF.

THERE is no unbelief!
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says "to-morrow," "the unknown,"
"The future"—trusts unto that Power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief:
And still by day and night, unconsciously,
The heart lives by the faith the lips decry,
God knoweth why.

—Charles Kingsley.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

JOHN JACKSON.

[The first of a series of articles under the general title, "Worthy Friends of the Nineteenth Century" was published in FRIENDS' INTELLIGENCER for 1899, the subject being Samuel M. Janney. The second narrative, a biography of Benjamin Hallowell, appeared in 1900. In continuation of the series we now begin the third narrative, which concerns the life and labors of John Jackson.

The author of this biography has received much valuable information from Mary S. Pancoast, a former teacher in the Sharon Female Seminary of which John Jackson was principal, who has in her possession many of his letters. She is also greatly indebted to Joseph Powell, David Ferris, and others who have furnished her with interesting reminiscences; and she has made free use of published memoirs by James Andrews, Ann A. Townsend and Elizabeth Peabody.

—EDITORS FRIENDS' INTELLIGENCER.]
The genealogy of John Jackson, a successful teacher and eminent minister in the Society of Friends, has

been traced without break to one of the Jackson brothers who were converted to the doctrines of George Fox, soon after he began his ministry. Anthony Jackson was born at Eccleston, in the parish of St. Michael, Lancashire, England, about 1625. In 1649 he and an elder brother, Richard Jackson, removed to Lurgan, in the province of Ulster, Ireland. A year before this George Fox began preaching the gospel of Christ as it was revealed to him; his doctrines were soon carried to Ireland and were embraced by Richard and Anthony Jackson. In the spring of 1654 they were among the six who assisted William Edmundson to establish the first Friends' meeting at Lurgan.

Anthony Jackson's son Isaac is the only one of his children concerning whom existing records give definite information. He was carefully educated in the principles of Friends and seems to have been a prominent member of the Society. In the year 1696 he married Ann Evans and settled near Ballitore, within the limits of Carlow Monthly Meeting, of which he was a member. He had a family of ten children. An old memoir says of Isaac and Ann Jackson: "They were Friends in good esteem, who, by their industry and care, in part by farming, but principally in the weaving business, maintained their large family with reputation."

Their eldest daughter Rebecca married Jeremiah Starr and removed to Pennsylvania, and when the parents were nearly sixty years old they began to look toward America as their future home. The memoir states that they had the subject of their emigration "under weighty consideration" for several years. "While they were under exercise and concern of mind and desirous that best wisdom might direct, Isaac had a dream or vision to this import,—that having landed in America he traveled a considerable distance back into the country till he came to a valley between two hills. Through this valley ran a pretty stream of water. The prospect and situation of the place seemed pleasant, and in his dream, he thought his family must settle there, though a wilderness unimproved." Tradition adds that he was shown in his dream a spring of water on the hillside, and that it was impressed upon him that not only he and his family should dwell there, but that his descendants should occupy the land for generations.

After landing at New Castle he went to the home of his son-in-law, in New Garden township, Chester county, Pa., where he told his dream. He was informed that there was such a site near by, and when he had examined it he located upon this tract of four hundred acres of which the valley of his dream formed a part. One of his descendants still held the family seat, known as Harmony Grove, in 1875, when,

after the lapse of one hundred and fifty years, nearly a thousand members of the Jackson family gathered there in family reunion. The house now standing at Harmony Grove is a comfortable, old-fashioned building, the western end of which, of stone, was erected in 1775; the remainder, built of brick, occupies the site of the primitive cabin of the first settler. An acre and a half of land back of the house was planted by John Jackson, grandson of Isaac, as a botanical garden, and many noble trees still attest his care and skill. The waters of the legendary spring, in a corner of this garden, after supplying a spring-house were collected by him in a pond in which aquatic plants were cultivated.

Isaac Jackson brought with him from Ireland a certificate of membership from Carlow to New Garden

Philadelphia Yearly Meeting, to instruct them in various industrial pursuits. He remained with them about two years, and his labors received a favorable endorsement from the Yearly Meeting. In 1803 he obtained a certificate of removal from New Garden Monthly Meeting to the meeting at Darby, Delaware county, Pa., and settled within its limits. In 1830 he published the results of his own observations and those of co-workers in the Indian cause in a work entitled, "Civilization of the Indian Natives."

John Jackson, son of Halliday and Jane Jackson, and great-great-grandson of Isaac Jackson, the emigrant, was born in Darby, Ninth month 25, 1809. He manifested his love for his mother while very young by many kind little attentions, and often relieved her by the care he took of the younger chil-



"HARMONY GROVE," THE JACKSON HOMESTEAD NEAR WEST GROVE, PA., AS IT APPEARED AT THE TIME OF THE FAMILY REUNION, EIGHTH MONTH 25, 1875.

Monthly Meeting, for himself and his wife; he was soon after appointed an overseer and later an elder of that meeting. In this latter station he continued to serve until he reached his eighty-fifth year, when the infirmities of age induced him to resign. He died in 1750 in his eighty-seventh year. He left all his landed estate to his son William, who had remained with him and assisted him in his struggles with the hardships of a frontier life, bequeathing pecuniary legacies to his other children.

John Jackson, the ninth child of Isaac and Ann, married Sarah Miller of Kennett. Their second child, Isaac, married Phoebe Halliday, of New Garden. Their second child, Halliday, married Jane Hough, of Philadelphia. To them were born ten children, of whom the subject of our sketch was the fourth.

Halliday Jackson, when a young man, offered his services with two others to go among the Seneca Indians in New York State, then under the care of

children. Although he loved the sports and pastimes of childhood, when only eight or nine years old he would sit by the hour and rock the cradle of his twin brother and sister, or take them upon his lap and repeat poetry he had learned, or some rhyme made up for their amusement.

He was very fond of books and it is related of him that when a boy of ten he would leave the other children at play and go off by himself to read William Penn's works or Sewel's history. The time occupied in going to and returning from market he frequently spent in reading, and often after leaving the harvest field or plough he would seek some shady spot, either to read or to enjoy the beauties of nature. It is said that at the age of sixteen, besides being well read upon many other subjects, he was familiar with most of the prominent works of early Friends.

It was customary in the days of his childhood for Friends and others to use spirituous liquors in the harvest fields. His father was much concerned about

this pernicious practice, and assembled his neighbors to advise some way to abandon it; this was the first temperance movement in the neighborhood. John became deeply interested in the subject and a few years afterwards, "while still a boy wearing a round-about jacket, he surprised the old and young by speaking at length in one of these meetings on the evils of intemperance."

He often alluded in terms of gratitude to the religious care of his beloved parents, and his own spiritual development seems to have begun at an early age. In a week-day meeting a year or two before his death, while addressing the little boys, and encouraging them to listen and give heed to the restraints and teachings of "the still, small voice" within them, he told them of the joy he had felt when a very little boy, sitting with the other school children where they then sat, and wetting with his tears the floor at his feet, while his full heart was lifted up in praises to his heavenly Father for His goodness in preserving him in the hour of temptation.

For some other incidents of John's boyhood we are indebted to a sketch of his life by Elizabeth Peabody, who says: "He loved the society of girls and was much loved in his turn by them. In a thousand gentle ways he would insinuate serious aims into their youthful pursuits. His eldest sister told me many anecdotes of his playful ministry to their improvement. Sometimes when a sewing group of girls were gathered at his father's house, conversing in the wild way common to a certain age of girlhood, her brother would sit by unobserved, write down all that was said, and read it to them afterwards, to convict them of their nonsense. But he could do such things with that genuine tact of the heart which healed the disease without wounding painfully. He had no quarrel with the merriment, for he was himself full of practical jokes, which were the innocent overflowings of the vitality of his mirthful nature.

"But it must not be understood that, because he was thus refined and lovely to woman, he was in the smallest degree effeminate. On the contrary he was an athlete. He lived and worked on his father's farm, who had not a more efficient laborer. A description of his feats of wood-cutting and other farm work would sound fabulous to those who knew him only in the later years of his life. But those too strenuous labors of his early years undermined his constitution. In telling me, within a year or two of his death, of one of those feats of wood-cutting, after which he most sensibly felt the decay of muscular power, he confessed to some excess of that natural ambition of young men for pre-eminence in physical power, which sends so many into the military camp."

During his boyhood, a lecturer on botany coming into the village, he became at an early age quite an adept in vegetable physiology. "He was the only one of the class," said one of the other members, "who learned botany; and after the lecturer was gone he collected us together into a voluntary class, and roamed the fields with us gathering and analyzing flowers." Thus he really taught his sisters and their companions the delightful science he never ceased to love.

His early opportunities for obtaining a scholastic education were very limited, compared with the extensive acquirements of his later years in science and literature. He was a pupil in the village school until his seventeenth year, which he spent at Westtown Boarding School. During that year he was earnest in study, and devoted his hours of relaxation chiefly to the reading of history and biography. He was industrious in all his agricultural pursuits in order that he might have more time for intellectual culture. He considered it a blessing that it was necessary for him to earn his bread by the sweat of his brow. In winter he was found lighting his lamp long before dawn, for uninterrupted study. In summer he spent his seasons of recreation among the hills and streams, drawn thither by his love of botany and mineralogy. A biographer says of him: "The powers of his intellect, thus expanding by vigorous cultivation, he continually sought new accessions of knowledge by tracing out that exquisite connection of the physical sciences, which proves that—

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

ELIZABETH LLOYD.

NEW TESTAMENT SERIES.—No. 13.

POLITICAL INDUSTRY.

GOLDEN TEXT.—God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him.—Acts, x., 34, 35.

Before study of Lesson read Acts, xii., 1–24.

It will not have been forgotten that on the death of Herod the Great a few years after the birth of Jesus, his kingdom, which included what is now known as Palestine, as well as some districts beyond it, was divided among three sons. Philip was made Governor of the district north of the Sea of Galilee; Herod Antipas was given the rule of Galilee and the district east of the Jordan; and Archelaus with a superior title became ruler of Judea and Samaria. The last proved inefficient. He showed no capacity for the difficult duties of his position. Revolt and bloodshed with growing disaffection marked the whole period of his rule. About the time when Jesus at twelve years of age made his first recorded visit to the Passover the patience of the Roman masters was exhausted, and Archelaus was banished to Spain, while Judea passed under the more direct government of Rome, authority being vested in an officer known as "procurator." This officer "resided at Cæsarea, was allowed a small army of auxiliary troops—that is, troops gathered from the province—received his salary from the imperial treasury, exercised supreme judicial authority within the province, deciding matters of life and death, and administered the department of finance. Until the time of Agrippa I. (41–43 A.D.) he also could appoint the high priest." (Riggs.) Little is known of the first four procurators (6–26 A.D.). In the time of the first, Quirinius, the Roman legate in Syria undertook, by order of Augustus, a census of the people of Judea for purposes of administration and of taxation. This is the Quirinius referred to in Luke as engaged in taking a census at the time of the birth of Jesus; some think the his-

torian of the third gospel has confused the dates, writing, as he did, long after the event, and has used this census to explain the presence of the mother of Jesus in Bethlehem at the time of his birth. The taking of the census provoked a serious revolt by a band of enthusiasts called "zealots," whose creed was "no Lord but Jehovah; no tax but the temple tax; no friend but the zealot." The revolt was led by one Judas, called the "Galilean." It was put down with severity, the leader being killed. The rule of the four procurators, already referred to, coincided very nearly with the period of Jesus' private life. During this time "the Sanhedrin, the highest tribunal of the nation, enjoyed a large degree of power." It was supreme in all matters relating to the religious life of the people; and it was the policy of the Romans to allow its authority in all matters not affecting the empire. Its power was limited to Judea, though its decisions were received as valid among the Jews everywhere. At its head was the high priest, at this time appointed by the procurator, and removable by him at pleasure. In the year 27 A.D., Pontius Pilate became procurator, holding the office for ten years. He is described by a contemporary as a man of "unbending and recklessly hard character." He had no sympathy with Jewish prejudices, and provoked many violent measures of opposition, but with the strength of the Roman machine behind him he was able to sustain himself for ten years.

In Galilee Herod Antipas proved a fairly able administrator. Like his father he was a great builder. The city of Tiberias on the Sea of Galilee was built by him, and named in honor of the Emperor who succeeded Augustus in the year 14 A.D. He became infatuated with his brother's wife, whom he married after a double divorce. In 37 A.D. Caligula became Emperor, and two years later Herod was banished. Philip was an able ruler. Soon after his death in 34 A.D. his province was given by Caligula to his favorite Herod Agrippa, a grandson of Herod the Great, with the title of king. In 39 the provinces of Herod Antipas were added, and in 41, after terrible experiences with the incapacity of procurators following Pilate, Samaria and Judea were annexed by Claudius to his possessions. His reign was a period of rest for the troubled land. His persecution of the Christians was a part of his Jewish policy. He honored the law and himself observed its requirements. But the period of quiet was all too short. In 44, in the very climax of his career, he died suddenly. His son was not entrusted by the Romans with his father's responsibilities. All Palestine passed under the control of Roman procurators, of whom Felix and Festus, both of whom we shall meet in studying Paul's career, were two. Their rapacity and ignorance or carelessness of Jewish feelings led to repeated and bloody conflicts, and to ever-growing hatred. The last of them, Gessius Florus (64-66), probably the most wicked of all, goaded the Jews into the desperate war which only ended with the destruction of Jerusalem in a smother of blood in the year 70.

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"BREEDING counts more for men than gold."

THE VALOR OF NON-RESISTANCE.

From a Speech by William Lloyd Garrison.

It happened to me to be born in the center of the great moral struggle of the century, culminating in the bloodiest civil war in history, and yet into an atmosphere of peace. For, while throughout the country there raged a conflict of violence, within the walls of home I heard from infancy only inculcations of non-resistance. Not that non-resistance which implies cowardice, the surrender of right for the sake of personal safety, but that ideal and self-forgetful gospel which reaches the loftiest limit of courage.

I know of no word more misunderstood. Men use it with contempt who fail to understand its faintest spirit. The few who catch its high inspiration marvel at the strength of character which dares exemplify it. Abject? Were ever reformers more righteously defiant than the non-resistants? Passive? They were the embodiment of activity. Did their religion—for it was their religion before Tolstoi called it his religion—include subservience, suppression of conviction or curbing of speech? History preserves the story of no body of men and women more devoted or courageous. In their ranks there was no room for cowards.

Does it require great courage to resent an injury, to return blow for blow? The brute and the bully deal in such coin. Indeed, cowardice is the inability to suffer wrong without retaliation. When I seek for the ideal types of chivalry and moral courage I turn to the non-resistant Abolitionists. For, literally following the injunctions of Jesus, they were the scoff of a nation calling itself Christian.

There is a wide difference between the non-resistants and the so-called Peace men. When the occasion arrived for putting the precept into practice the first held to their principles in spite of consequences. The second, by a mental process, were able to suspend their principles for the time being, and find excuse for bending to the popular breeze. Hence, he who would countenance no deviation from the moral law was held to be an unpractical fanatic. The man who could fold and put away his creed like an umbrella, when its prominence was uncomfortable, was esteemed sensible and practical.

In the Boston Pro-slavery mob of 1835, the *Liberator* office was besieged, and the editor, whom the rioters sought, was inside. He was a non-resistant. "At this juncture," he says, "an abolition brother, whose mind had not been previously settled on the Peace question, in his anguish and alarm for my safety, and in view of the helplessness of the civil authority said, 'I must henceforth repudiate the principle of non-resistance. When the civil arm is powerless, my own rights are trodden in the dust and the lives of my friends are put in imminent peril by ruffians. I will hereafter stand ready to defend myself and them at all hazards.' Putting my hand upon his shoulder, I said, 'Hold, my dear brother! You know not what spirit you are of. Of what value or utility are the principles of peace and forgiveness if we may repudiate them in the hour of peril and suffering? Do you wish to become like one of those violent and

blood-thirsty men who are seeking my life? Shall we give blow for blow and array sword against sword? God forbid! I will perish sooner than raise my hand against any man, even in self-defense, and let none of my friends resort to violence for my protection. If my life be taken the cause of emancipation will not suffer."

Surely such a spirit is the farthest removed from cowardice. If Jesus, in his hour of trial, had drawn a sword upon his persecutors, or knocked them down with his fists, it is safe to say he would never have been capable of preaching the Sermon on the Mount, or have been the Messiah of the Christian faith. Yet so illogical are we that no surprise is occasioned, when, after nineteen centuries of Christianity, the clergyman exchanges his surplice for the chaplain's uniform. One would think that the rapid transition from a sermon inculcating the return of good for evil, to the martial prayer invoking Divine assistance for men seeking "an eye for an eye, and a tooth for a tooth," would dislocate the logical process.

There is a recent picture by a French artist, a copy of which should hang in every household where peace is exalted. It is the pathetic figure of the Christ upon the Cross, with bleeding hands and feet, and beneath him a lifeless soldier and his steed slain in battle. The artist has chosen for his pictorial sermon these efficient words: "For Humanity—for Country." The Cross ever towers above the Sword.

"WEALTHY, NOT RICH."

THOSE Englishmen who imagine and assert that in the United States the dollar is almighty overlook the profound respect, amounting at times almost to reverence, with which Americans regard men, like Ralph Waldo Emerson, who believe in plain living and high thinking. Emerson has had many disciples in public as well as in private life, and the position which they occupy in the esteem and confidence of their fellow citizens is one unapproached by any of our multi-millionaires. A few years ago the annual income of one member of the Federal Senate was reputed to exceed \$14,000,000 from one source alone. So far as we know, that gentleman's voice has never been heard but twice in the Senate chamber, and were he to speak oftener he would be listened to with more surprise than respect. On the other hand, there is no Senator who deserves and commands so much attention when he rises to discuss a public question as does the Hon. George F. Hoar, of Massachusetts; indeed, we do not hesitate to say that, since the death of Daniel Webster, there has never been a Senator whose utterances bear so well the searching test of type. Yet this man, who for a quarter of a century has worthily represented the commonwealth of Massachusetts in the Upper House of the Federal Legislature, has never known what it is to possess so modest an income even as two thousand dollars a year, outside of his salary. Up to a twelvemonth ago, he had been unable to rent even a humble dwelling but had lived in boarding houses, some tolerable, some intolerable, during the whole of his useful and honorable career in Washington. Has the

fact impaired his social dignity or his political weight? We reply, not an iota. That is a truth well known to men who have lived in the Federal capital, and it is a truth as creditable to the American people as it is to Senator Hoar himself.—[Harper's Weekly.]

THE WHOLE TRUTH.

WHEN a witness is put on the stand in the court of justice, to testify as to the matter on trial, he solemnly swears, in the sight of God, that in his testimony he will speak "the truth, the whole truth, and nothing but the truth." Yet there is a familiar saying that has properly gained wide currency: "The truth is not to be spoken at all times." How are these two declarations to be reconciled? If they are irreconcilable, which is to be our guide? When a court of justice is seeking to ascertain the full truth about a matter, it is one's duty to tell the whole truth so far as he knows it, and therefore he swears that he will do this. But between man and man in ordinary intercourse it is a different matter.

We are not bound to tell a person all that we think about him, or all that we think about another, or all of our personal trials or feelings, even though this be utterly true. All that we do say should be the truth in any case, but it would in many a case be unreasonable, or unkind, or absolutely wrong, to tell the whole truth. We may know much that the one to whom we speak ought not to know, or that we ought not to tell. Duty, propriety, kindness,—above all, love,—should control and restrain us in truth-telling. Refraining from speaking the whole truth to all and always is as clearly a duty as refraining from murder, or theft, or personal abuse, or lying. Let us remember that.

—[S. S. Times.]

For Friends' Intelligencer.

"THE POOR ARE ALWAYS WITH US."

Do not the poor in physical and mental power, in ideality, in energy and persistence in high purpose, determination to make an exemplary path in life, make the world, the true Humanity as we see it to-day?

All the art we see is the result of leadership, the few scheming, thinking, orderly planning to use the power element to produce in architecture, in ship-building, in agriculture, in commerce. This humanity, whether rich or poor, applauds and gives the leader, the schemer, planner, and persistent executor, due credit for his production! Materialism, thus resulting in money-making, draws imitators and encourages an ambition in a practical, world-wide field, in which egotism, domineering, selfishness, and power, sways the controlling sceptre.

Where, in the rank of every-day life, is the spiritual thinker, evangelist, minister? They seem to come and go, sing their heavenly songs in peace, and vanish as do the feathered songsters of the fields and forests, while poor humanity plods on life's journey receiving its daily bread in temporal and spiritual joy.

Mayten, Cal.

G. A. N.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FOURTH MONTH 4, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE INEFFICIENCY OF CHRISTIANS.

If we had not become accustomed to the fact it would occasion surprise us to observe how small is the influence of professing Christians as such, or their principles in determining public questions. This lack of efficiency is not due to lack of machinery. In addition to its multitudes of churches Christendom has a world-wide woman's union, homes for many kinds of unfortunates, anti-saloon leagues, prohibition parties, Christian Endeavor societies, Epworth Leagues, and other associations without number. Its missionary societies encircle the globe. Its educational institutions are numerous and wealthy. Its special newspapers and magazines are widely read. Yet with all these advantages the Christian men and women of our country—or of any other—have vastly less influence than their numbers would lead us to expect. A political party of four million voters would be a force to reckon with in every election. Its principles would appear in party platforms, its votes would be eagerly sought by the leaders of party campaigns. Yet as a matter of fact while the German vote, the Irish vote, the Negro vote are looked after and bid for in every election by the introduction of special "planks" in their interest, there is little or no effort to placate or to win the Christian vote. A shocked and grieved voice now answers, perhaps—"But we have total separation of Church and State in this country." True—but have we therefore also a separation of Christianity and national righteousness?

It is true that there are many public questions in which the right course is not yet clear and it is in the interest of truth and right that earnest and honest men should be on both sides. But there are many practical affairs on which there can be no question as to the attitude of the Christian. Christian men and women with hardly a dissenting voice will agree that the licensing of the saloon is not a final solution of the liquor problem. At the best or worst it will be asserted that it is a stepping stone to something better. Yet there is no strong demand from the Christian church that the next step be taken, no deep interest on the part of Christendom at large as to what the next step should be. There is no difference

—in theory—among Christians as to the growing custom of practically licensing the social evil, but the theoretical objection does not have a perceptible influence in the matter. The unspeakably evil conditions of many of our municipal governments are weakly deplored by good men who even more weakly keep the evil administrations in authority.

The fact is that Christianity needs Christians. As a matter of fact we do not,—most of us,—really care very much if our fellow Christians are hungry and cold, unless they happen to be near enough at hand to offend our sight and hearing. Christian men and women do not care very much that half a dozen of their "brothers" die of drink every hour of every day of every year. They do not care enough to put themselves out for it, if young and innocent girls from foreign lands are systematically induced to come to our country by glaring accounts of abundant work and liberal pay, and are then sold into lives of vice and degradation. They object to these things, it is true, but how faint and feeble the protest! There are, of course noble exceptions to these statements, but in the main are they not true? The protest is too faint to bring about effective legislation; it hardly concerns itself with enforcement after legislation is secured. Societies organized for such enforcement, like the Law and Order Society of Philadelphia, for instance, do not command even a fraction of the loyal support that does the corrupt party against whose leaders it finds itself pitted.

Are these statements exaggerated? If true Christian brotherhood existed among the millions who use the name would it be impossible to unite them against any of the evils under the sun? would the increasing preparation for universal war be accepted as the best means to bring in universal peace? If Christians desired righteousness with half their hunger and thirst for riches, power or position, would we be confronted by the spectacle of stolen franchises, bribed officers, and police-protected vice which has been shown in some of our greatest cities?

We need more than machinery, or money, or new parties, or new schemes—a genuine heart-searching revival of religious life, a rethroning of ideals, a new birth of Christian manhood, clean-hearted and of right purpose toward God and man. We have plenty of organizations; let us have a renewal of motive power. The machines we have are good enough; let us build up the fires under the boilers.

THE commanding officer of the United States troops stationed in Alaska complains that drunkenness has increased since beer has been forbidden in the post exchange and says

that the soldiers frequent the many vile saloons that surround the barracks. A few years ago the sale of liquor was entirely forbidden in the territory of Alaska; had not the prohibitory law been repealed it would be an easy matter for the military authorities to close these saloons.

The evils that accompany license and the wrongs done to the natives are forcibly stated in "A Plea for the Indians of Alaska," in a recent issue of the *Red Man and Helper*, published at Carlisle, Pa. The article is written by F. A. Golder, who was teacher of the United States public school at Unga, Alaska, from 1899 to 1902, and was then made United States Commissioner. His story of outrages committed by drunken and vicious white men upon helpless Indian women, and of the indifference and open connivance of immoral officials, is not pleasant reading for American citizens.

We have received an interesting pamphlet entitled "Science the Arbitrator," published by the Woman's Christian Temperance Union of Pennsylvania. It is a reply to criticisms on school physiologies, which have appeared in several successive numbers of the *Pennsylvania Medical Journal*. The criticisms were written by a committee appointed for that purpose by the Pennsylvania Medical Society, of which Dr. L. J. Lautenbach, of Philadelphia, is the chairman. The reply is made by the Advisory Board of the National Woman's Christian Temperance Union, six of whom are eminent physicians. Every one of the 167 criticisms on the endorsed physiologies is answered in detail, and eminent authorities on both sides of the Atlantic are quoted to show that alcohol is a poison, that it tends to lessen physical vigor and mental power, and is a large factor in tuberculosis, insanity, and many other diseases. The evil effects of tobacco, especially upon the young, and the degeneracy consequent upon its general use, are also clearly set forth. The pamphlet will be sent to 8,000 physicians in Pennsylvania, 1,000 newspapers, and 200 school superintendents.

In the first number of the *Friends' Quarterly Examiner* (London) for 1903 Joseph S. Walton has an able article on "The Legacy of William Penn and His People to the Federal Government of the United States." The author claims that the following governmental ideas are based on practices introduced by William Penn; a general government composed of independent sovereignties; the right of legislative assemblies to adjourn at their own pleasure; the ideas of the referendum and of a supreme judiciary; and the nomination of candidates in an open convention composed of delegates from different sections.

THE report of the Superintendent of Indian Schools, Estelle Reel, shows the great advance that has been made in the industrial training of the Indians. At Chilocco, Oklahoma, there is an agricultural school which owns 8,600 acres of land; here hundreds of pupils are receiving instruction in farming, dairying, and stock raising. In many of the schools the pupils are taught the Indian arts of basket-making, blanket-weaving, bead-work, pottery, etc., and also how to make lace of modern designs. The Indian mother who by any of these arts is a bread-winner during the long winter months commands more respect and consideration.

THE Ministerial Union of Philadelphia, at its quarterly meeting in Wesley Hall, on the 30th ultimo, passed resolutions

against the Phillips Racing bill which has been introduced in the State Legislature for the purpose of legalizing horse racing and race-track gambling. There is very great danger that this bill will pass, and as Friends have always borne a testimony against gambling in every form, they should send their protests without delay, individually and collectively. If too late to reach Senators and Representatives let them appeal to Governor Pennypacker to interpose his veto for the honor of the Commonwealth.

BIRTHS.

CANBY.—At "Greenwood," Hulmeville, Pa., Third month 5, 1903, to Joseph Paxson and Maria Abbott Canby, a son, named Arthur Mauleverer Canby.

FOULKE.—At Ambler, Pa., Second month 21, 1903, to Joseph T. and Laura L. Foulke, a son, who is named Edward Foulke.

JOHN.—At Millville, Pa., Third month 6, 1903, to Charles D. and Laura M. John, a son, who is named Charles Harold John.

MARRIAGES.

FELL—BROWN.—In Penn Township, Pennsylvania, Third month 25, 1903, by Friends' ceremony, Mary H., daughter of George and Sarah Brown, to Wilmer M., son of the late Richard H. and Eliza T. Fell, formerly of London Grove, Chester county, Pa.

MATTHEWS—STARR.—At the residence of the bride's father, in Fawn Grove borough, York county, Pa., Third month 12, 1903, by Friends' ceremony, Wesley Royston Matthews, son of the late Eli and Clara Matthews, of Monkton, Maryland, and Lua Mary, daughter of Jeremiah J. and the late Lucy L. B. Starr, of Fawn Grove, Pa.

NICHOLS—PYLE.—At the home of the bride's foster parents, at 8 p. m., Tenth month 14, 1902, Fred Nichols, of Minerva, Iowa, son of Warren Nichols, and Minnie D., adopted daughter of Lewis and Eliza M. Pyle. Ceremony legalized by Nathan Edsall, a minister of Marietta Monthly Meeting, of the Society of Friends, of which the bride is an interested member.

NICHOLS—SEAMAN.—At the home of the bride's parents in Marietta, Iowa, at 7.30 p. m., the 25th of Third month, by Friends' ceremony, legalized by Nathan Edsall, minister of Marietta Monthly Meeting of Friends, Margaret A., daughter of William and Orvilla Seaman, and Walter S. Nichols, son of Horace M. Nichols, of Hartland, Marshall county, Iowa, both members of Marietta Monthly Meeting of Friends.

RALEY—TOMLINSON.—On the evening of Third month 11, 1903, at Salem, Ohio, at the home of the bride, by Friends' ceremony, Kersey Raley, of Rogers, Ohio, and Lydia B. Tomlinson.

DEATHS.

HOLBERT.—In Jamison, Pa., Third month 18, 1903, Mary H. Holbert, wife of Edward Holbert, aged 79 years.

HOLLINSHEAD.—On Third month 6, 1903, near Medford, N. J., Charles Hollinshead, in his 77th year; a member of Medford Monthly Meeting.

KESTER.—At Millville, Pa., Third month 14, 1903, of paralysis, Mary Ann Kester, widow of John P. Kester, aged 82 years, 3 months and 21 days; a member of the Monthly Meeting of Friends held at Millville, Pa.

She had been gradually failing for several months, but was able to be about the house until the last four days. She was the oldest of a family of nine children, all of whom survive her except one brother, the youngest being a sister in her 62d year. These reside in five different States, Illinois, Iowa, Wisconsin, Nebraska, and South Dakota. None of them were able to be present at her funeral, but the combined ages of

five brothers and sisters-in-law and five cousins present was 755 years, the oldest being 86, and the youngest 67. She is also survived by a daughter, Sarah J. Kester.

Home was the place that knew her life-work best, and from it her remains were interred in Friends' Cemetery on the afternoon of the 18th. "Give her the fruit of her hands and let her own works praise her in the gates."

LEEDOM.—In Pineville, Pa., on Third month 22, 1903, John E. Leedom, aged 83 years.

MOSHER.—Of typhoid pneumonia, at the residence of her father-in-law, Dr. B. D. Mosher, Granville, N. Y., on Third month 17, 1903, Laura, wife of Charles I. Mosher, aged 17 years.

Hers was a beautiful life and her death particularly sad, as she had only been in Granville six months a bride. Of a sweet disposition and lovable nature, she endeared herself to all, and her presence always cast a radiance as of sunshine. An affectionate and devoted wife and daughter, and dearly beloved by all who knew her for the gentle manner and evidences of a pure and Christ-like spirit which she constantly showed.

In the family of Dr. B. D. and Lydia J. Mosher, her husband's parents, she was loved with all the fondness that could have been given to an own daughter, and by them the memory of her presence in their home will be cherished as one of the brightest and most beautiful events of their lives. She was the only child of her mother, who is a widow. While we sympathize with all her loved ones in the deep sorrow which her sudden departure has caused them, we trust that they will find consolation in the great and ever-abundant source of all good. We especially desire for the dear young husband thus early bereft of his chosen companion the support which can only be found in our Heavenly Father's love, and in His precious promise of life eternal, with all the joy which the infinite mind of God can provide.

The deceased was active in the Trinity church, of which she was a member, her husband and his parents being members of the Society of Friends. H. B. A.

SOCIETY NOTES.

THE Centennial Anniversary of the establishment of Dunning's Creek Monthly Meeting will be observed by appropriate exercises in a public meeting to be held by both branches of the Society, on Second-day, the 13th inst., in the "Hicksite" Friends' Meeting-house, at Fishertown, Pa. E. Howard Blackburn, of Bedford, a member of the committee on arrangements, writes that a friendly invitation is extended to all who may feel inclined to be present on that occasion. Friends from a distance who contemplate attending should arrange to be there on the Seventh-day preceding and should give him early notice of their coming, that arrangements may be made for meeting them.

A member of White Plains Friends' Meeting, N. Y., writes that on Third month 29 Dana Cluff, from Brooklyn, attended their meeting. His presence was very acceptable and he offered many words of encouragement.

OWING to the immense fields of ice that gathered on the rocks above Goat Island, the American fall at Niagara was practically dry on the 22d instant, so that it could have been crossed at the brink by men with high boots. The river bed in the vicinity of the Three Sister Islands was quite dry, and the center fall, between Goat and Luna Islands, was a skeleton of itself.

POSTMASTER GENERAL PAYNE, Secretary Moody, Senator Proctor, and Congressmen Cannon and Foss, after arriving in Santiago from Havana, expressed their surprise and enthusiasm at the wonderful resources of the interior of the island.

A MAN only twenty-nine years of age, who eight years ago was a plain clerk, has been made manager of a street railway system in New York city including 460 miles of tracks and an army of 14,000 employees.—[Wilmington Morning News.]

COMMITTEE ON ISOLATED FRIENDS.

THE Joint Committee of the Several Yearly Meetings for Work among Isolated Friends, in accordance with the minute of adjournment made at Coldstream, Ontario, last summer, will meet at Richmond, Indiana, at the time of Indiana Yearly Meeting, and its members are urged to arrange their plans for the summer so that they will be able to attend. The Yearly Meeting begins its business sessions Eighth month 24, the meeting of Ministers and Elders being held the Seventh-day preceding. It is important that all the yearly meetings should have their lists of isolated members revised by that time. Baltimore Yearly Meeting has already made a complete revision.

Members of monthly meetings included in Philadelphia Yearly Meeting are requested to examine the lists published in last year's Extracts, and send necessary additions and corrections before the time of Philadelphia Yearly Meeting.

ELIZABETH LLOYD, Clerk.

Lansdowne, Pa.

HISTORY OF THE FRIENDS' REGISTERS.

From a pamphlet by John S. Rowntree.

THE very early establishment of the Friends' registration system appears to have been principally due to the sagacity of George Fox. It was a striking piece of constructive legislation. The Friends of the Commonwealth period do not formally assign, in documents that have come down to us, many reasons for establishing these registers: in a memorandum to be presently quoted it will be observed that the example of Scripture is appealed to. There is, however, no difficulty in seeing that a register of births, deaths, and marriages, was a virtual necessity for the Society then in process of organization upon the principles proclaimed by Fox and his colleagues. As an outcome of their spiritual apprehension of Christian truth, the Friends had ceased to have their children christened, their weddings celebrated, and their funerals conducted by the clergy, and consequently these great events in human life had ceased to be recorded in the parochial registers. It was of prime moment for securing the validity of marriages solemnized by the Friends' ceremonial that authentic registers should be preserved, whilst the transmission of property, and the security of the legal status of children demanded that proofs of births and deaths should be easily accessible.

In the following passages from documents of the Commonwealth era, enjoining the registration of births, deaths, and marriages, the use of the term "members" is observable.

"16thly. And also that Friends buy necessary Books for the registering of Births, Marriages, and Burials as the holy men of God did of old, as you may read through the Scriptures that every one may be ready to give testimony and certificate thereof if need require or any be called thereunto." From Paper signed "G. F." with note—"Copies of this to be sent all abroad amongst Friends in their men's Meetings."

"3. That a record be kept (as Friends are moved) of the births of children of such as are Members or Friends and of the burial of the dead who die in the Lord (as they depart out of the body), which be done after the manner of the Holy men of God recorded in the Scriptures and not after the custom of the heathen that know not God."

The period over which the Friends' registers in England and Wales extend may be taken at 250 years. The earliest entries antedate the appointment of the Lord Protector, and they have since been uninterruptedly maintained down to the reign of Edward VII. The entries in these registers rapidly increased in number after the Monthly and Quarterly Meetings were established 1660-1670, attaining their maximum just prior to the colonization of Pennsylvania. In their subsequent history two dates stand out conspicuously—1737 and 1837—the former because the line of membership in the Society was then more clearly defined by London Yearly Meeting, the latter because the State then established a complete system of civil registration throughout England and Wales. It is hardly correct to say, as is sometimes done, that membership did not exist among Friends before 1737; we have seen that the word "member" occurs in the official documents of the Commonwealth period, and—what is more important—the substance of membership, community in a body, carrying with it reciprocal duties between the individual and the congregation, had long been recognized. For eighty or ninety years this membership was determined almost automatically by entry in worship, in manner of life, by pecuniary contributions to common objects, by participation in suffering, and when the need arose, by participation in the charity so generously extended to the poor and the persecuted of "the people called Quakers."

As years passed the relief of the poor became attended with growing difficulty. It is a curious illustration of the perversity of human nature that even when persecution was hottest there were persons who preferred to live upon alms, though in a prison, to doing honest work; and when persecution was relaxed the same spirit manifested itself in an aggravated form. In 1710 the records of the Yearly Meeting contain a long document, introduced by John Wyeth, showing the difficulty there was both in determining who were entitled to receive the relief of the Society, and, in some cases, upon whom the obligation of giving relief rested. Persons claimed relief who were not thought deserving by their Monthly Meeting, and these meetings sometimes quarrelled among themselves as to which was liable to give relief. Hence grew up a body of legislation, and of practice, determined sometimes by appeals to superior meetings. The often-quoted minute of 1737 was largely a consolidation of previously existing law. It occupies nearly six pages of the Yearly Meeting's Proceedings. The opening sentence shows its connection with the system of poor relief. Edmund Gurney presented the report or draft minute which declared "that all Friends shall be deemed members of the Quarterly, Monthly, or Two Weeks Meeting within

the compass of which they inhabited or dwelt, the first day of Fourth-month, 1737, except such who are settled pensioners to, or have within one year last past been relieved by, any other such Meeting. In that case he, she, or they shall be deemed a member or members of the Meeting to which they are a pensioner, or by whom they have been so relieved."

The results of this legislation have been far-reaching; as respects registration, they only became apparent gradually. Previous to 1737 the births of all the children of Friends, whose parents so desired, had been registered in the Society's books. Henceforth those not in membership were marked "N.M." The Yorkshire registers of births contain 13,280 entries prior to 1760, of which only twenty-four are marked non-members, whilst, between that year and 1800, out of 5,078 entries, one-fifth, 979, are so described. In the remaining interval between 1800-1837 there were 4,168 entries, 1,625, or nearly two-fifths being those of non-members.

On the establishment of the civil registration in 1837 the Friends' registration of non-member children entirely ceased conformably with a regulation of the Yearly Meeting of 1836. The change in respect to death was less abrupt. The register of mortality after 1837, so far as non-members were concerned, became virtually a register of burials; a considerable, but diminishing number of non-member entries are still made, of persons not in membership interred in the Friends' burial-grounds. In 1840 the Friends' registers were surrendered to the Government. They were stated in round figures to contain entries of 260,000 births, 310,000 burials, and 40,000 marriages.

It is clear that the seventeenth century Friends' registers do not indicate the existence of a Friend population, nearly so large as on other grounds there is reason to believe did exist. It is patent that the number of entries in times of relaxed Church government, *e.g.*, 1740-60, diminished, and again recovered when the discipline was re-established. We see that, at the present time, of the whole number of persons who would have been accounted Friends in the latter part of the seventeenth and the earlier part of the eighteenth centuries, about one-third are not so closely identified with the Society as to be "in membership." In every religious community there is a margin of borderers, persons more or less sympathetic, like Judge Fell in the days of the Commonwealth, yet not fully identified with the body. Undoubtedly many persons occupied this position in the seventeenth century, and it must be doubtful how far this class employed the Friends' registers. A close examination of the early registration entries shows that the record of births is less complete than that of burials. It is, however, wonderful that the seventeenth century registers are as complete as they are; they are a monument to the care of the Friends of those days, especially in view of the constant and terrible persecution which, during the Commonwealth and the reign of Charles the Second, a period of nearly forty years, was constantly consigning to prison those on whom the care of registration would naturally devolve. We do not, however, think that

these registers represent the vital statistics of the whole Friend population, in the same sense in which those of the Registrar-General now represent the births, deaths, and marriages of the whole English population.

Conferences, Associations, Etc.

PHILADELPHIA, PA.—The fifth meeting of the Friends' Equal Rights Association, on the 27th ultimo, was the largest yet held. Susan W. Janney in a few well-chosen words introduced Elizabeth Powell Bond, who read a paper showing the evolution of woman's condition during the past two centuries, and the extent of the influence wielded by Friends. She said that the need of woman's help during the persecutions of early Friends was a large factor in securing the recognition of her equality in the Society. She also stated that there are now 1,125,000 women who have the right to vote upon all questions on which men vote.

The second speaker was Frederic A. Hinkley, pastor of the Spring Garden Unitarian church. He said he was sincerely thankful that he had grown up in a home where the mother was esteemed the companion and equal of the father, and his advice to young men entering upon married life is, "Do all you can to keep your own thought and the thought of your wife running along together in parallel lines." The addresses were followed by a discussion in which several participated.

WEST CHESTER, PA.—Herbert P. Worth, acting president in the absence of Lewis K. Stubbs, opened the Young Friends' Association, Third month 25, by reading an article by George Matheson.

After the reading of the minutes, the representatives to meet with the Executive Committee of Young Friends' Associations reported a program for the meeting to be held Yearly Meeting week. William P. Sharples, in his paper on "Current Topics," reported the news of the day. Much interest was shown in the fact that liquor has been abolished from our national Capitol. Beulah D. Pratt read a paper on "The Spirit of Whittier's Religious Poems." A short biographical sketch preceded a character sketch of the poet. Quotations from his works showed him the impregnation of the virtues of man. Selections from many of his "Songs of Labor" and "Anti-Slavery Poems" were read to show his belief in the dignity of labor and his attitude on the slave question. That bigotry was not in him was proved by reading his poem "Trust." The paper closed with the poems, "Requirement" and "Adjustment." Anna Green read "The Organ Builder." A discussion on "The Personal Touch of our Community of Friends," was opened by a paper by Anna B. Smedley, which told us what our community should be. Many Friends expressed the feeling that we as Friends are having an influence and are cordial among ourselves. Others felt that we might be more so than we are. ABIGAIL JACKSON, Sec.

QUAKERTOWN, PA.—The regular meeting of the Young Friends' Association was held Third month 19, at the home of Joel S. Ball.

History reading was continued by Anna E. Jordan from "The Life of Benjamin Halliwell." "Cheerfulness" was the subject of a reading given by Letitia Roberts. Hannah M. Penrose read "Uncle Peter at the Big House." Another reading, by Hannah M. Smulling, entitled "Saved by a Hymn," brought forth some discussion, as it touched on the kindly feeling between the "Blue and the Gray." A voluntary reading was given by Frank Ball from the *Outlook*, subject, "A Southern View of the Negro." A letter received from Abby D. Munro, of Mt. Pleasant, was then read, and a good report of the school was given. An essay written by one of the pupils of the first grade of the same school was read from the *Laing School Visitor*, subject, "The History of our Flag." Sentiments were then given, and after the usual silence the meeting adjourned. A. S. B., Cor. Sec.

NEWTOWN, PA.—The Junior Friends' Association met at the home of Lydretta Rice on Fourth-day evening, Third month 25. Martha Wilson, chairman of the supper committee, reported progress in regard to the arrangements for a supper to be held at the home of Evan T. Worthington on Fifth-day, Fourth month 2, the proceeds to be given to the Friends' Neighborhood Guild, and Home for Destitute Children, of Philadelphia.

The following were elected officers for the next six months:—President, Harry Eyre; Vice-President, Morell Smith; Secretary and Treasurer, Marion Leedom.

The literary part of the program was then taken up—Peace being the subject under discussion. Martha Wilson read a very good paper on "Friends' Reasons for Their Peace Principles"; Eva Doan and Hanna Smith read papers in answer to the question—"Is it practical for our Government to adopt a peace policy?" Although the general sentiment of the meeting was in favor of peace, we did not come to any definite plan or conclusion that would establish "peace on earth and good will to man." HANNAH T. SMITH, Sec.

NEW YORK.—Friends' Association of New York and Brooklyn met in the library at 16th street and Rutherford Place, New York, Third month 22, 1903.

The Treasurer reported that he had in hand \$25.00 for the General Committee for the Advancement of Friends' principles, and it was agreed that he should forward the sum at once.

The Committee in charge of the proposed meetings for the promulgation of Friends' principles in New York, announced that it had been decided to incorporate the idea into our First-day School and that a class would be formed for which different ones would be invited to write papers or make suitable addresses, having in view the object with which the committee was charged.

The paper of the evening was entitled "The Teachings of Jesus." The author set the teaching of the Master himself as far above and quite separate from the theology of the Christian Churches—which latter he considered of comparatively little value, if worth considering at all.

WALTER HAVILAND, Sec.

CORNWALL, N. Y.—The regular meeting of the Friends' Association was held First-day afternoon, Third month 29, at the home of J. Quimby Brown.

Two papers were read in answer to the question, "What is the Greatest Need of the Society of Friends?" Gilbert T. Cocks, the writer of the first paper, spoke briefly of the general apathy of our time concerning spiritual matters which seems to have affected to some extent the Society of Friends. He urged Friends to remember the saying, "Example is better than precept," to lead pure lives, to live up to our reputation for simplicity, strength, and worth. Rowland Cocks, in the paper which followed, emphasized the need of individual zeal, faithfulness in the attendance of meetings, and the desirability of social intercourse among Friends. These papers were discussed by Elizabeth K. Seaman, Edmund Cocks, J. Quimby Brown, James Seaman, and others. A selection entitled "The Right View of Life," was read by Mary B. Cocks. An extremely interesting account of the meeting of the Committee of the General Conference was given by Edmund Cocks. After the giving of sentiments and an announcement of a Friends' Social to be held at the home of Joseph W. Cummin, Fourth month 3, the meeting adjourned. A. M. B., Cor. Sec.

PURCELLVILLE, VA.—The Young Friends' Association was held First-day afternoon, Third month 22. The meeting was opened by singing "Jesus, Saviour, Pilot Me," followed by the reading of a Psalm. Thomas Smith read some selections from the FRIENDS' INTELLIGENCER on "The Greatest Need of the Society." Henry B. Taylor recited "Thanatopsis." The question, "Is our meeting performing its full duty toward the education of the children?" was opened for discussion in an excellent paper by Bertha J. Smith. George Hoge and William T. Smith gave talks on the same subject. Mary P. Brown read an article entitled "Self-Sacrifice," after which

the question, "What books written by Friends ought we as Friends to read?" was discussed by Eliza F. Rawson, William Brown, and Jesse H. Brown. After singing, "Jesus is Tenderly Calling," the meeting adjourned.

CAROLINE T. PANCOAST, Secretary.

HOPEWELL, VA.—The regular meeting of the Young Friends' Association met Third month 22.

Under the head of literature, Charles Clevenger read an article on the Christian Sabbath. The article showed that we not only need rest mentally and bodily once every seven days, but we need it for a higher end, to serve a spiritual need.

Under the head of history, Daniel Lupton read a short account of George Fox, by Thomas Ellwood, who knew and loved George Fox for years, and said, the most historical happening of Europe was the coming of George Fox. Carrie D. Lupton had an interesting collection of Current Topics.

A paper on the "Greatest Need of the Society of Friends," was prepared and read by Lydia Irish. After the reading of the paper, there was some discussion.

Some thought we needed a better knowledge of our principles, especially among the young, and more earnest individual work and thought. One member said our whole need was "consecration." Others thought we live too much in the glories of the past, and do not make ourselves worthy successors of our forefathers. We need individual faithfulness in little things, to do our little in the best way we can.

C. P., Cor. Sec.

ACCOTINK, VA.—The Woodland Young Friends' Association met at the home of Jacob M. Troth, Third month 15, 1903.

Ann W. Troth read extracts from John Woolman's Journal and Sarah Anthony read an article from the *Outlook*, which spoke of the value of the Journal. Jane Pidgeon recited, "One Little Act," and Ellen Lukens read John J. Cornell's paper on the "Greatest Need of the Society of Friends." Lidia Gillingham gave a review of the first part of Janney's History, and Sarah Anthony recited "The Jericho Road."

After the reading from John J. Cornell's "Principles of the Society of Friends" by Mary W. Cox, the meeting adjourned to meet at the home of Courtland Lukens in Fourth month.

LEWETTA COX, Sec.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

The Historic-Economic Conference held on Third-day evening was very interesting. The chief topics of the evening were a paper on "Self-Government among Children," and another "Aaron Burr's Conspiracy."

A native Armenian, H. S. Jenanyan, lately gave a short talk in morning collection concerning life and habits in his native land. He gave very encouraging reports concerning the missionary work being done there.

The Swarthmore Audubon Club held its regular meeting this week. This is the time of year for the most active work among the members, for the next few weeks will see the migration season at its best.

Spring holidays began on the 28th. Work will be resumed on Fourth month 7.

Dr. Hull lately gave an illustrated lecture in Philadelphia before the Betsy Ross tent of the Daughters of Veterans.

P. M. W.

FRIENDS' ACADEMY, LOCUST VALLEY, LONG ISLAND.

On Third month 11th, Charles T. Underhill entertained the pupils of Friends' Academy and their friends with his impersonations from "Rip Van Winkle." Both students and the large number of visitors present expressed their appreciation of the speaker's able rendering of this favorite story and his remarkably skillful delineation of character.

On Third month 10th, several teachers and students from the Academy attended an illustrated lecture in Glen Cove, on Norway, by Rev. M. O'Brien from Brooklyn.

Joel Borton visited the meeting on First-day morning, the

22d and encouraged all present to strive for greater soul growth. In the evening he appealed strongly to the students in the First-day evening exercises to rise above the petty things of life and conquer their troubles and difficulties—to overcome—striving ever onward and upward. His words were greatly appreciated by all present.

On Third month 24th, Clarence Broomall, of West Chester, Pa., lectured, taking for his subject, "In the Footsteps of Washington." Aided by a large number of lantern slides Mr. Broomall brought vividly before us again familiar scenes in the life of our great first President and held the close attention of his audience to the end. Many visitors were present.

The exercises at the next meeting of the Students' Literary, Fourth month 2d, will be devoted to birds and nature. A large number of students will take part. A bird song with words written especially for the occasion will be sung by the Primary Quartette.

The school closes for the Spring vacation on Fourth month 3d, students returning Fourth month 13th. M.

PERSONAL AND OTHER NOTES.

ANNA M. JACKSON, of New York, has received a letter from Abby D. Munro which says: "We have gotten along all right up to this month,—but funds come in slowly now. As small as the Endowment Fund is, the interest helps out very much. I do wish it could be increased. I keep very well, and I am busy from early morning till bed-time. I have the new room nearly finished. It is over the sewing-room—a nice large airy room that will seat forty and upwards, forty-eight, I think. I would like to enlarge the little building No. 4 occupies, and then I would be well satisfied with our accommodations. It makes children so uneasy to be crowded. School continues large and well attended. Farm work has hardly begun, so the pupils haven't commenced to drop off yet."

Anna M. Jackson adds: "If meetings or individuals who are willing to contribute to the support of our schools for colored children, will make their contributions now, it will be an advantage both to the collector and to the schools."

A letter from Isaac H. Clothier to the editors, written Third month 5th, between Beirut and Joppa, says: "As you are personally interested in President Swain I would add that the trip thus far seems to be just what he needed, as he is now sleeping well and enjoying fine health."

LITERARY NOTES.

Two books a little out of the usual order have found their way to the editor's table. One of these is called "The Road," by Charles Clark Harrah, "minister of the Gospel." The book takes its name from the Greek word *hodos*, which occurs one hundred and two times in the New Testament. Paul used it in Acts, xxiv., 14, when he said, "After the Road which they call a sect, so serve I the God of our Fathers." The views expressed in the book are generally in harmony with Friends' principles. The inscription reads "To all who love God, of all religious or Christian cults; and to all brotherhoods, of all who seek to do good; and to all men who walk alone, of the scattered Friends of mankind, this book is dedicated—to point the way to universal Religion and a Brotherhood of all mankind."

(Published by Scott Heights Book Company, Des Moines, Iowa. Price 25 cents.)

The other volume, "The Dawn of the New Era," is a story dedicated "to the seekers for the new day." It describes the growth of a soul from the gloom of a sensitive boyhood, misunderstood and unappreciated, to the ripeness of an understanding manhood. The central thought of the book is that "the healthy condition is the normal condition" both for body and soul.

(Published by James H. West Company, Boston, Mass.; price 75 cents.)

The leading article in the *Atlantic Monthly* this month,

by Charles A. Conant, describes "The Function of the Stock and Produce Exchanges," showing that they are a necessity of our modern civilization, and that the gambling connected with them is simply an ugly excrescence. "The Honorable Points of Ignorance," by S. M. Crothers, is very comforting to those who are conscious of their limitations. "The Foe of Compromise," by William Garrett Brown, is a strong paper; and lovers of Emerson will welcome his letters to Herman Grimm. There are also several readable stories in this number.

The *Century* and *St. Nicholas* both have their usual complement of good things. In the former "Sonny's Father's" monologue concerning riches and wealth, as told by Ruth McEnery Stuart, is sound philosophy; and an illustrated article, written by Charles Moore, describes "The Restoration of the White House." In the latter, the story of "Ben," written by H. S. Canfield, relates the bravery of as lovable and intelligent a sheep-dog as ever gladdened a lonely shepherd's life.

Mormonism, in its economic aspects, is the subject of a graphic article by Professor Richard T. Ely in *Harper's Magazine*. He points out the practical nature of the Mormons' religion, and the close associations between their secular and religious life. The magazine also contains a portrait of Benjamin Franklin's only daughter, Sarah Bache, engraved on wood by Henry Wolf from the original painting by Hoppner, and a story by William Dean Howells which deals with the supernatural relations between a peculiar man and his wife.

The *Review of Reviews* is well stocked with good articles on live topics and contains a reproduction of the famous Sargent portrait of President Roosevelt, recently completed, about which so much has been written. The award of the Anthracite Strike Commission is reviewed and analyzed by Dr. Walter E. Weyl. "Political Conditions in Russia," apropos of the Czar's recent manifesto, is the subject of a well-informed article by N. I. Stone. David E. Cloyd, a representative of the General Education Board, has made a detailed study of the school situation in two Georgia counties. The results of this are valuable for the light that they throw on educational conditions throughout the South.

The *Home-Maker* is a new dollar magazine published in Denver, Colorado. It is edited by Emma F. A. Drake, M. D., who is introduced to the readers by Sylvanus Stall, D. D., of Philadelphia. There are 48 pages of clean and helpful reading matter for parents and children, and no advertisements.

A ROYAL HEART.

RAGGED, uncemely, and old and gray,
A woman walked in a Northern town,
And through the crowd as she wound her way
One saw her loiter and then stoop down,
Putting something away in her old torn gown.

"You are hiding a jewel," the watcher said,
(Ah, that was her heart— had the truth been read!)
"What have you stolen?" he asked again.
Then the dim eyes filled with sudden pain,
And under the flickering light of the gas
She showed him her gleaming. "It's broken glass,"
She said; "I hae lifted it up frae the street
To be oot o' the road o' the bairnies' feet!"

Under the fluttering rags astr
That was a royal heart that beat!
Would that the world had more like her
Smoothing the road for its bairnies' feet!

—Will H. Ogilvie, in *Spectator*.

"Oh, power to do! oh, baffled will!
Oh, prayer and action! ye are one.
Who may not strive, and yet fulfill
The harder task of standing still,
And good but wished with God, is done."

For Friends' Intelligencer.

APRIL.

SAW ye April by the way?
Was she grave or was she gay,
Breath of March or smile of May
Brought she from far lands?

Flowers in her wind-tossed hair,
Tears upon her cheek so fair,
Yet a smile of beauty rare.
Blossoms fill her hands.

In her fluttering robe of green,
Matched by naught that e'er was seen,
Seems she not a very queen?
Eyes of dove's breast hue.

By her side the shadows troop
At her feet white daisies group,
To her brooklet mirror stoop,
Now her eyes are blue.

Light of foot and light of heart,
Fairies could not play her part,
Frowning brow and winsome art
Fill her blithesome reign.

If you meet her on your way,
Meet her fair some springtime day,
She will win your heart away,
You resist in vain.

M. ALICE BROWN.

EARLY SPRING GLADNESS.

Now clap your hands together,
For this is April weather,
And love again is born;
The west wind is caressing,
The turf your feet is pressing
Is thrilling to the morn.

To see the grass a-greening,
To find each day new meaning
In sky and tree and ground;
To see the waters glisten,
To linger long, and listen
To every wakening sound!

To feel your nerves a-tingle
By crackle's reedy single
Or starling's brooky call,
Or phœbe's salutation,
Or sparrow's proclamation
Atop the garden wall!

The maple trees are thrilling,
Their eager juices spilling
In many a sugar camp.
I see the buckets gleaming,
I smell the smoke and steaming,
I smell the fragrant damp.

The mourning dove is cooing,
The meadow-lark is wooing—
I see his flashing quills;
Cock-robin's breast is glowing;
The wistful cattle loving,
And turning to the hills.

I love each April token
And every word that's spoken
In field or grove or vale;
The hyla's twilight chorus,
The clanging geese that o'er us
Keep well the northern trail.

Oh, soon with heaping measures
The spring will bring her treasures
To gladden every breast;
The sky with warmth a-beaming,
The earth with love a-teeming—
In life itself new zest!

—John Burroughs, in the *Century*.

TO LYDIA MARIA CHILD,

ON READING HER POEM IN "THE STANDARD."

[A friend writes us that this poem, which includes the three stanzas published in the INTELLIGENCER, Third month 21, is found in a volume entitled "Miriam and Other Poems," published in 1871, by Fields, Osgood & Co.—EDITORS.]

THE sweet spring day is glad with music,
But through it sounds a sadder strain ;
The worthiest of our narrowing circle
Sings Loring's dirges o'er again.

O woman greatly loved ! I join thee
In tender memories of our friend ;
With thee across the awful spaces
The greeting of a soul I send !

What cheer hath he ? How is it with him ?
Where lingers he this weary while ?
Over what pleasant fields of Heaven
Dawns the sweet sunrise of his smile ?

Does he not know our feet are treading
The earth hard down on Slavery's grave ?
That, in our crowning exultations,
We miss the charm his presence gave ?

Why on this spring air comes no whisper
From him to tell us all is well ?
Why to our flower-time comes no token
Of lily and of asphodel ?

I feel the unutterable longing,
Thy hunger of the heart is mine ;
I reach and grope for hands in darkness,
My ear grows sharp for voice or sign.

Still on the lips of all we question
The finger of God's silence lies ;
Will the lost hands in ours be folded ?
Will the shut eyelids ever rise ?

O friend ! no proof beyond this yearning,
This outreach of our hearts, we need ;
God will not mock the hope He giveth,
No love He prompts shall vainly plead.

Then let us stretch our hands in darkness,
And call our loved ones o'er and o'er ;
Some day their arms shall close about us,
And the old voices speak once more.

No dreary splendors wait our coming
Where rapt ghost sits from ghost apart ;
Homeward we go to Heaven's thanksgiving,
The harvest-gathering of the heart.

JOHN G. WHITTIER.

THE NEW HAMPSHIRE VOTE.

Alice Stone Blackwell, in Woman's Column.

THE vote on the woman suffrage amendment in New Hampshire is most encouraging to the friends of equal rights for women. It is the largest proportional vote ever given for this reform in a New England State.

In Rhode Island, the woman suffrage amendment received only about one vote in five. In Massachusetts, on the so-called referendum eight years ago, less than one male voter in three favored giving women even the municipal ballot. In New Hampshire, more than one voter in three favored giving them full suffrage. These figures speak for themselves. They show clearly the growth of public opinion on this question, even in conservative New England.

This is evident on the face of it. When the three votes are analyzed, the progress made becomes more marked. Rhode Island had for many years had an active Woman Suffrage Association, including some

of the most highly respected and influential women in the State. A vigorous campaign was made ; Massachusetts contributed \$1,000 to aid it, and her best speakers gave their services free of charge. There was no Anti-Suffrage Association in the field. Yet the amendment was beaten four to one.

Massachusetts had by far the strongest Suffrage Association in New England. Its most famous and most honored men and women have been advocating the reform for a generation. It was a center of equal suffrage activity. Yet the men's vote was more than two to one against giving women even the small fraction of municipal suffrage. The women's vote was more than 25 to one in its favor ; but that did not count.

New Hampshire, on the other hand, was regarded as the deadest place in New England on the woman suffrage question. For years it had been the only State in New England without a Suffrage Association. Effort after effort had been made to form one, but without success until recently, when a small Association was organized. Two active Anti-Suffrage Associations, those of Massachusetts and New York, flooded the State with literature. The amendment had against it the solid hostility of all the vicious elements, the inertia of conservatism, the political machine of the dominant party, and, unless appearances were misleading, the great railroad corporation that is said to own New Hampshire. Yet the vote against it was much less than two to one.

LAW AND GOSPEL.

IN one of our current magazines there is a humorous story of a little girl who was set at a tedious task by a Puritan aunt, who had required of her the hemming of a lot of napkins. The little fingers stood it for a time, and at last grew tired and resolved to strike. With a quaint fancy she determined she would stop at the one hundred and first stitch, and under no condition would she make the "one hundred and twelfth." Very slowly did she carry out her stern resolve, for she felt it meant a great crisis. The last two or three stitches were held back long and gravely, but at length the fatal number struck, and the napkin was thrown aside with its unfinished task. The punishment was inexorable ; no food until the work was finished. But the little will was as resolute as the Puritan aunt, and supper passed and the night rolled on with no relenting. The story is told in much greater detail than would suit our purpose to repeat. Suffice it to say that it was pathetic to see the little hungry girl watching the chickens eat their corn, and wondering how it tasted. It was still more heart-rending to watch her as she slept and dreamed that night, and see the suppressed sob and hear the half-uttered sentences that told of the feasts that were passing before her slumbering mind.

At last the auntie could stand it no longer. She went to her minister for advice, but the minister's wife gave her little comfort, and suggested some sharp things about the spirit of the Gospel rather than the Law, which must have had their effect, for the good lady broke down, awakened the slumbering child, and told her to hurry up and dress and come

down for supper. You may be sure this did not take very long, and when they met in the dining room, and looked at that laden board with plates for two, it turned out that good auntie, with a better heart than she had been given credit for, had fasted too. The little child, before she sat down at the table or touched the viands for which she was famished, flung herself into her auntie's arms, and cried, "Auntie, I took the one hundredth and twelfth stitch before I came down stairs."—[Baptist Commonwealth.]

White House Impressions.

By the restoration of the east and west terraces the White House now rises from a stylobate 460 feet in length, thus greatly enhancing the dignity of the structure. The roofs of these terraces (which are level with the ground on the north) are surrounded with stone balustrades bearing electric lamps. Brilliantly lighted at evening, and adorned with well-trimmed orange and bay trees, they form promenades and places for out-of-door enjoyment during the long months when the Washington climate permits such diversion.

Now, on the occasion of large receptions, the guests drive into the grounds by a new entrance, opposite the west front of the Treasury. Alighting at a spacious porte cochère, they enter a corridor formed by the east terrace, where are boxes to accommodate the wraps of twenty-five hundred guests, the limit of the capacity of the house. Entering the main building on the garden level, one finds on each side of the broad corridor ample dressing-rooms, which take the place formerly given over to laundry and store-rooms. From the corridor the guests proceed, by a broad flight of stone stairs, to the main floor of the house, which is entirely at the service of the guests. The hall, no longer an improvised dressing-room, becomes an integral portion of the house, and, instead of being finished as a thoroughfare, is treated with the large and simple dignity befitting the room which hereafter will command the access to the various state apartments. On entering the White House, the first impression one gets is that its size has been greatly increased: there is a satisfying air of spaciousness combined with dignity. One is struck with the simplicity of treatment; and yet, on examination, it is discovered that ornament well subordinated is a characteristic of the work.—[Charles Moore, in the Century.]

Heavy-weight Books Doomed.

THE heavy, arm-breaking, temper-destroying volume of the past is doomed. Book-buyers cannot have failed to notice a marked improvement in the make-up of the new books of certain publishers—their increased lightness of weight. Until recently the English book manufacturers have been far ahead of the American in this respect, and most light-weight paper used by publishers had to be imported from England. But about five years ago American publishers began the agitation in this country for home-made light-weight paper. The model to be imitated here was the English Esparto-paper, made from esparto grass, a rush-like grass growing only in Northern Africa and Southern Spain. This paper is made in limited quantities even in England, because of the scarcity of this grass.

At the repeated instigation of publishers, several American manufacturers commenced experiments in the light paper. At first little progress was made. The American product, though light, lacked the necessary cohesiveness—a fatal defect. The work was persisted in, however, until success was achieved, in the last year or so, and the American light-weight paper is now coming into general use. Made of it, a book weighs between thirty and forty per cent. less than one of equal size made of the old smooth, heavy paper. The light weight paper is not smooth, and to the uninitiated it appears to be rougher, and supposedly cheaper, than the old smooth paper to which readers are accustomed. But, as a matter of fact, the light, rough paper is decidedly more expensive to

make. It is to be hoped that this long-sought improvement in book-making will be strenuously persisted in by the publishers.—[Harper's Literary Gossip.]

Negro Physicians.

As nearly as I can ascertain, there are now practicing in the Southern and Southwestern States about eight hundred colored physicians who have graduated at reputable medical colleges, or one to ten thousand of their own race. A great proportion of these doctors are located in large cities and towns, few being found in the country districts. Not only must the Negro physician be educated to practice among his own people in this country, but medical missionaries are greatly needed in their fatherland.

The relations which have existed between the white and colored physicians of the South have been most commendable. The colored physicians have been treated with courtesy and respect by the white medical profession, who have given them all needed assistance in serious cases and difficult surgical operations. There is less friction between the two races in the practice of medicine than in any other department of industrial or professional activity. It is to be hoped that this kindly feeling which now prevails will, in the years to come, prove to be a potent factor in establishing a better understanding between the two races.—[Dr. George W. Hubbard, in Southern Workman.]

My First Meeting with Emerson.

ENTERING the publisher's private room one day, I found Mr. Emerson there; and, having said "Good morning" to Mr. Phillips, I retired to the book-room. There Mr. Phillips came to me presently, and said Mr. Emerson would like to meet me. Thrilled with happy surprise, yet doubtful, I said, "I am afraid you suggested it!" "Not at all," he replied. "When you spoke to me in the office he kept his eye on you; and after you had gone out he asked, 'Isn't that somebody I ought to know?' I told him who you were, and he said, 'I wish to see him!'"

Just when this occurred I cannot now recall, except that it was in the spring of the year; for when, after one of his questions, I told him that I lived in Boston, he replied, "How can you spare the country this gay spring weather?" I said, "That is something we cannot spare altogether; and we must have our Woodnotes, and be free to follow our Forerunners." The moment I had spoken I feared he might regard the allusion to his poems as idle compliment; but it evidently did not displease him. With his "wise, sweet smile," he remarked, "I confess a tender interest in any mention of my poems; I am so rarely reminded that they are ever read by anybody. It is only my prose that gives them a sort of vicarious vitality"; a just statement of the comparative esteem in which his prose and verse were held in those early years of the second half of the century. After some deprecatory words from me, he went on in his peculiar, hesitating manner, pausing often as if seeking the right word, then uttering it with an emphasis that relieved it of any suspicion of uncertainty.

"I feel it a hardship that—with something of a lover's passion for what is to me the most precious thing in life, poetry,—I have no gift of fluency in it, only a rude and stammering utterance."—[J. T. Trowbridge, in the Atlantic Monthly.]

How much better to substitute in our high and other schools for the professor who cuts up cats, the professor who will take his classes into the woods and fields, to study with kodaks and opera glasses the habits of our so-called poor relations, and by kindness make them as tame as Thoreau did, when they came to him and fed from his hand.

—[Dumb Animals.]

At the request of ex-Senator Pritchard, the leader and originator of the "Lily White" movement in the Southern States, the President has commissioned Lieutenant David J. Gilmer, a negro, a second lieutenant in the Philippine Scouts.

CURRENT EVENTS.

THE Cuban Senate has unconditionally adopted the reciprocity treaty as amended by the Senate of the United States. The time limit was dispensed with through the receipt of a cable message from Secretary Hay, which positively declared that President Roosevelt would call a special session of Congress prior to Twelfth month 1. The formal exchange of ratifications between the United States and Cuba took place on the 31st ultimo at the State Department in Washington.

THE object of the Irish Land bill, introduced in the House of Commons by Secretary Wyndham, is to allow the Irish farmers to purchase the land from the landlords by installments. The terms of purchase are to be on the basis of about eighteen years' rental value, the purchase money to be advanced by the British Government at about 3 per cent. interest, with a gradual system of repayment extending over a long period, the money thus advanced to be added to the national debt. The land bought by the tenants will secure the sums advanced.

THE French Chamber of Deputies, by a vote of 304 to 246, has expelled the religious preaching Orders from the country. Premier Combes, in summing up the Government's case, said that the tendency of these Orders is to supplant the regular clergy, and that the monks had conducted a campaign against the conquests of the Republic and against all republican progress.

DR. JULIUS N. REUTER, of the University of Helsingfors, who was detailed by the Finnish National Relief Committee to make a tour of Finland, says there would have been untold suffering but for the assistance of the committee, which was so largely helped by American funds. The committee has branches in every village and parish and every case of suffering is attended to. The committee supplies bread, peas and salt fish and expects labor for its help, so as to avoid pauperizing the people.

WILLIAM V. MCKEAN, who retired nearly twelve years ago after a continuous service of twenty-five years as editor of the *Public Ledger*, died on the 29th ult. at his home in Philadelphia, at the venerable age of 82. During his editorship the *Ledger* gained an enviable reputation for fairness and accuracy. One of his maxims was, "Always deal frankly and fairly with the public. Take great care to be right. Better be right than quickest with 'the news,' which is often false. It is bad to be late, but worse to be wrong." Aside from his valuable newspaper work he did more than the

share of one man in promoting the public good, taking a special interest in educational efforts and in science.

THE National Council of Women, in session at New Orleans, adopted resolutions urging that the date of convening of The Hague conference be universally observed as peace and arbitration day, and protesting against the order of the Federal postal authorities prohibiting married women from holding salaried positions in its service. It asked the Government to continue women emigrant inspectors in office long enough to give them a fair trial.

THE West Philadelphia Station of the Pennsylvania Railroad, at Thirty-second and Market streets, was opened for traffic on the 30th ult. The new arrangement of tracks provides a convenient means of transfer from one portion of the company's lines to another. All trains which formerly stopped at Powelton Avenue and South Street stations will stop at the new station, by which passengers from points on the Maryland and Central Divisions can make direct connection with trains for Pittsburg and New York.

NEWS NOTES.

At the earnest solicitation of the Venezuelan Congress President Castro has withdrawn his resignation.

The classified civil service list, which now includes 110,000 places, is to be extended to several thousand more.

SECRETARY SHAW has signed a Treasury warrant for \$3,000,000 in favor of the Treasurer of the Philippine Islands, to cover aid fund appropriated by Congress.

The entire cost of the Coal Strike Commission was \$38,000. But three of the seven Commissioners drew a salary, the other four having salaries as government officials.

PRESIDENT ROOSEVELT has directed the War Department to give immediate attention to the request that Father Augustine's body be placed in consecrated ground.

A CANVASS of the Fifteenth Ward by the Philadelphia County Woman's Suffrage Society shows that a majority of the women in the ward want the right to vote.

THE London *Times*, on the 30th ultimo, published two Marconigraph messages of over 100 words each from its New York correspondent, giving items of American news.

THE City Council of London, Ontario, has passed a resolution urging the Dominion Parliament to enact a law forbidding the importation, manufacture, and sale of cigarettes.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

4TH Mo. 4.—GIRARD AVENUE (Philadelphia) Friends' Association, at 8 p. m. General Exercises.

4TH Mo. 5.—PHILADELPHIA EVENING Meeting, at Fifteenth and Race Sts.

4TH Mo. 5.—READING PA., FRIENDS' Meeting, visited by Philadelphia Quarterly Meeting's Committee.

4TH Mo. 5.—AT PROVIDENCE, NEAR Media, Del. Co., Pa., a circular meeting under the care of a Committee of Concord Quarterly Meeting, at 3 p. m. Walnut St. cars via Angora reach Providence Ave. two blocks from meeting-house.

4TH Mo. 7.—CAMDEN, N. J., YOUNG Friends' Association.

4TH Mo. 10.—PLYMOUTH, PA., FRIENDS' Association.

4TH Mo. 11.—SALEM FIRST-DAY SCHOOL Union will be held at Woodstown, N. J. in Friends' meeting-house, at 10 a. m. Papers will be prepared on the following subjects: Do we show sufficient reverence (1) during Prayer? (2) for the Bible? (3) for our First-day? (4) for our Meeting? A cordial invitation is extended to all interested.

4TH Mo. 12.—WHITE PLAINS, N. Y., indulged meeting, under care of New York Monthly Meeting, at 78 Fisher Ave., White Plains, at 11 o'clock.

4TH Mo. 12.—A CIRCULAR MEETING under the care of a committee of West-ern Quarterly Meeting at West Grove, Pa., at 3 o'clock.

4TH Mo. 12.—FRIENDS' ASSOCIATION OF New York and Brooklyn, in Brooklyn. (Concluded on page 224).

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THE Supreme Court of Ohio has unanimously declared the *Beal Local Option* law constitutional. Under this decision a Cambridge saloon-keeper has been sent to jail for selling liquor.

AN equal suffrage bill enacted by the Arizona legislature was vetoed by the governor of the Territory upon the ground that it violated the act of Congress organizing the Territory.

CHENG TUNG LIANG CHENG, the new Chinese Minister to the United States, arrived in San Francisco on the 26th ult. accompanied by his entire suite and party, which includes 20 students.

THE managers of seven large cotton mills in Lowell, Mass., in anticipation of a strike, have closed their mills indefinitely. This action throws 17,000 persons out of employment, several thousand of whom are not members of labor unions.

A DISPATCH from London states that another crushing defeat has been sustained by the Conservatives in Sussex, the Liberal candidate, C. F. Hutchinson, being returned by a majority of 534, having obtained 2,000 more votes than he did in 1,900.

A DISPATCH from Reading states that hard coal shipments over the Reading Company's main line have fallen from 10,000 to 7,000 cars a week; also that preparations are being made to ship more coal over the Schuylkill Canal this year than for twenty years.

SECRETARY CHAMBERLAIN, in a speech in the English Parliament, said that 100,000 Boers have been repatriated, and that the Government is giving the new colonies the remarkable aggregate of \$75,000,000 toward the expenses of their re-settlement.

THE Senate having failed to confirm William M. Byrne to be United States District Attorney for Delaware, and Dr. W. D. Crum to be Collector of the Port of Charleston, the President has again appointed them to these positions since the adjournment of the Senate.

THE three British members of the Alaskan Boundary

Commission are Lord Alverstone, Lord Chief Justice of England; Sir Louis Jette, formerly Judge of the Supreme Court of Quebec; and Sir John Douglas Armour, Judge of the Supreme Court of Canada.

PRESIDENT BAER has announced that the price of anthracite coal is to be at once reduced 50 cents a ton. It will still be 50 cents higher than it was one year ago. Bituminous coal prices are to be advanced 75 cents a ton because of higher wages and freight charges.

PRESIDENT ROOSEVELT has displaced Samuel H. Vick, the negro postmaster at Wilson, N. C., and given the office to a white man recommended by ex-Senator Pritchard, the leader of the "Lily White" Republicans. The reason assigned for the removal is that Vick did not support the Republican party at the last election.

THE Essex County Grand Jury on the 26th ult. indicted the officials and members of the Executive Committee of the North Jersey Street Railway Company, charging each with manslaughter in connection with the Clinton avenue grade crossing horror when nine pupils of the Newark High School were killed and a score or more injured.

THE official reports concerning the health of Philadelphia are not very creditable to the Health Board. There have been 3,000 cases of typhoid fever since the first of the year, 10 per cent. of which were fatal. Virulent smallpox, scarlet fever and diphtheria have also been prevalent. Doubtless one cause of this is the filth with which many of the streets are reeking.

It may not be generally known among the lovers of "Lipton's teas" that there are other beverages in which this firm deals. Their wine and spirit branch, Sir Thomas Lipton says, is one of the most lucrative departments. They are owners of 220 licenses in full operation, with power to add to their number. —[National Advocate.]

4TH Mo. 13.—CENTENNIAL ANNIVERSARY, Dunning's Creek, Monthly Meeting, Fishertown, Pa. Friends expecting to attend should arrive the Seventh-day preceding, and should write to E. Howard Blackburn, Bedford, Pa., so that arrangements may be made for meeting them.

4TH Mo. 13.—PHILADELPHIA YOUNG Friends' Association, in auditorium, Y. F. A. Building, at 8 p. m.

4TH Mo. 18.—CONCORD FIRST-DAY School Union will be held in Friends' Meeting-house, Chester, Pa., at 10 a. m. All interested are cordially invited to attend.

4TH Mo. 18.—ABINGTON FIRST-DAY School Union, at Abington Friends' Meeting-house at 10.30 a. m. and 2 p. m. Subject for discussion: "Should Friends encourage foot-ball and other athletic sports as they are now practised in our schools and colleges?" All Friends interested in First-day School work are cordially invited.

4TH Mo. 21.—ADDRESS BY JOHN J. CORNELL, Race Street Meeting-house, 8 p. m. Under care of Committee on Membership of Race Street Monthly Meeting.

THE PHILADELPHIA YOUNG FRIENDS' Association has a number of bound copies of FRIENDS' INTELLIGENCER which it

would be glad to give to anyone desiring them. For further particulars address ELIZA H. WORRELL, 140 N. 15th St., Phila.

A DEAR old Quaker lady who was asked what gave her such a lovely complexion and what cosmetic she used, replied sweetly: "I used for the lips, truth; for the voice, prayer; for

the hands, charity; for the figure, uprightness; and for the heart, love." —[Gathered.]

A FOUR-YEAR-OLD was relating with dramatic feeling an assault from her brother, aged six. "And he bit me, and he pinched me, and he ——" "Oh, but what did you do to him?" "I wasn't talking about that." —[London Spectator.]

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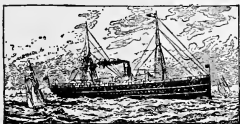
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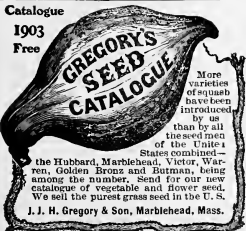
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On account of the meeting of the National Manufacturers' Association at New Orleans, April 15 to 17, the Pennsylvania Railroad Company will sell excursion tickets to New Orleans and return, April 11, 12 and 13, good going on date of sale, and good returning to reach original starting point not later than April 19, from all points on its line, at *reduced rates*. By depositing ticket with Joint Agent at New Orleans between April 12 and 19, and payment of fee of fifty cents, an extension of return limit may be obtained to reach starting point not later than April 30.

GREATLY REDUCED RATES TO ATLANTA, GA., AND MACON, GA., AND RETURN, VIA THE SOUTHERN RAILWAY.

On May 4th and 5th, the Southern Railway will sell round trip tickets from Washington to Atlanta, Ga., account the National Conference of Charities and Corrections, May 6th to 12th, 1903, at one first-class fare plus twenty-five cents, final limit May 16th, 1903. Also to Macon, Ga. on May 4th and 5th, at rate of one first-class fare, plus twenty-five cents, final limit May 10th, 1903, account of the Sugar-Cane Growers' Convention, held at that point May 6th, 8th, 1903. Corresponding low rates from other points.

The Southern Railway operates three through trains daily to Atlanta, Macon and other points South. Dining-car service on all through trains.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut street, Philadelphia, Pa., will take pleasure in furnishing all information.

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On account of the above occasion, the Southern Railway will sell tickets for the round trip, limited ten days, for one fare.

From the Trunk Line Territory the rates will be based on the regular fares to Washington or Trunk Line Western termini, added to one first-class fare therefrom, limited to continuous passage, and will be sold May 1st, 2d and 3d, with final limit ten days from date of sale. By deposit of ticket by original purchaser, and payment of 50 cents, to Joint Agent, New Orleans, not later than May 12th, extension of final limit may be obtained to enable the purchaser to reach the original starting point not later than May 30th, 1903.

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A Religious and Family Journal



PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FOURTH MONTH 11, 1903.

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—Bryant.

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Accommodations should be engaged ahead for Sixth month. The bird classes, mentioned last week, the First-day School Assembly and another interesting feature to be announced later, taken in connection with the fact that Sixth month is the most delightful of all the year in the mountains, lead us to anticipate the Inn will be more than filled.

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PHILADELPHIA, FOURTH MONTH 11, 1903.

{ Volume LX.
Number 15.

GOOD WORDS FOR 1903.

XV.

By halting in our duty, and giving back 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.

JOHN WOOLMAN.

From his Journal.

PATIENCE.

"Is it raining, little flower?

Be glad of rain.

Too much sun would wither thee,

'Twill shine again.

The sky is very black, 'tis true,

But just behind it shines the blue.

"Art thou weary, tender heart?

Be glad of pain;

In sorrow sweetest things will grow

As flowers in rain.

God watches, and thou wilt have sun

When clouds their perfect work have done."

—Selected.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

JOHN JACKSON.

(Continued from last week.)

THE peaceful, loving atmosphere of the Friendly home in which John Jackson grew up caused a natural development of his religious and spiritual nature. "He learned simultaneously with the forms of things, that there was a venerable power invisible, whose presence within himself was nearer, dearer, sweeter than any outward thing, being nothing less than the Spirit which made all outward things, and was at once cherishing and regulative of his inward being. . . . At an early age he was taken by his parents to the solemn assembly, where he would see all the friends he loved sitting wrapt in a silence that might be felt. He soon understood that this was the worship 'in spirit and in truth' of the Father of them all, who was speaking to the inward soul of each, and it gave to the voice of God within himself, that he could not fail in such circumstances to hear, an authority he might not else have allowed to it. . . . Above all, if reproved by his father or mother for any childish aberration from right, or stimulated to any good action, he was always referred to a guide in his own mind, beyond their authority—obedience to which would be conscious rectitude and peace, and which they, no less than he, acknowledged to be a Master's voice."

The memorial prepared by Darby Monthly Meet-

ing after his death speaks thus of his childhood and youth: "Throughout life he recurred with gratitude to the religious care of his parents. By cheerful submission to their wise restraints his tender mind was prepared for those religious impressions which he testified were coincident with his earliest recollections and so memorable that they would be as lasting as life. He had learned when very young to repeat that beautiful prayer which Jesus taught his disciples, and to open his lips with the language, 'Our Father who art in heaven.' On one of the occasions of retirement which he had been taught were necessary to effectual prayer he put this question to himself, 'What good can it do me to repeat these words, and how shall I be benefited by the use of this prayer?' Though a child, 'I was,' said he, 'seeking after truth and in the silence that followed the inquiry my understanding was addressed by a language like this: "The value of thy prayer depends upon the spirit in which it is made." Oh, the impressions of that hour have followed me through life.'"

In the year 1830, when he was a boy of eleven, his mother died. She was a woman of remarkable piety and energy. As early as 1793 she was one of several women who formed an organization for the relief of the poor outside the Society of Friends; this, Elizabeth Peabody says, was the first benevolent society organized in America by women. Her death was somewhat sudden, taking place when a daughter was away from home; but she was aware of its approach, and, assembling her husband and children around her bed she sent messages to the absent, and gave a word of counsel to each one present till she came to John; her eyes rested on him lovingly for a moment, and then she exclaimed, "Dear John, the Lord is with thee."

The separation in the Society of Friends occurred in John's early manhood. The widely-divergent views expressed by those who claimed to be inspired by God caused doubts to arise in his mind, and for a time his faith in immediate revelation was sorely tried. To this season of conflict he thus alludes in a letter to a Friend: "In commemoration of the goodness and care of my heavenly Father do I speak of his tender dealings with me while in the wilderness, where I had wandered to seek an asylum from discouragements that had presented to my view; I have known what it is to be under the influence of those mental sufferings that are known only between the soul and its Maker. Oh, when I think of the goodness of Him whose continued visitations preserved me from falling into the gloomy labyrinth of infidelity, it fills my heart with gratitude and opens the streams of devotion there."

In the early part of 1832, as narrated by Elizabeth

Peabody, two women Friends came from the West, one of whom was a preacher, bringing certificates from their own monthly meeting to Darby. The preacher was Priscilla Cadwallader, and her ministry was instrumental in dispelling the mists by which he had been enveloped. He requested leave of his father to drive the carriage which had been provided to convey these Friends to the southern part of New Jersey, where they felt called to hold meetings. The following extracts from letters that he wrote home during this journey give a vivid picture of some of the theological differences of those troubled days:

"A circumstance a little singular happened at one of our meetings a few days since. We had a Friend from Port Elizabeth, who went before us to appoint the meetings, and when he came to the place of which I now speak he was asked if the women Friends were the old-fashioned Quakers and orthodox in doctrine. He told them they were. 'Well, did they believe in the doctrines of ancient Fox, Penn.' etc.? 'Yes, they held the doctrines of ancient Friends,'—and with this information a meeting was speedily procured. Priscilla (who did not know of any questions having been raised) was led to speak on the subject of salvation by Christ, and that the only hope of salvation was through him. But when they came to find out that we were 'Hicksites' they were surprised at this. We were asked by a respectable man at whose house we lodged, a Baptist, if those women preached what was called the Hicksite doctrine. We told him they preached the doctrines of Friends, and they had been called in derision 'Hicksites.' 'Well,' said he, 'if that is Hicksite doctrine it is good enough for me; but I had understood that Mr. Hicks had no belief in a Saviour.' . . . We told him what Elias's views were on several subjects, and he was well satisfied with the explanation."

"Last evening we held the first Friends' meeting that was ever held in this place (Cape Island, New Jersey), and many of the people never heard a woman or a Friend preach before. One of the ministers, a rigid Presbyterian, made all the opposition he could to our having a meeting here. He refused to let us have a church. . . . I cannot but believe that by making this public opposition he did more to collect a meeting than could have been done in any other way. . . . Our meeting was held in one of the large boarding houses; a more convenient place we did not want."

In a letter to his sister from Cedarville, after speaking of a Methodist presiding elder who had denounced Elias Hicks in very strong language, and declared that eternal torment was too good for him, he writes: "This kind of language was rather more than his congregation could bear, and from that time he was forbidden to say anything about Elias Hicks, and the zeal of his people has become so much tempered with charity that they offered their meeting house for Priscilla to hold a meeting in! There are many others whose sentiments are liberal, and whose houses are open to receive all such as declare themselves to be the friends of the gospel. It has been

our lot to meet with many such in these parts, where no Friends reside."

"Priscilla tells the people she does not wish to proselyte them to any one society of people, but her mission is to call them away from all sectarian prejudices and traditions of men, to 'the Word that is nigh unto them, in their heart and in their mouth,' that they may be no longer scattered abroad, as sheep without a shepherd, on the barren mountains of an empty profession.

"At Bridgeton we made application to a Presbyterian for a house to hold a meeting in. He hesitated; was afraid we were Hicksites. I told him we were not ashamed to acknowledge that we held the doctrines advocated by Elias Hicks, though we did not call ourselves by that name. He told us if we held those views he could not give his consent. We told him we could have the court house, and invited him to lay down his prejudices and come and judge for himself. We accordingly put the court house in order and had a meeting that evening, and as many people attended as it would conveniently accommodate. . . .

"Priscilla's views are not confined within the limits of sectarianism, but to her all denominations of people are equally near and dear, being aware that a true follower of the Lamb must have that mark of discipleship by which alone they can ever be designated, namely, Love one to another."

During the period of his life, which followed this spiritual awakening, John Jackson wrote many letters to intimate Friends, mainly filled with his views and feelings concerning religious matters and his own spiritual experience. These letters were written in a fine hand on foolscap, and almost invariably covered the entire sheet, excepting the space required for the address, for envelopes had not then come into use. The language shows that he had absorbed the phraseology of the Friends' books which he had read so diligently. Later in life, when his mind had broadened and his theological opinions had taken definite shape, his manner of writing became clear, simple and forcible. An extract from a letter written by him to Catharine and George Truman, dated Darby, Twelfth month 3d, 1834, shows us that as long as seventy years ago some Friends were concerned because others cared too much for "the artificial refinements of the world."

"In the course of my experiences I have often to contend with the weaknesses of human nature that require the strengthening influence of faith and greater dedication to manifested duties to overcome. I, too, have had to mourn because the altars of the Lord are thrown down, and the image of Baal is still worshipped in the groves of Midian. For I have feared the customs, the policies, and the artificial refinements of the world are making unhappy innovations upon the simple testimonies of truth as held by the Society of Friends, and these things have appeared to my mind to call loudly upon all those who have ever known the powerful visitations of divine love to concentrate their feelings and affections in the spirit of

prayer, by which they have at times been led into the current of devotion and holiest reverence, to stand in a state of entire obedience to all the requisitions of the divine will. Oh, how I have desired that I may be concerned to enquire for myself what is my duty, and what part I am required to act, in accelerating the universal triumphs of the Redeemer's kingdom, and in the exercise of that duty, be brought to the happy enjoyment and precious experience of the love of God, and know its heavenly influences to be such around my spirit as to bring me into the possession of an inheritance with the faithful and obedient children who are bound together in the unchangeable fellowship of love undefiled. . . .

"Why, oh, why, should we sacrifice the hopes and feelings that stand connected with an eternal world, for the petty indulgence of an hour, or the puerile amusements of a day? For if the soul is to flourish in endless existence how dear and how important is the doctrine of its immortality!" E. L.

FRIENDS AS CITIZENS.¹

THE Friend, in his dealings with himself in his business and his pleasures, is most scrupulous. No one, I suppose, more constantly applies to the problems of every day the strict test of conscience. The name "Quaker" is a synonym for good quality and fair measure. To tell the truth, when I see the advertisements on our bill boards, I am almost tempted to wish that Quaker honesty were not quite so notorious. If only for the pleasure of variety, I should like to see pictures of Episcopalian clergymen, with large spoons and huge bowls, eating Episcopalian Oats.

What I say to-day will, therefore, have no reference to the standard of personal morality in our Society. I wish rather to discuss the modern Quaker in some of his relations to the community. . . .

It is strange that the Society of Friends, with its glorious history, the unsurpassed nobility of its teachings, and the personal purity of its members, has so little influence on the politics of this Commonwealth. To expect Friends absolutely to control the situation is absurd. For many years we have ceased to overwhelm the State. But we do not have even a fair share in its councils—much less that predominant influence to which our principles entitle us. Think of the few men who are political forces for good in Pennsylvania. How few of those few belong to us! Is it because the forceful men of the Society do not see that they are needed? Can it be that we have no men of force—no men worthy of the great principles which we represent? Or are our critics right in asserting that true Quakerism is inconsistent with the best citizenship?

Was early Quakerism open to this charge? With the end of the seventeenth century—the end of the persecution—Quakerism became less aggressive. The intimate contact with outsiders, which had been a necessary part of its expansion, gave place to the idea of "a peculiar people." A natural increase of emphasis on peculiarities of dress and language

served to widen this gap. The Society of Friends to-day lives much within itself. Is this true Quaker doctrine? Possibly active effort to gain proselytes is not now a distinguishing mark of the good Quaker. I'm not so sure of this, however. The early history of the Society, I should say, warrants a great deal of aggressive work in this direction, provided it be conducted without those aids of which we disapprove. But of this I am certain, that Quaker doctrine never gave the slightest shadow of an excuse for neglecting active Christian citizenship.

Parts of "Painful Sewel's Ancient Tome" were read to us at Westtown. There is a vast difference in having things read to you and reading them for yourselves—particularly in books like Sewel's. When I read it recently I confess that a good deal of it was news to me. I venture to say that a good deal of it would be news to you, if you read it with a view to finding out just how far good Quaker precedent would justify you in active effort to reform the world. I believe that there is little chance that any one here will go farther than George Fox did. Never before was I able to understand why Quakerism spread so rapidly. There is no claptrap about Quakerism. Its purity and peace are not the usual attendants on successful propaganda. Simplicity in dress, thought and speech draws no crowds. Non-swearing is not a word with which to conjure. Non-resistance wins no popular victories. These are conditions which, attended to most religions, would insure their defeat. How, then, did Quakerism conquer?

The indomitable will and energy of its leaders, under a gracious Providence, was half the battle. No effort was too great. Difficulties were courted. Dangers existed to be overcome. To tell George Fox, when duty drew him, that he must not visit Lancaster, insured his presence there that night. Judges, who were planning his arrest, were surprised to find him calling on them. He was in jail time and time again. Undaunted, he began the conversion of the magistrates who sent him there. In all England there was no more ardent enthusiast for legal reform. His most earnest efforts were directed towards securing a change in those statutes under which he was most frequently imprisoned. Whether in jail or out, he never hesitated to point out weaknesses in the laws of England. He carried his visits and his petitions direct to the Lord Protector himself. His faithful care over the magistrates who imprisoned him was so unrelaxing that in one instance, at least, they grew weary and tried to let him escape. They paroled him with permission to go one mile from his jail, with the fond hope that he would disappear. He had the mile measured, so that he should not pass it, and then set about converting all the people within that limit. They offered him a commission in the army. They tried to press him into military service. Finally he was legally and properly released.

The present President of the United States has some slight reputation for tenacity and strenuousness. But the hero of San Juan Hill seems slight and

¹ The address of William B. Bell before the alumni of Westtown School, 1902.

wavering beside the stalwart figure in leathern breeches, who, still scarred by the stones thrown by the mobs of Doncaster and Tickhill, marches from the dungeons of Derby into the prisons of Ulverstone and Whetstone, Launceston and Leicester. More than once he was beaten into insensibility; and more than once his first words, on recovery of consciousness, rebuked and converted his assailants. His case was no exception. On the accession of James II., fourteen hundred and sixty other Friends were in prison because they believed our doctrines too well to live a lie. What was the result? The Toleration Act of William and Mary. Room had to be made in the prisons for real criminals. And freedom of religion has still further expanded and extended until no country to-day is considered civilized which does not permit every sect to worship God in its own way. . . .

We live in a different age. Life is more complex. We face some new problems, and, thanks in no small measure to George Fox and the early Friends, there is no necessity for you and me to go to prison in order that those problems may be solved. Perhaps that solution would be easier than those now open to us. But I cannot help thinking that men like George Fox would to-day be found facing the new problems and struggling with them as earnestly as ever he did of old. You can get no little amusement by imagining George Fox a member of your meeting to-day and calculating the probable results. His zeal, his power would make changes. No longer would that meeting be active without inspiration, or inspired without activity. And throughout his struggles with modern problems we should find as close an adherence to what is really meant by Quaker non-resistance as he showed when beaten by the sticks and stones of the rioters of England. . . .

What are the problems of to-day? They are so many and so vital that one hardly knows where to begin. I should say that no Friend could give a week to the study of the problem of housing the poor in our great cities, could walk through the slums and examine the tenements, without feeling an earnest desire to work in that field. Closely related and as profoundly interesting is the provision of amusement and recreation which shall supplant the saloon in the only possible way—the way by which its merits are preserved and its vices avoided. Some of this work, especially in the form of boys' clubs, has been begun by members of this Society. Allied with these problems is the cleansing and beautifying of cities with the resulting lessons and charms to city dwellers, and the wise granting of municipal franchises for rapid transit, which shall make cities of the country and country of cities. I cannot begin to name all the questions to which Friends of to-day should give their earnest attention. Once investigated, no spur will be needed for our enthusiasm. They are too vital to ourselves and to our fellows. . . .

The words that I have spoken have been worse than wasted, if I have not made clear to you that the solution of every problem I have mentioned is inex-

tricably bound up with good citizenship. You cannot destroy the tenement and the saloon, and establish clean and beautiful and comfortable cities without clean politics. To-day the enforcement, and not the enactment, of laws should be our aim. We cannot have proper enforcement by improper men. While bad men run conferences and primaries, and good men stay at home and wonder why the country is going to the dogs, we shall continue to have scoundrels in office. "But George Fox never attended a primary," says some one. That's true. I don't believe he ever did. There weren't any. He never voted. Neither he nor his followers had a vote. But he never neglected an opportunity to improve the condition of the people. His constant letters and visits to magistrates, to Cromwell, to Charles II., and to anybody and everybody whom he thought could help, leave no possible doubts as to his ideals of good citizenship.

Last spring there died in the city of Philadelphia a man who was a worthy Quaker citizen. For many years he enjoyed the distinction of being almost the only honest man in the municipal councils of Philadelphia. Newspapers waited for him to say whether a measure was good or bad before they praised or condemned it. Honest men voted for him year after year—confident that in him they might trust. They were never disappointed. The good he did the city of Philadelphia can never be told. If demonstration were needed, in him was shown the admirable adaptability of true Quaker principles to present needs. Our modern effervescent reform needs the quiet, firm, earnest, never-ending, intelligent effort of the Friend who believes he owes that effort to his God. I speak for no party. Bad municipal government is our most crying shame. It is there that the great democratic experiment is being most severely tried. And in that field there can be but one party for Friends—the party of honesty and decency. In conferences where our principles were understood, half the corruption would sink from view at the sight of an honest Quaker face.

There is too much sneering and criticism in the world to-day. There are too many people who stand around and say: "Yes, that's a good work; it ought to succeed; but I can't join in it. I don't altogether like the way it's being done. Perhaps it will fail. Then will be the time for me to try my way of accomplishing it." Let us build, not destroy. Let us construct, not criticise. Ah, if we will but take this grand old Society of ours, with all its fine traditions, its splendid principles, its noble heroes of the past, and infuse it with the force and fire of its founders and tear from it the sham and prejudice of to-day, I tell you there will be no greater, no more glorious civilizing power under heaven than this same Society of Friends.

It may be laid down as a position which will seldom deceive, that when a man cannot bear his own company there is something wrong.—[Dr. S. Johnson.]

NEW TESTAMENT SERIES.—No. 14.
THE BOOK OF ACTS.

GOLDEN TEXT.—If this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it.—Acts, v., 38, 39.

Before study of Lesson read Acts, xvi., 10-17; iv., 1-12; xv., 5-12.

THERE is practical unanimity among scholars in the belief that the third gospel and the book of Acts are from the same hand. The similar dedications to Theophilus and the perfect likeness of style and ideas are felt to be conclusive in this matter. But the further question as to whether this author was or was not one of Paul's companions on his missionary journeys is not so easily disposed of. Tradition assigns the authorship of these two books to Luke; and the name Luke is repeatedly mentioned as one of Paul's fellow-workers. In the epistle to the Colossians (iv., 14), written from Rome about 60 A.D., Paul writes, "Luke, the beloved physician, and Demas, salute you." In the epistle to Philemon (i., 24), Luke is mentioned among his fellow-laborers. And in 2 Timothy (iv., 11), written like the others from Rome, the statement is, "Only Luke is with me." Even though these epistles, especially that to Timothy, are of doubtful authenticity, yet they show that Luke is one of the names early associated with Paul's ministry. The coincidence of the ancient tradition that the Acts was written by one having the rather uncommon name of Luke, with the seeming fact of the presence of a Luke among Paul's immediate disciples, creates at least a probability that these two Lukes were one. But the most important piece of evidence that the Acts was written by one of Paul's company is to be found in what are called the "we" passages. These are four passages, all giving accounts of journeys, in which the author abruptly changes from the third person to the first, speaking for a time as one who relates experiences in which he bore a part. These "we" passages (Acts xvi., 10-17; xx., 5-16; xxi., 1-18; xxvii., 1 to xxviii., 16) are variously explained. Some believe that the author makes use of the first person here merely for the sake of greater vividness, and that he actually had a part in other events as well. Others think that he substitutes "we" for "they" in describing those events in which he was actually present. Still others introduce a variation, claiming that the author kept a diary or journal of these travels, and in writing his history at a later time he has at these four points quoted from his journal. All these explanations agree in the assumption that the writer who says "we" is the author of the whole book. But the opposite view is also held. It is claimed that the author of the book, as we have it, is quite another person from the companion of Paul who uses the first person. The "we" passages according to this theory are extracts from the sources used by the author. Other parts of the book are also regarded as taken from earlier sources. The chapters dealing with the first journey of Paul are looked upon by some as an independent narrative which has been incorporated in the book.

The first twelve chapters differ from the rest of the book very widely in the special interest before the mind of the author. This first section is chiefly interested in the group of apostles which had followed Jesus, and in the church at Jerusalem which grew up about them. Peter is the central figure; Paul is introduced, indeed, and his conversion is related, but he is altogether secondary. From the thirteenth chapter on, all this is reversed. Paul is the hero of the tale. The other apostles sink into comparative insignificance, while the church at Jerusalem is regarded with little consideration, if not with active hostility. From these and other considerations some infer that there was a feud in the infant church between the followers of Paul and those of the church at Jerusalem. Certainly considerable differences in attitude toward "the Law" made themselves manifest. The book of Acts, according to those who magnify these differences into an actual division, was written with intent to harmonize the two factions, giving large credit to the mother church for its early faithfulness, large credit to Paul for his great work, and tending to gloss over matters of difference. Those of opposite view claim that Luke is "a historian of the first class," and that the differences indicated in the text are, due to actual differences in the relative importance of things. The interest of the historian of early Christianity must be with the apostles at Jerusalem in the first years after Jesus, and with Paul in the later years. These are the various views concerning the book of Acts. It is not our province to even try to reach final conclusions in this matter. In any case we have to do with a most valuable history. The relations of this history with the epistles must be reserved for succeeding lessons.

A CORRESPONDENT is troubled by our statement that over-eating kills people. She knows people who are suffering for lack of proper food, and enough of it. They are not poor, but have ideas about dieting which are pernicious. We know such people, and they are to be pitied. Something of everything and not too much of anything, the rule of an eminent Frenchman, is a good one.—[Christian Register.]

☪☪

BELIEVE that you are a child of God, placed here amid these natural and social relations that you may perfect yourself in mind and heart and character, both for your own and others' sake, and to fit yourself for your ultimate heritage of immortality. Do this, and your life will acquire dignity, character, and peace.—[Selected.]

☪☪

WE are farthest away from God when we cannot perceive him in our fellow-beings. The mirror of human nature is sadly blurred; but in the meaneast and wickedest there are tokens of the divine childhood, occasional flashes of the Father's image through innumerable distortions. It is for us to show a clear reflection of his life in our own lives before we judge others.—[Lucy Larcom.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.
 BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FOURTH MONTH 11, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

RACE PREJUDICE.

NEARLY forty years ago an abstract sense of human justice, stirred into activity by the abuses of years of slavery, conferred upon a people concretely unfitted for such a charge, the rights and privileges of citizenship, and the responsibilities incident to being a free people. The experiment has not been a great success and thoughtful people have no trouble in seeing why it has not.

Those who have never been able to free themselves from the notion that the plan of creation provided that the white men should be lords of the soil, and a black skin was the mark of a subject people, feel that the characteristic incapacity of the black race for business and an intelligent participation in government proves the truth of their views concerning the inequality of races, and leads to criticism of the President's course in making personal fitness rather than color the basis of government appointments.

A very considerable element of our people feel that as we incautiously surrendered a share of political power to what should have been kept a subject race, we must hold fast to what now remains to us,—our social superiority. Men and women holding this view would prefer that the President should not dine with Booker T. Washington.

Whoever will look sanely at the matter must agree that the fifteenth amendment was not necessarily unwise. It was ill-timed. We were in such haste to make atonement for the sin which had so long been laid at our doors, that we did not wait for the preparing hand of time, and the condition of personal freedom, to make ready a race just emerged from primeval barbarism and ground under the iron heel of oppression, for the great responsibilities involved in the gift of franchise.

Our present race problem is a weighty one. A modern sociologist of marked ability decides that there is no right way out of the situation into which we have plunged ourselves with regard to the black man. Consistent Christians must dissent from this view. There is a right way out of every maze of our own

making. The obvious means to apply to find it in this case seem to be a larger charity for a race to whom prior to the Civil War so little had been given, and whose environment since that time has been generally a bar to progress, and more patience—the work of four decades cannot overcome the racial tendencies of centuries—more effort to educate and enlighten the race and make the black man fit for his responsibilities. As an aid in pursuing this policy of patience and effort, a genuine belief in the principle that “race, color, and previous condition of servitude,” are neither political nor social barriers, is a good thing; and the habit of measuring men by truer standards of ethical, political, and social law will help us meet the race question without prejudice along the color line.

THE ESSENTIAL THING.

A WRITER in a religious periodical states that he pounded this question in a young ladies' boarding school: “Suppose all the Bible must be destroyed excepting ten chapters, and you had the selecting of the only ten chapters that could be preserved, what would your ten chapters be?” He received forty-three written answers and in commenting on these the writer was surprised and troubled to find that “twenty-eight made no mention of the birth of Christ; sixteen, none of his death; eighteen, none of his resurrection; and thirty, none of his ascension.”

What is the essential thing in the Bible record of Jesus of Nazareth? Is it his birth in Bethlehem, his death on Calvary, his reappearance in the presence of his disciples, or the Divinity of his life and the Truth of his message? Surrounded by ignorance and jealousy his death was the inevitable result of obedience to his Father's will. Blood is the emblem of life, and the “blood of Christ that cleanseth from all sin,” is not the human blood that was shed on Calvary, but the life or spirit of Christ doing its work in the hearts of men.

IN his inaugural address on the 6th instant, John Weaver, the new Mayor of Philadelphia, promised that he will hold his office as a public trust, doing his utmost to see that the city receives full value for every dollar expended, and that blackmail and extortion are rooted out and punished. He also purposes that the city shall hold on to the water works, that the schools shall be taken out of politics, and that grade crossings shall be abolished. If he is faithful in the performance of these promises Philadelphia will have a cleaner and stronger municipal government than it has enjoyed for many years. His last official work as District Attorney gives the friends of good government reason to be hopeful concerning his administration. He secured the conviction of four school directors on the charge of having conspired to extort money from persons seeking positions as teachers, and they are now in Moyamensing jail pending a motion for a new trial.

BIRTHS.

LIPPINCOTT.—At Atlantic City, N. J., Third month 10, 1903, to John Haines and Alice Needles Lippincott, a daughter, who is named Helen Needles Lippincott.

NOBLE.—At La Junta, Colorado, to Charles M. and Ellen H. T. Noble, on Fourth month 1st, 1903, a daughter who has been named Mary Noble.

ROWLAND.—Fourth month 5th, 1903, at Philadelphia, to William C. and Amy P. M. Rowland, a son who is named William Chapman Rowland, Jr.

MARRIAGES.

KOONS—SMITH.—At the home of the bride's parents, Gideon and Martha J. Smith, near Mt. Union, Carroll county, Md., by Friends' ceremony, Martin L. Koons and Mary Edith Smith, the latter a member of Pipe Creek Monthly Meeting.

DEATHS.

CHALFANT.—At his home in Kennett Square, Pa., on the 27th of Third month, 1903, William Chalfant, in his 89th year; a life-long member of Kennett Monthly Meeting.

Though not active in the business of the meeting it always had his deep interest, and he was missed when not in his usual seat. He was an invalid for several years, always patient and uncomplaining, and considerate of those who had the care of him.

A devoted wife, one daughter, and six sons survive him. He was very successful in business, and did much for the improvement of the town in which he resided. He was a director of the First National Bank of West Chester from its organization in 1854 till his death. His associates there say of him: "In all his relations with his fellow-members of the Board and officials of the Bank he was kind, courteous, and considerate. His wise counsel and kindly interest made him a personal friend of all. We appreciated his worth while with us. We have but the most pleasant recollections of him. His memory will always be cherished by us. His example is to be emulated in all walks of life." * * *

DAVIS.—At Germantown, Pa., on Third month 23d, 1903, Helen C., wife of R. K. Davis, and daughter of Henry A. and Drusilla M. Noble.

HANCOCK.—At his home in Merion, Pa., Third month 22d, 1903, George W. Hancock, aged 66 years; a member of Race Street Monthly Meeting of Friends, Philadelphia.

He was for many years a member of the Board of Managers of Swarthmore College. He was also a member of Philadelphia Quarterly Meeting's Committee having care of the Friends' Home, and one of the managers of the Home for Aged and Infirm Colored People in Philadelphia. Aside from his activities in the Society of Friends he was prominent in business circles, being at one time President of the Citizens' Trust Company and of the Real Estate Exchange, of Philadelphia.

JACKSON.—On the 28th of Third month, 1903, at her home near Jordan's, White Sulphur Springs, Va., Mary E. Jackson, wife of the late J. Fenton Jackson, a much esteemed member of Hopewell Particular and Monthly Meetings, aged 84 years, 6 months and 17 days.

She is survived by one son and two daughters who are now in the meridian of life, some of her children having passed on before her. She also leaves 17 living grandchildren and 18 great grandchildren a few of both having died in infancy.

She became a member with Friends by conviction some years after the death of her husband, and although unable to attend meeting much of the time she was much beloved by her relatives, friends and neighbors. It is thought the change was hastened in consequence of a fall she had in the latter part of winter, from the effects of which she did not seem to rally. D.

LACEY.—On Third month 2d, 1903, at Wrightstown, Pa., Edwin Lacey, aged 73 years; a member of Wrightstown Monthly Meeting.

LANG.—At Kennett Square, Pa., on the 20th of Second

month, 1903, Susanna P. Lang, in her 73d year; a member of Kennett Monthly Meeting.

LEWIS.—At her home in Fendleton, Ind., Third month 26th, 1903, Elizabeth M., wife of Joseph B. Lewis, aged 76 years; a member of Fall Creek Monthly Meeting.

She was the daughter of the late Joseph B. and Elizabeth Moore Fussell. She was born in Maryland, but her parents moved to Pennsylvania when she was quite young; her girlhood was spent in and near Philadelphia, and all her life she looked back with a loving remembrance to her early home. In 1846 she removed with her parents, two sisters, and one brother, to Fall Creek township, Madison Co., Indiana, where she has since resided.

In 1853 she was married to Joseph B. Lewis, who survives to mourn her loss. Their mutual devotion through this long companionship of almost half a century, has been a beautiful and touching lesson to their many friends. Four children were born of this union—one died in infancy—three were spared to repay by their loving care and filial devotion all that she had bestowed on them in childhood.

Thus ends a beautiful life which for three score and ten years shed sunshine and brightness on all who came within the circle of her influence; then for a few short years clouds obscured the light, but now she has passed onward into that blessed day, where there is no more darkness, and where we trust she is with the many dear ones who have gone before her to the spirit land.

Hers was a particularly genial nature; being unusually gifted with conversational powers, it was a delight to be in her society; few persons have had so wide a circle of warm and true friends. She was hospitality itself and all who came received a loving welcome.

All her life the desire to be doing something for others was a leading characteristic, and when health failed and she could no longer do things herself, she still was thinking and planning how to give pleasure to her friends, and especially to the little ones, who always appealed to her loving heart, and she was never happier than when doing for and giving to children.

She was unusually gifted intellectually and earlier in life many poetical gems flowed from her ready pen, but her retiring nature shrank from publicity, and only a few of them ever appeared in print.

One of the greatest pleasures of her life came from her love of flowers, and so long as she was able to care for them, her success in raising them was remarkable. Almost her last conscious words, when on her birthday some flowers were given her, were "Beautiful! beautiful!"

"Farewell! A little time and we

Who knew thee well, and loved thee here,

One after one shall follow thee

As pilgrims through the gate of fear

Which opens on eternity.

All lovely things by thee beloved

Shall whisper to our hearts of thee,

And all thou lovest of earth and sky

Seem sacred to thy memory." S. R. L.

LUKENS.—In Philadelphia, Third month 22nd, 1903, Elizabeth Lukens, widow of Comly L. Lukens, in the 82d year of her age.

Her funeral was largely attended, and several brief testimonies were born to her worth. Truly she "ate not of the bread of idleness, but looked well after the affairs of her household."

PENNOCK.—At Toledo, Ohio, Third month 3d, 1903, Lydia, widow of Hadley Pennock, daughter of Mahlon and Rebecca (Wilson) Phillips, in the 90th year of her age.

STABLER.—At Aiken, South Carolina, Third month 30th, 1903, Charles M. Stabler, of George School, Pa., in his 30th year. Interment at Friends' Meeting-house, Sandy Spring, Maryland, on the 3d instant.

(Fuller notice will be published later.)

TUDOR.—Passed away, Fourth month 1st, 1903, Lewis Tudor, at his late residence, Avondale, Pa.

WEBSTER.—On Fourth month 2d, 1903, Charles E. Webster, son of Harris and Mary E. Webster, in his 23d year.

CHARLES THOMPSON.

Charles Thompson, of Morland, near Penrith, passed away Second month 21st, at the age of 83. He was an earnest temperance reformer, and one of the founders of the United Kingdom Alliance. He was a staunch upholder of conservative Quakerism, a man of tender religious spirit, and also one who sympathized with liberal thought in religious matters. His business life was spent in Manchester, where he was the first Friend to become a magistrate. Difficulties that were raised about his orthodoxy, thirty years ago, prevented him from finding the scope he would have desired for Christian activity in the meeting there. On giving up business he retired to Morland, and became a magistrate in the county of Westmorland, being much the poorest man on the Bench. He died, the only surviving member of Morland Meeting, in the ancestral home which had been occupied by five successive generations of his family. He had many trials, but the blessing promised to "him that overcometh" rises to the mind in thinking of his career.—[British Friend.]

SOCIETY NOTES.

JOEL BORTON, of Woodstown, N. J., has received a minute from his monthly meeting to visit the Nebraska Half-Yearly Meeting, to be held at Lincoln, Nebraska, on the 27th instant. His western trip also has the sanction of the Committee of Twenty-two for the Advancement of Friends' Principles, and he will hold conferences with Friends, or attend meetings, at Pittsburg, Chicago, and other intermediate points as way opens.

The time of holding West Branch Monthly Meeting at Grampian, Pa., has been from the fourth Fifth-day in each month at 11 a. m. to the first First-day at 3 p. m.

Benjamin F. Battin, of Swarthmore, Pa., attended the indulged meeting at Doylestown, Pa., on the 5th instant and spoke very acceptably. There were more men in attendance than women, which is unusual for this meeting.

Jesse H. Holmes, of Swarthmore, Pa., visited the Lansdowne meeting and First-day school on the 5th instant. To the pupils of the school he gave a practical talk on what they owe to the world. In the meeting he drew a clear distinction between facts that depend upon witnesses for their authenticity and the eternal truths of God which meet the witness within the individual heart. His words were inspiring and encouraging.

A MEMORIAL OF APPRECIATION.

The following memorial was approved by West Branch Monthly Meeting of Friends, held at Grampian, Pa., and copies of it were sent to United States Senators Beveridge and Hoar.

We feel that it is right and fitting that we should recognize the tribute to the steadfast principles of peace which our Society has always held, conveyed in the clause in the bill passed by the late Congress, called the Militia bill, exempting Friends and other members of peace-loving societies from military service.

Feeling, therefore, that this is one of the most far-reaching steps ever taken, recognizing as it does, not only that a large and reputable class of thinking people believe that war is wrong, but also the justice of this belief, in so far as their own actions are concerned, we wish to convey to those who were instrumental in its passage our feeling of satisfaction in its justice and rightness.

Signed on behalf of West Branch Monthly Meeting, Third month 26th, 1903.

GEORGE T. UNDERWOOD, } Clerks.
ANNIE E. WAY, }

A LETTER FROM ISAAC H. CLOTHIER.

*Steamer Kaiserin Maria Theresia,
Off Beyrout, Coast of Syria.
Third month 4th, 1903.*

EDITORS FRIENDS' INTELLIGENCER:

ON Second month 9th, three weeks ago day before yesterday, we left the pier at Hoboken, about 9 a. m. We were to have sailed on Seventh-day, the 7th, but delay in the receipt of the steamer's supply of coal detained us two days, somewhat to our inconvenience, as we left home on Sixth-day to spend the one night in New York, so as to be sure to be in time next morning.

Our party consists of seventeen and what may be called our immediate party of ten: President Swain and wife, James Boyd, wife and son, (Elizabeth Longstreth Boyd, a daughter of M. Fisher Longstreth), J. Dundas Lippincott, of Philadelphia, my wife, two daughters, and myself. The other seven are the family and friends of Hunter Brooke of Philadelphia, who started with us and are associated in all our wanderings.

When I left home I had not intended to write any letters, except such as are necessary, as the prospect of change from a somewhat large correspondence was inviting, and promised to be restful. But three weeks on the ocean and the Mediterranean have proven greatly restful, and I have concluded to send some rough notes of our travel to the INTELLIGENCER so that some friends who have not taken the trip may share our experiences in some slight measure, especially as the trip is somewhat out of the beaten line of travel and among scenes which are new to me and replete with historic and pre-historic interest.

We passed quarantine and neared the bar before 11 o'clock, but the tide was low and as a stiff north-west wind was blowing, we were delayed a couple of hours more, so it was early afternoon when we crossed, and perhaps four o'clock when we were fairly at sea. The high wind was directly behind us, so the sensation was almost that of no wind, although the sea was rough. The ship rode steadily—"as steady as a church"—an unknown elderly gentleman said to me, whom I at once put down as a clergyman, and who led the services on our first Sabbath out.

The weather was quite cold but with thick clothing not uncomfortable; and so passed our first day and night. The next morning, however, we arose to find the ship rolling greatly and large numbers of the passengers more or less seasick, with plenty of room at the tables. This roughness and rolling of the steamer continued for two or three days longer, but after two days the temperature gradually softened, and the seas grew smoother. Our immediate party almost entirely escaped seasickness, and for the one week which elapsed before arriving at Funchal, Madeira, we had but the usual sea experiences, old to those who have often crossed the ocean, but in another sense always new and more restful than almost any other change attainable.

The mountain of Madeira was plainly in sight when we rose on Second-day, the 16th inst., and most

interesting it was as we drew near to see in our February the smiling vineyards, and the almost tropical verdure. We spent the day surrounded by oranges, lemons and bananas, on the trees, and a vast variety of flowers. Oxen dragged us in sledged over the smoothly paved streets, wheels being scarcely used because of the mountain side on which the town of Funchal is builded. The day was charming, the sky cloudless, the temperature warm yet bracing, and pleasant either in sun or shade, such a day as comes to us at rare intervals in our early June or October. Late that evening we left Funchal behind us, its hundreds of lights on the side of the mountain showing for many miles as we steamed in the direction of Gibraltar.

Third-day was a beautiful day with smooth seas, and we retired that night expecting to come in sight of Gibraltar early next morning, and land in the forenoon. But in the night we ran into a gale, and Fourth-day morning no land was in sight, but a very rough sea was on and the spray dashed all over the steamer even in great sheets over the Captain's bridge, where, with any of my party I have access during the voyage because we occupy his rooms. From his protected chart room, where I stood with some of my party, it was indeed a wild scene, fully compensating for the attendant delay and discomforts. The gale increased as at noon we drew near Gibraltar, and even in the protected harbor landing in the tenders was so inconvenient that only a portion of the passengers went ashore that afternoon. The great rock of Gibraltar the one impregnable fortress of the world, is so familiar by picture and description that any account of it in these hasty notes is quite unnecessary.

We were booked next day, the 19th, for a railroad ride to Granada, 230 miles, to view the Alhambra, known to Americans largely through Irving's graphic descriptions, and the most famous specimen of Moorish art extant. We took breakfast at 5.30, and started in the darkness in a steam tender, and over waters rough enough to be quite uncomfortable, even if not dangerous, to Algeciras, on the bay opposite Gibraltar, where in due time we landed safely and took the train. As day came on the weather cleared beautifully, and we had a fine railroad ride among scenery, new to perhaps all of us, in the Andalusian Mountains.

We arrived at Granada at three o'clock, a little late, and were driven (250 or more) to the Alhambra. Here, because of the great number, and the short time, we were subject to uncomfortable, almost dangerous crowding at the entrance, and when finally admitted, had but a short time to examine the wonderful beauties of the palace. We afterwards wandered through the strange Spanish town to the hotel, where we dined, and finally left at ten o'clock, instead of seven. We were scheduled to arrive at the ship at midnight, but we did not arrive till 5.30 next morning after a night of great discomfort, all of us sitting up all night, but glad to get back on any terms. Now that the visit is over, we remember with pleasure the grand scenery of the Spanish mountains and the strongly foreign aspect of Granada, with the crowds

gathered in the streets to look at the large company of Americans.

Our next stopping place after Gibraltar finally disappeared in our stern was Algiers, in which picturesque city we spent a pleasant half-day, Seventh-day, Second month 21st. Perhaps in no city I have ever visited are such varied and picturesque costumes to be seen on the streets, and the Arab quarter of the town, which we visited, in its filth and squalor, remain with us yet, an unsavory memory.

We sailed at 10 o'clock that night, and First-day, Washington's birthday, we spent at sea on our way to Malta, where we arrived in the forenoon on the 23d instant. I was surprised to find such a population on the island of Malta, about 160,000. To me it was chiefly interesting as the supposed "Melita" where St. Paul was shipwrecked, as graphically described in the 27th and 28th chapters of Acts.

We spent the afternoon mostly wandering in the streets. The festival of the Mardi Gras was going on, and our progress was made both amusing and uncomfortable by the grotesque crowds which pelted us with sugar plums, and made us glad to return to the ship after visiting a few points of greatest interest. We sailed that night, this time for one of the chief points of interest in all our journey, even Athens, and passing through the Greek Archipelago, we cast anchor just off the sea port of Piræus on Fourth-day morning, Second month 25th, landed in small boats drawn by tenders, and took the train at once to the historic city. At this point we were greatly favored, by pre-arrangement, to be met by the sister of one of our immediate party, Harriet A. Boyd. This young woman is well known in Philadelphia and elsewhere as one of the best informed and most active among the young archaeologists of the day. She has been engaged at intervals, for some years, in the superintendence of excavations of ancient cities, more especially in the island of Crete, but she has a thorough acquaintance with Athens and all its points of interest. She met us on arrival and was with us constantly during our two days' stay, as leader and guide, enabling us, under her experienced and most skilled direction to accomplish far more of essential interest than would have been possible under less favored circumstances. Instead of returning to the ship that night with the company, we stayed at the hotel, and thereby saved much time and made the best use of it.

In a hastily penciled sketch like this, it is of course impossible to even enter upon a description of Athens, but all who read this must realize we appreciated every moment that we were on grandly historic and classic ground, and need I add that the Acropolis and Parthenon were eagerly watched by us, first in the distance from the ship, in the early morning of arrival, then in detail on two visits, and again towards evening of the 26th, as it receded from our view, on the deck of the departing steamer. I had looked forward to Athens for years, but the realities of the visit exceeded all anticipation, largely because of the knowledge, care and kindly attentions of Harriet A. Boyd.

I would not omit mention of two most interesting

points in full view from the Parthenon: the hill of Pnyx, where is situated a natural rock rostrum, from which Demosthenes and other great Greek orators addressed the people, and the Arcopagus, better known as the Hill of Mars, where the great apostle to the Gentiles preached his great sermon to Athens and the ages.

Constantinople next! the capital and chief city of the Ottoman empire, where the flag of the crescent and the star holds sway, at least for the present. In the early morning of the 27th, we reached the narrow passage of the Dardanelles separating the two continents of Europe and Asia, and I gazed for the first time upon the latter.

We steamed all day on the Dardanelles and the Sea of Marmora, and in the late afternoon Constantinople came in sight, its towers and minarets presenting an imposing and picturesque sight in the light of the setting sun. Here for the first time we came directly to the pier, and as we drew slowly to its side, a remarkable sight presented. Several thousands of Turks were crowded along the wharves and streets to see our arrival, and the scene, while not to be described, was of surpassing interest to our ship's company, as our arrival was to them. We could not land that night till dark, when it was not safe to do so. Our Consul, General Dickerson, spent the evening on board, and gave us advice concerning the use of our time next day, the only whole day we would have in Constantinople. It was a full and busy day, but again not to be described in such a sketch as this. Our party of seventeen were under the care of one of the best of guides, and in five carriages under his direction, we drove rapidly from point to point, starting at Galata, the English quarter, where our ship lay, and across the bridge over the Golden Horn to Stamboul or the city proper, where we spent our time, partly among the wonderful bazaars, and partly in the world-renowned mosques, the Treasury, etc., etc.

The Mosque of Santa Sophia, the House of Divine Wisdom, is the most famous of Constantinople's mosques. When Justinian finished and first entered it, he ran from the porticoes to the pulpit with outstretched arms, crying, "Solomon, I have surpassed thee," and it was then the most magnificently decorated temple that had ever stood upon the earth. More than one volume has been entirely devoted to a description of this mosque, and less than a volume would not suffice. But its ancient grandeur has largely gone, and while St. Peter's at Rome, and St. Mark's at Venice have been accumulating stores of pious wealth for centuries, Santa Sophia has been ransacked by repeated pillages, and reduced to the puritan plainness of Moslem worship. We stood outside awaiting the call to prayer from the minarets, and after it sounded, as it does five times every day, we passed inside and saw the interior, and witnessed the forms of the Moslem worship which were going on.

But as with us as we saw in this busy day of the great buildings and palaces, the streets after all were the chief objects of interest. In an hour, crossing the bridge which spans the Golden Horn, one may see pass almost every nationality, adventurers apparently

from every clime, priests, sailors, soldiers, merchants, few women, but all natives, more or less veiled, and some of the most picturesque costumes.

Next morning we had a few hours, and sailed in the early afternoon. As we left the pier a wonderful scene presented, even far surpassing that on our arrival. An immense crowd watched our departure, variously estimated at from ten to twenty thousand in numbers, closely packed, and nearly all wearing the red fezes which predominate here. It was a sight not to be forgotten by those who witnessed it. We steamed up the narrow Bosphorus, Europe on the left, Asia on the right, a dozen miles or more to the Black Sea, and after a short sail upon its waters, turned and retraced our course, pausing for a short time to land Consul Dickerson and his party on a tender, then we saw Constantinople with its minarets, domes, palaces, its indescribable squalor and misery fade slowly out of sight as we passed again into the Sea of Marmora. It seemed a coincidence that just as the city disappeared from our view, I saw for the first time the new moon in a cloudless sky, and beneath it the bright evening star, forming the emblem of Turkey—the crescent and the star.

We arrived about 11 a. m. at Smyrna, the most ancient of cities. Little of special interest, however, attaches to Smyrna other than its bazaars; but it is the entrance to Ephesus, fifty miles away, which has such surpassing interest, being the location of the famed Temple of Diana, one of the seven wonders of the world, but far more the home of the tentmaker Paul, and also where John spent the rest of his life after his release from Patmos, which island we caught a glimpse of early yesterday as we passed. I omitted to mention our fine view of the island of Rhodes yesterday, the captain steaming close to it to afford a look at the town, and the supposed site of the Colossus of Rhodes, also one of the seven wonders of the world. Cyprus we passed early this morning, too early for a view.

The above letter written at one sitting almost from memory, as I have kept no notes, is necessarily most incomplete. Many things are omitted which perhaps would be of more interest than some of those stated. If opportunity and inclination again present themselves together, I may write again, but such may not prove to be the case. To-morrow we land at Jaffa (Joppa), the gateway to Palestine, and in the early evening we hope to enter Jerusalem.

ISAAC H. CLOTHIER.

THE JUVENILE COURT IN DELAWARE COUNTY, PA.

From a paper read by Clara B. Miller, of Media, Pa., before the spring convention of the Delaware County Woman's Christian Temperance Union.

It has seemed very fitting that Delaware County should take the initiative in such an important work as that of the Juvenile Court, and that the call for organized effort should have come from the county town. The cities of Philadelphia and Harrisburg appointed probation officers before we did, but we can justly claim the first House of Detention in the State, and the first work done under care of a county committee.

History shows that here was the first session of court, the first petit and grand jury, the first marriage ceremony and one of the first, if not the first, house for Divine worship in the State. Why should we not be first in establishing Juvenile Court? Here Penn's holy experiment first found its embodiment, and here and now, after two hundred years, we begin another experiment which in its possibilities promises to be as holy as the one of two centuries ago.

When you hear how many children have found their way to the Juvenile Court of the country (and these represent possibly one-eighth of those who should be under probationary treatment) you will ask yourselves, What can we do to lessen this number? What can I individually do to save one child?

True, most of the cases come from Chester. But can we not extend a helping hand to the erring and neglected waifs there, remembering those in bonds as if bound with them? Then there are subjects for this court right here in our own town if you take the trouble to look them up.

Some of you were present at a meeting held in Media Woman's Club room on March 19th last, when a county organization was effected. The committee of seven appointed that day, has added four to its number, and has met regularly on the second Wednesday of each month, and oftener if unusual business demanded.

It took some time to formulate plans for county work, so that it was not till the 23d of June that the House of Detention, 307 Crosby Street, was opened, and the court's officer, Miss Brewer, whom we had recommended, took up her residence there. Part of the house we sub-let to a woman, who takes care of the children who may be in the house, during Miss Brewer's absence. Three rooms of this house are all we have so far needed.

Juvenile Court had been held some months before the appointment of our officer. I find from her reports, together with the Court Records, that there have been sixty-seven children in the Court since its organization. Of these 33 are dependents, 29 delinquents and 5 incorrigible. This does not adequately represent the whole number under Miss Brewer's care, for her advice and assistance have been sought by many who have no legal claim upon her services, but which she is glad to render.

Four children was the greatest number in our home at one time. For two months last summer we had two little girls whose mother was awaiting trial in the county jail. We found a permanent home for these with an aunt near Scranton. Others have been placed in families or returned to their own homes under care of our officer, who is kept busily occupied in looking after these children, and often their parents need attention too. Several were sent to institutions for destitute children, care being taken to respect their religious affiliations.

Nine were sent to the House of Refuge, six of these at their parents' own request. Under the new law, unworthy parents will find it more difficult to get their children in a reformatory for no graver offense than being troublesome. It has been found

that many children have been committed to such institutions until they are old enough to earn money, and then the parents are anxious to receive them again. Of the delinquents most of them were arrested for larceny, three for assault and battery, five for malicious mischief. Some months ago, six boys were arrested for stealing old iron. Upon examination it was found that one was older in crime than the others, and was giving an object lesson upon fruitful soil. He was sent to the House of Refuge. The others were remanded to their homes, under Miss Brewer's care. She has reported them from time to time as attending school, where their teachers say they are doing well. We aim to keep watch of each case, and under the new laws, wherever Judges are required to appoint boards of visitation, this matter will be most strictly attended to.

Of the 67 children, none have been returned to the Court a second time. I find in one instance, disposition was deferred till the next court, but the names do not appear again on the records. Of the dependent only one has given us any anxiety as to her future. She has been placed in a family on two occasions and been returned twice to us. Unfortunately for her, the last time was after the old act had been decided unconstitutional, and as there was no Juvenile Court we could do nothing but send her to the county home. As she is lacking in mental grasp and deficient in moral sense it becomes one of those pitiable cases that appeal to our sympathies while we are unable to see just what disposition to make of the subject.

As you come to know the children which this law aims to reach, and consider the influences to which they are subjected, you see the binding thrall of heredity and the unerring law of the principle of sowing and reaping. Then, too, comes the realizing sense of the fact that misery, vice, degradation and crime are inseparably interwoven, and that the demon of strong drink is the most powerful factor in the production of the world's misery and crime. And so our hearts are touched with unmitigated pity for the helpless little ones, responsible in no way for their presence and environment, and often defrauded before their birth of all the elements that go to make upright character.

It is in behalf of just such children, and in the interest of better homes that I stand before you to-day. "It is not the will of our heavenly Father that one of these little ones should perish. May it be ours to help towards the fulfillment of his beneficent purpose."

Our expenses for the eight months ending February 23d, were \$522.29. This includes officer's salary, rent of house, expenses incidental to furnishing our rooms, boarding of children, railroad and street car fares, the winter's coal and some other necessary expenditures. Three months ago we sought and obtained a pass for our officer and children over the car lines centering in Chester. This will be continued when we resume work. The superintendent of the traction company is in warm sympathy with our work, and says we should extend our care to the girls

and young women who frequent the streets of Chester in the evenings.

Miss Brewer wrote me last month that many had expressed regret that the good work of the Juvenile Court should be obliged to halt "for one instant." She says the officials have appreciated her help and been very kind to her. She has never heard a word expressed against the work; only words of praise.

The Mayor of Chester says, "The House of Detention has been of great benefit to the executive department of Chester in a great many instances, as a place to put children of tender age rather than in the city lockup. I hope the institution may be a permanent one. Miss Brewer has been of great service on numerous occasions, standing ready at any and all times to aid us as best she could, and we feel indebted to her for the interest she has taken."

Organizations and benevolently inclined people have helped us, and to all we extend our grateful thanks. Had the 29 children arrested for delinquency been tried in the same old way, at a cost of, say \$20 each to the county, and this does not include jail expenses, the whole would have amounted to \$580, more than the whole expense of maintaining our home with all the attending expenses I have enumerated, all at no expense to the county. So you see while it is a part of wisdom and humanity to protect and rescue the children, it is far less expensive to take care of them by the Juvenile Court system than to try their cases in the old way and then punish them afterwards.

But the saving in dollars and cents is of but little value in comparison with the saving of 67 children from a possible life of crime and putting them in the way of reaching self-respecting manhood and womanhood. Phillips Brooks said: "He who helps a child helps humanity with an immediateness which no other help given to human creatures in any other stage of human life can possibly give again."

Conferences, Associations, Etc.

WEST PHILADELPHIA.—The regular meeting of the Junior Young Friends was held at the home of Thomas Scott, on Second-day evening, Third month 20th.

The exercises were opened by a recitation, "The Old School Days," given by Mary Dunham, and a talk by John Carver. Elizabeth Gaunt recited a story telling the evils of card playing. Ellis Bacon read a selection from "The Quaker" explaining the true belief as Elias Hicks saw it. The literary program completed, the rest of the evening was taken up by games.

We had a large attendance and hope to see a still larger number at our next meeting. W. W.

BYBERRY, PA.—The last session was held at Byberry Meeting-house on First-day afternoon, the 5th instant.

A communication from the "Committee for the Advancement of Association Work" was read and the Executive Committee requested to assist the secretary in answering the same. After a live discussion of subjects of local interest, the program of the afternoon was taken up. It being a Longfellow meeting, a paper on the life and writings of Longfellow was prepared and given by Wm. P. Bonner, which, while a condensation of knowledge gained by wide reading and research, yet was made still more interesting by

the writer's familiarity with the scenes portrayed in the poet's works, he having lately made a tour embracing these points of interest. This excellent paper was followed by a recitation by Miriam Tomlinson, entitled "Flowers," one of Longfellow's beautiful but lesser known poems. Anna B. Hawkins read "An April Day," which was particularly appropriate at this time. Shepherd Cleaver recited "The Burial of Minnikink," an Indian legend far less famed than "Hiawatha." "Rain in Summer" was then read by Elizabeth P. Bonner, after which a number of beautiful sentiments taken from Longfellow's writings were given by the members. This literary session was an exceptional one and was felt to be very interesting and profitable, lending variety to the ordinary program. A. C.

NEWTOWN, PA.—The Friends' Association met at the home of William and Lettie W. Eyre, on the 2d instant.

Abbie B. Rice, in a paper, answered the question "What is the World's Outlook for Peace?" She spoke hopefully of the future and thought the outlook for peace through arbitration was growing more hopeful, and gave some extracts from a paper read by Howard M. Jenkins at the Chautauqua Conference. "What suggestions can be given that will make the meetings of our Association of more practical value?" was answered by Sarah F. Cary. Her requirements seemed to be that we should be more prompt and faithful to duty, and be careful to practice in our homes the beautiful precepts that we preach. A supplementary comment was made by one of the members, advising bearing in mind the report of the Executive Committee for the business of the next meeting and giving the substance to be treated some thought in the interval. William Smith, representing the Discipline Committee, chose from the queries, "Are Friends careful to discourage the attending of places of diversion?" Whether they were as careful as they should be he was unable to say, and read some selections from Talmage on the subject of diversions which answered to his view that they must be judged by the effects they produced—by their helpful results or harmful tendencies. Willis G. Worstall, for the Current Topic Committee, read a selection from the FRIENDS' INTELLIGENCER showing that some colored people even in the South are thrifty.

After roll-call and sentiments, the president made the announcement of the death of Charles M. Stabler, spoke of his beautiful life, his kindly words of counsel, his clearly presented thoughts, and of the gentle presence that will be so much missed. Isaac Brown, the oldest member of our Association, by request, repeated the recitation given at the preceding meeting, "Cato's Soliloquy on the Immortality of the Soul." That, and the announcement of the death of our dear friend, clothed our meeting with a deep feeling of solemnity at the close. S. J. R.

RISING SUN, MD.—The West Nottingham Young Friends' Association held a regular meeting on the afternoon of Fourth month 5th. The majority of those present responded with appropriate sentiments at roll-call, which was followed by reading minutes of last meeting.

Edwin R. Buffington gave a fifteen-minute talk on "The Church and its Possibilities," which opened the afternoon's program. He said that we are passing away from old theologies—evidences are too convincing. To-day we are nearer to understanding the facts of God, and are rising to higher levels upon our own dead selves. A church will make or cause a nation to work out its own salvation, but no church ever saved a soul. Salvation comes through Christ. Jesus never established a church, but he may have given us the underlying part, from which the church is to-day deducted. After all it was not so much what Jesus said or did, but what he really was. The possibilities of the church are such as should arouse admiration, creating deeper thinking. What is most needed is that every one shall become a pastor and a member, and by his daily living create a truer appreciation or admiration for spiritual realities. We become a dead people when we fail to advance. We grow like that which we most admire. If we have a fondness for the bar-room we grow in accordance with its possibilities, and become a child of the

bar-room. Should we become so engrossed in business affairs as to feel we have not the time to devote to the development of self or toward attaining that which will strengthen and uplift, we become a child of commercialism, and dead to the higher attributes of the soul.

Maggie W. Scott read "Little Ways of Bettering the World," one of the productions given at the recent General Conference.

"Nature and its Inspirations," was the subject of a paper by Janette Reynolds. The thought was expressed that even the little violet tucked snugly away in some sheltered nook is found performing its duty in its unobtrusive way, inspiring the passers-by to a simplicity of thought and action. And with the development of each thought there is an opportunity for a truer appreciation of the Infinite, where the all-wise Father has in the world of nature implanted lessons for the uplift of humanity, helping us to realize that "the power which crowns effort with victory" is within us. Thus we look through nature up to nature's God. L. J. R., Sec.

EDUCATIONAL.

MEETING OF REPRESENTATIVES OF FRIENDS' SCHOOLS. The Association of Friends' Schools at its meeting on Third month 21st, appointed a committee to take up the subject of a curriculum or program of studies for Friends' schools. This committee consisted of representatives of all the schools of Friends within the limits of Philadelphia Yearly Meeting. Thirty-four institutions were invited to be represented, including Swarthmore College, George School, Boys' Central School, Girls' Central School, and thirty monthly meeting schools. The meeting of this committee assembled in the Central School Building at Race and Fifteenth streets, Philadelphia, on Fourth month 4th, at 1 o'clock. The schools were well represented and the interest in the subject very marked.

A general discussion concerning the advisability of some centralization of work was engaged in by the committee, it being advocated by Dr. B. F. Battin, of Swarthmore College; Dr. Joseph S. Walton, of George School; J. Eugene Baker, of Friends' Central School; Louis B. Ambler, Chairman of the Committee; Anna W. Speakman, Friends' Central School; Ellen D. Lewis, of Buckingham; Achsah Grier, of Woodstown, and some others. The question of existing differences in the courses in the larger schools was next taken up, and many points of difference were found, but none so serious as to make a single system seem impossible.

The meeting finally ordered the appointment of seven sub-committees, each to take up a certain phase of school work and report to the central body. The sub-committees will meet at 10 a. m. on Fourth month 18th; a committee on general program will meet at 12 m. on the same day, and the general committee will meet at 2 p. m., also on the same day. In this meeting of the general committee all teachers in Friends' schools are invited to be present as well as all members of committees having charge of any of our educational work.

The great possible importance of the work undertaken by the committee and its far-reaching effects make desirable as full a representation as possible of all who are engaged in educational work in the Society. It is the hope of the committee not only to be able to arrange a good system of work suitable for our schools but to devise means for making this system effective, and for its continuance and constant revision and improvement.

The sub-committees to take up the various divisions of school work are as follows: *Mathematics*, W. Elmer Barrett, Bertha T. Broomell, Margaret Eves; *English*, John L. Carver, James S. Hiatt, Carrie B. Way; *Science*, E. Clarkson Wilson, George M. Downing, Rachel P. Leys, Dr. Spencer Trotter, Belle Van Sant; *Modern Languages*, Dr. B. F. Battin, Anna R. Richter, G. W. Thompson; *Ancient Languages*, Ferris W. Price, Mary Kirk, Florence E. May; *History and Geography*, Dr. William I. Hull, Rachel S. Martin, Percy T. Rex; *General Program*, Joseph S. Walton, J. Eugene Baker, Louis B. Ambler, George H. Nutt, Herschel A. Norris, Anna W. Speakman, Abigail W. Jackson.

PERSONAL AND OTHER NOTES.

The Junior Friends' Association of Newtown, Pa., gave a tea at the home of Evan T. Worthington on Fourth month 2d. Over fifty dollars was realized which is to be contributed to the Friends' Neighborhood Guild, Philadelphia, the work of which has very much interested the Association.

Although such work is an innovation among Friends it met with the hearty co-operation of every one and created an interest among the young people far outreaching that done by the usual literary meetings of the Associations, inasmuch as it gave them a stimulus toward the realization that there is actual work for them to do in aiding the poor and unfortunate in this world. M. C. W.

Jane Rushmore has resigned the principalship of Martin Academy, Kennett Square, Pa., which she has held for three years, and will take up other work. J. Hibberd Taylor, of West Chester, Pa., has been appointed her successor. He is a graduate of the George School, was a teacher in the Paoli Grammar School for three years, and is in this year's senior class at Swarthmore College.

T. L. Wall, of Grampian, Pa., writes: Our Philanthropic Labor Committee in connection with Centre Committee, would like very much to get a speaker to lecture at Grampian and Unionville on one or more of the Philanthropic Labor subjects in the near future. We would like to be put in communication with such a speaker. I very much appreciate the editorial in the last INTELLIGENCER on "The Inefficiency of Christians."

LITERARY NOTES.

THOSE engaged in the work of prison reform will welcome a thoughtful pamphlet on "Prison Industries," by Edward Grubb, M. A., published by the Howard Association, London, of which he is secretary.

The conclusions reached by the writer are that labor imposed merely to increase the severity of the punishment hardens the criminal and does not produce the deterrent effect desired; that the attempt to make prisons self-sustaining is short-sighted economy, and is often opposed by labor organizations; that the teaching of skilled trades is not practicable because of the cost of skilled teachers and the short sentences of many prisoners; and that the chief object of prison labor should be "reformation and discipline of character, and the development of mental and physical powers."

The author cites the State Reformatory at Elmira, N. Y., and similar American institutions as an improvement upon English methods, and commends efforts now being made in England to secure a special system of remedial treatment for offenders between 16 and 21 years of age.

Not many descriptive articles can throw so much light upon child-labor in the South as does a little story in *McClure's Magazine* for this month, called "Who Was Her Keeper?" The central figure of the story is a seven-year-old girl, whose family leave a Georgia farm to live in a cotton mill district, having been promised "a good house to live in, painted white, with three rooms in it," and, "cash money every Saddy night." The point of the story is the effect on the child of long hours and nightwork within the noisy shadows of the clanking mill machinery. In the same number Ida M. Tarbell describes the defeat of the Pennsylvania Railroad by the Standard Oil Company.

In this month's *North American Review* "an American business man" answers in the affirmative the question, "Is the Monroe Doctrine a Bar to Civilization?" He contends that the attitude of the United States toward the South American Republics causes the people of those countries to show little consideration for the rights of foreigners who do business there. The magazine contains as a frontispiece a fine portrait of Henry James, the author of the serial story now appearing in its pages.

THE LILY OF THE RESURRECTION

WHILE the lily dwells in earth,
Walled about with crumbling mould,
She the secret of her birth
Guesses not, nor has been told.

Hides the brown bulb in the ground,
Knowing not she is a flower ;
Knowing not she shall be crowned
As a queen, with white-robed power.

Though her whole life is one thrill
Upward, unto skies unseen,
In her husks she wraps her still,
Wondering what her visions mean.

Shivering, while the bursting scales
Leave her heart bare, with a sigh
She her unclad state bewails,
Whispering to herself, " I die."

Die? Then may she welcome death,
Leaving darkness underground,
Breathing out her sweet, free breath
Into the new heavens around.

Die? She bathes in ether warm :
Beautiful without, within,
See at last the imprisoned form
All its fair proportions win !

Life it means, this impulse high
Which through every rootlet stirs :
Lo ! the sunshine and the sky
She was made for, now are hers !

Soul, thou too art set in earth,
Heavenward through the dark to grow :
Dreamest thou of thy royal birth ?
Climb ! and thou shalt surely know.

Shuddering Doubt to Nature cries,—
Nature, though she smiles, is dumb,—
" How then can the dead arise ?
With what body do they come ?"

Lo, the unfolding mystery !
We shall bloom, some wondrous hour,
As the lily blooms, when she
Dies a bulb, to live a flower !

—*Lucy Larcom.*

TRAILING ARBUTUS.

DARLINGS of the forest !
Blossoming alone
When Earth's grief is sorest
For her jewels gone—

Ere the last snow-drift melts, your tender buds have blown.

Tinged with color faintly,
Like the morning sky,
Or more pale and saintly,
Wrapped in leaves ye lie,
Even as children sleep in faith's simplicity.

There the wild wood-rob-in
Hymns your solitude,
And the rain comes sobbing
Through the budding wood,
While the low south wind sighs, but dare not be more rude.

Were your pure lips fashioned
Out of air and dew ;
Starlight unimpassioned ;
Dawn's most tender hue ;
And scented by the woods that gathered sweets for you ?

Fairest and most lonely,
From the world apart,
Made for beauty only,

Veiled from Nature's heart,
With such unconscious grace as makes the dream of Art !

Were not mortal sorrow
An immortal shade,
Then would I to-morrow
Such a flower be made,

And live in the dear woods where my lost childhood played.
—*A. W. H., in Tribune.*

HOW WE FIGHT DISEASE.

Carl Snyder, in Harper's Magazine.

RATHER more than a century ago, a very young physician thought to test a very old folk remedy against the greatest scourge of that day—smallpox. His method, slightly elaborated, has served to banish that disease from cleanly lands. But it was merely a chance success won in the dark ; to use a large word, a purely empirical discovery. No one had the slightest idea how the vaccine worked, for no one, up to thirty or forty years ago, had so much as a suspicion as to the nature or cause of disease. Jenner's discovery was not the forerunner of a host of others ; it opened no new line of inquiry. The physicians of his time, and after, were far more interested in the fancies of Hahnemann than in a patient, scientific investigation of these new and amazingly fertile results.

It was left for a French chemist, Louis Pasteur, who, knowing nothing of medicine or the stock-in-trade absurdities taught in its name, could come fresh to the subject, to reveal that disease is essentially a fermentation—due, like the fermenting of yeast, to the presence of a minute fungus. Following the customary method of preparing the smallpox vaccine, Pasteur and his aids found that by deliberately cultivating his microbes through a succession of young animals, he was able so to attenuate the poison they secrete as to make it relatively harmless. Nevertheless, as in the case of vaccination, the fungus thus modified was able, by inducing a mild form of the disease, to confer immunity against a more virulent attack. His dramatic cures of the dreaded hydrophobia instantly gave his ideas a world-wide vogue, and in scarce any land of the earth were there lacking eager spirits to follow out and explore the paths thus so brilliantly opened up.

A little later came the discovery, at the hands of two of Pasteur's disciples, that the serum of inoculated animals—the colorless fluid of the blood after the red corpuscles which it contains have been strained out—contains an anti-poison, or, as it has come to be known, an antitoxin, which, injected into an animal, confers immunity in the same manner as inoculation itself. This was the beginning of "the new medicine," of the so-called "sero-therapy." If the new methods have not yet realized all that was hoped from them, it may still be noted that a single one of the new serums, the preparation of the diphtheria antitoxin, has already saved thousands of little lives, and that horrible fate of death from hydrophobia is now almost unknown. Anti-poisons for many of the serpent venoms are known so that the other day, when Dr. Chalmette of Lille, who has made this latter field so much his own, was bitten in the careless handling of a deadly adder, he had merely to step across the room and inject into his arm the serum of his own preparation. Without the

latter, in a few moments he would have been dead; with it the crisis was soon past, and within an hour he was back at work. "Astonishing," murmured France; and so it was.

An American Opening in Siberia.

A HUNDRED American citizens are to be sent to Siberia to work in the mines. As every well-informed reader of Russophobia melodrama knows, this is one of the most appalling fates that can overtake the most miserable sons of men—in novels. Yet, not only are the hundred American citizens ready to go, but the sole difficulty at present is to choose from more than a thousand applicants only the very best men. The scheme is this: Russia has, in Siberia, a country of great and varied resources and some six million square miles in extent, the population being about one person to the square mile—by far the smallest in the world for a habitable tract of like area. Russia herself is busy with the southern frontier of the Siberian territory, and the relations of that frontier to Mongolia, China, and Manchuria, a large part of which, probably three million square miles in all, is destined to come under Russian rule. Hence she has no spare energies to devote to the development of remote parts of Siberia, however rich or promising these may be.

Siberia resembles the northern regions of our own continent, and the northeastern peninsula of Chukch, which runs up to Bering Strait, and at one point comes within forty miles of American territory, is in climate and character not unlike our own Alaska. This suggests the gold of the Klondike, and it is well known that Siberia is rich in gold deposits of much the same nature as those along the Yukon River and its tributaries; and this is especially true of the Chukch peninsula, which runs up to Bering Strait and the western point of Alaska. Not being able to develop her resources there, for the reasons we have given, Russia has turned to the United States, confident of finding here the help she needs, and recognizing our national gift as pioneers and settlers of new lands. She is willing to open an immense area of about two hundred thousand square miles—or twice the area of the Philippine Islands—to American miners, whose claims will become their absolute property in perpetuity, subject to a small land tax. In order to carry this scheme into operation, a company of transport and settlement has been formed, which will be paid by a royalty on all discoveries of gold, but the rights of which are only temporary, lapsing to the Russian government after twenty-five years. This precedent is likely to be greatly extended, to the benefit of all concerned.—[Harper's Weekly.]

Father and Daughter.

THERE are two things that can be done by a father for his daughter, and that, if they were always done, would, in the course of a single generation, make our womankind approach a level which they have never yet reached. The first is to gain the confidence of his daughter in her earlier years, and the second is to keep it unimpaired and to perpetuate it.

If he be his daughter's friend and chosen companion, sharing all her little confidences, and imparting to her much of what he knows, with the intuition of a woman and the breadth and sanity of a man, the girl will grow up with a mind unlike the minds of many women in whom femininity verges upon fatuity. From close association with a father, the young girl quite unconsciously acquires something of the largeness of the man's nature and loses something of the pettiness and narrowness of the woman's. His tolerant, genial spirit will moderate her tense emotionalism. His sense of humor will rid her of sentimentalism and imbue her with a sense of true proportion. His fun, his good comradeship, his affection, and his knowledge of life will help to send her forth into the world strengthened and developed as no purely feminine influence could strengthen and develop her.

The love of a father for his daughter is, I think, the very

purest love that earth can know, the love that comes the nearest to what we all imagine the divine love to be. The love of a father for his son is intense and overmastering; yet there is a touch of personal pride, of almost conscious egotism, in it which renders it not wholly selfless and serene. But the love of a father for the girl child who has been born to him is more than any other love on earth in its purity, its unalterable constancy, its power of self-sacrifice, its profound delight and its infinite tenderness.—[Harry Thurston Peck, in *Cosmopolitan*.]

CURRENT EVENTS.

PRESIDENT ROOSEVELT left Washington on the 1st of the month, for his Western trip of nine weeks and three days, in a special train of six cars furnished by the Pennsylvania Railroad. He has made speeches at Harrisburg, Chicago, Milwaukee, Minneapolis, St. Paul, Yankton and many minor points. In these speeches he has presented his well-known views concerning the Monroe Doctrine, trusts, the tariff and kindred subjects. He has been received everywhere with great enthusiasm. He spent the Sabbath at Sioux Falls, where he went to church morning and evening, and addressed 4,000 school children at 8.20 the next morning.

ON the 3d instant a battle was reported in Albania between the Bulgarians who are opposed to reform and the Turkish troops, in which 1,000 men were killed and wounded. Later the victorious Turkish troops were surrounded by men from twelve villages and the whole district of Okhrida was practically in a state of insurrection. According to a dispatch from Constantinople, dated the 6th instant, the British, Russian and Austrian ambassadors have had audiences of the Sultan, on whom they impressed the necessity of suppressing the Albanian agitation; the Sultan replied that in the event of the failure of the pacificatory mission which he had dispatched to Albania he would take measures for the military occupation of the disturbed region.

THE Juvenile Court bills that have been enacted by the Legislature of Pennsylvania and signed by the Governor provide that a Judge of the Courts of Quarter Sessions shall be assigned to hold a separate court to dispose of charges against children under 16 years of age, and that probation officers shall be appointed by the Court. After hearing a case, the Judge of a Juvenile Court may commit a child to the care of its parents, subject to the supervision of a probation officer, or to some suitable institution, or to the care of some reputable citizen, or to a training or industrial school, or to some association willing to receive it. The court in making orders for the commitment of children, shall place them, as far as possible, in the care and custody of persons or associations having the same religious belief as the parents of the child.

THERE is a good deal of dissatisfaction in the anthracite mining region because miners and operators place different interpretations upon certain features of the Commission's award. The men object to working nine hours on Severth-days, insisting upon their accustomed half-holiday, and refuse to work ten hours on other days for extra pay, being suspicious that the operators desire to get a large stock on hand in anticipation of future trouble. John Mitchell has been summoned to Wilkes-Barre and will go as soon as he can get away from Indianapolis.

THE water of the Mississippi river has been very high for some time and there have been breaks in the levees at various places, causing the inundation of large tracts of land. As soon as breaks are reported car loads of materials for repairs are run to the place and cribs are built and filled in with sacks of earth. In this way serious floods have thus far been prevented.

HENRI WHITE, Secretary of the United States Embassy to England, has been elected a member of the Athenaeum Club, because of his successful efforts during twenty years of

diplomatic work in London to draw closer the bonds uniting the two great English-speaking nations. The honor comes more particularly in reference to the recent Venezuelan negotiation, throughout which, owing to Ambassador Choate's absence on a holiday trip in Egypt and the Levant, he controlled the Embassy, and, by his tact, ability and good feeling, materially contributed toward the conclusion of a satisfactory arrangement.

NEWS NOTES.

A SEVERE storm of wind and snow raged in the West and Northwest on the 3d instant.

The cold weather the first of the week did great damage to fruit blossoms and early strawberries in many localities.

PRESIDENT DIAZ, in his annual message to the Mexican Congress, gracefully accepted The Hague award concerning the "Pious Fund."

THE Senate of Pennsylvania has passed the bill making \$35 a month the minimum salary for teachers, and it now awaits the Governor's signature.

ON motion of Representative Cooper, of Delaware County, the clause legalizing gambling was stricken from the Phillips' Racing bill, by the Pennsylvania Assembly.

THE Soldiers' Home Board, of which General Miles is the head, has decided to erect several new buildings, at a cost of \$1,000,000, at the Soldiers' Home in Washington.

THE Mine Workers' Union has repudiated the strike of the drivers of the Monongahela River Coal Company and ordered them to return to work, or have their places filled by others.

THE Navy Department has issued orders for an immediate and material increase in the United States naval representation in the Orient, and some of the most powerful war vessels will proceed to Chinese waters.

THE War Department has given out word that the report of General Miles, commander of the army in the United

States, concerning his tour of inspection in the Philippines, is not to be made public.

PRESIDENT ROOSEVELT has selected Wayne MacVeagh, of Pennsylvania, to represent the United States in the question of preferential treatment as between allied and non-allied Powers having claims against Venezuela.

ACCORDING to recent dispatches British consols bearing 2½ per cent. interest were selling at about 90; French rentes, paying 3 per cent., for a fraction below 100; while United States 2 per cent. bonds were bringing 107 and 108.

THE Interstate Medical Association for the manufacture and sale of drugs was formed at Battle Creek, Michigan, on the 4th, with a capital of \$10,000,000. The company is composed entirely of physicians and druggists from almost every State.

THE Thaddeus Stevens Memorial Association was organized at Lancaster, on the 4th, for the purpose of founding an industrial school in or near Lancaster as a memorial to Stevens. John H. Landis, Superintendent of the Philadelphia Mint, was elected President.

CONTRIBUTIONS to the amount of \$6,649 have been received by E. W. Clark, of the Bullitt Building, toward the \$35,000 needed for the building of the Berean Manual Training and Industrial School, of which Rev. Matthew Anderson is principal.

A VERMONT jury has rendered a verdict against a labor union for \$2,500 in favor of a manufacturing company, which claimed damages for the intimidation of non-union men and for preventing them from filling the positions vacated by strikers. The case will be appealed to a higher court.

A DISPATCH from Wilkes-Barre, Pa., says that the Anthracite Strike Commission award with reference to the mining engineers went into effect on the 5th. The new order gives the engineers a holiday on the Sabbath, which was observed throughout the region for the first time in the history of mining coal.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

4TH Mo. 12.—PHILADELPHIA EVENING Meeting, at Fifteenth and Race Sts.

4TH Mo. 12.—WHITE PLAINS, N. Y., indulged meeting, under care of New York Monthly Meeting, at 78 Fisher Ave., White Plains, at 11 o'clock.

4TH Mo. 12.—A CIRCULAR MEETING under the care of a committee of Western Quarterly Meeting at West Grove, Pa., at 3 o'clock.

4TH Mo. 12.—FRIENDS' ASSOCIATION OF New York and Brooklyn, in Brooklyn.

4TH Mo. 12.—SOLEBURY FRIENDS' ASSOCIATION at Solebury Meeting-house, 10.45 a. m. The meeting will be addressed by Henry W. Wilbur, of New York.

4TH Mo. 13.—CENTENNIAL ANNIVERSARY, Dunning's Creek Monthly Meeting, Fishtown, Pa. Friends expecting to attend should arrive the Seventh-day preceding, and should write to E. Howard Blackburn, Bedford, Pa., so that arrangements may be made for meeting them.

4TH Mo. 13.—PHILADELPHIA YOUNG Friends' Association, in auditorium, Y. F. A. Building, at 8 p. m.

4TH Mo. 17.—JUNIOR YOUNG FRIENDS of West Philadelphia at Dr. Thatcher's, 3500 Hamilton Street.

4TH Mo. 18.—CONCORD FIRST-DAY School Union will be held in Friends' Meeting-house, Chester, Pa., at 10 a. m. All interested are cordially invited to attend.

4TH Mo. 18.—ABINGTON FIRST-DAY School Union, at Abington Friends' Meeting-house at 10.30 a. m. and 2 p. m. Subject for discussion: "Should Friends encourage foot-ball and other athletic sports as they are now practised in our schools and colleges?" All Friends interested in First-day School work are cordially invited.

4TH Mo. 18.—THE WESTERN FIRST-DAY School Union in Kennett Square Meeting-house, at 10 a. m. All interested are cordially invited.

4TH Mo. 18.—QUAKERTOWN, PA., YOUNG Friends' Association, at the home of Frank Ball.

4TH Mo. 18.—GIRARD AVENUE FRIENDS' Association, 8 p. m. Address by J. Russell-Smith.

4TH Mo. 19.—HAVERFORD, PA., FRIENDS' Meeting, attended by Philadelphia Quarterly Meeting's Committee.

4TH Mo. 15.—PHILADELPHIA MONTHLY Meeting of Friends, at 15th and Race Sts., at 7.30 p. m.

4TH Mo. 16.—GREEN STREET MONTHLY Meeting of Friends, at 4th and Green Sts., Philadelphia, at 3 p. m.

4TH Mo. 19.—A Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the Meeting-house at Willis-town, Pa., at 2.30 p. m.

(Concluded on page iii.)

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4TH Mo. 19.—FISHERTOWN, PA., YOUNG Friends' Association at the home of Robert McCoy.

4TH Mo. 17.—WASHINGTON, D.C., YOUNG Friends' Association at the home of E. Clifton Thomas.

4TH Mo. 24.—THE FIRST-DAY SCHOOL Organization of Philadelphia Quarterly Meeting will hold its Spring Meeting at Girard Avenue Meeting-house at 8 p.m.

4TH Mo. 19.—A MEETING OF THE PHILANTHROPIC CONFERENCE OF THE WESTERN QUARTER, at New Garden, Pa., at 2.30 p. m. Benjamin F. Battin will address the meeting on "Arbitration in Business Life." Meeting of the Committee at 1.30.

4TH Mo. 19.—A CONFERENCE AT ABINGTON Meeting-house at 3 p. m., under care of Abington Quarter's Philanthropic Committee. Matthew Anderson, President of Berean Manual Training School, Phila., will speak on "The Negro Problem in the North." A good attendance is desired.

4TH Mo. 19.—OXFORD, PA., HENRY W. Wilbur will address a meeting under the care of Philanthropic Committee in meeting-house at 2 p. m., on the subject "Is the World growing Worse?"

4TH Mo. 19.—RISING SUN, MD., HENRY W. Wilbur will address a meeting under the care of Philanthropic Committee in the Town Hall at 7.30 p. m.

4TH Mo. 21.—ADDRESS BY JOHN J. CORNELL, Race Street Meeting-house, Philadelphia, on the subject "What are the advantages of becoming and being a Friend?" The meeting is held under the care of committee on Membership of Race Street Monthly Meeting.

It is desirable that friends extend the invitation to all persons interested in our meetings.

4TH Mo. 25-6-7.—NEBRASKA HALF-Year's Meeting will be held in G. A. R. hall. Meeting of Ministers and Elders Seventh-day, 2 p. m.

Meeting for worship First-day, 11 a. m. Young People's Meeting, 3 p. m. Second-day meeting 10 a. m.

Friends desiring any further information please communicate with Catharine A. Burgess, Normal, Nebraska.

4TH Mo. 28.—A REUNION OF THE OFFICERS, Teachers, and Pupils who are, or have been connected with Fairhill First-day School, will be held at 8 o'clock, in the Fairhill Meeting-house, German-town Avenue and Cambria Street, Philadelphia.

DATE NOT GIVEN.—The next Conference under care of Philanthropic Committee of Concord Quarterly Meeting will be held at Willistown, to be addressed by Joseph S. Walton.

Persons desiring to attend will be met at Edgemont on the Chester and West Chester trolley, if notice is given to Mordecai T. Bartram, White Horse, Pa.

THE PHILADELPHIA YOUNG FRIENDS' Association has a number of bound copies of FRIENDS' INTELLIGENCER which it would be glad to give to anyone desiring them. For further particulars address ELIZA H. WORRELL, 140 N. 15th St., Phila.

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PHILADELPHIA, FOURTH MONTH 18, 1903.

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Number 16.

GOOD WORDS FOR 1903. XVI.

NOT by strength of argument, or by a particular disquisition of each doctrine, and convincement of my understanding thereby, I came to receive and bear witness of the truth; but by being secretly reached by this life.

ROBERT BARCLAY.

TRUST YOURSELF.

Trust yourself! There is no greater
Than yourself in all mankind.
The dependent soul is traitor,
And the begging soul is blind.
True divinity of being
God has given to his child.
See the gift, and by the seeing
With all fate be reconciled.

Trust yourself! God gave you forces
All sufficient for your task.
Draw upon your own resources.
Shall a God-child weakly ask
As poor mercies from another
What by right to him belong?
Know that God has made you, brother,
And that God has made you strong!
—C. W. C., in *Christian Register*.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

JOHN JACKSON.

(Continued from last week.)

DURING the three or four years following his visit to Jersey in the company of Priscilla Cadwallader, John Jackson lived in his father's family at Darby, working on the land and carrying the products of the farm to market in Philadelphia. He asked his father to allow him to learn surveying and conveyancing, and when the latter objected because he thought it would not be a good business venture, John borrowed the money of him to purchase the instruments. He studied with such diligence and became so proficient in his new employment that he was able to repay the borrowed money within a year. He subsequently prevented much litigation in the neighborhood, adding to his skill in the use of his implements his wonderful personal influence.

In 1834 the Delaware County Institute for Science, which is still in existence, was organized. This institute held a meeting every month to discuss scientific subjects and the application of science to the arts, and it has had a marked effect upon the intelligence of the county. John Jackson became a member soon after its organization, and the esteem in which he was held is thus stated in the memoir prepared for the institute by James Andrews: "Although

his multifarious duties and delicate health for many years prevented his regular attendance at our meetings, yet his presence had always a cheering effect towards inspiring us in the cause in which we are engaged." At one of the last meetings which he attended his wife read a discourse upon the value of human physiology in early education, which was published by request of the audience in the "Delaware County Republican." It appears that there were some Friends at that time who were afraid a knowledge of science was inimical to the practice of religion. To one of these John wrote:

"By some remarks thou madest last evening at M. C.'s, I understood thee to hold out the idea that scientific acquirements had not a tendency to increase our knowledge of the Divine Being, and that a mind highly cultivated by a judicious application of time and talents in the acquisition of knowledge was not susceptible of greater religious enjoyments than one ignorant of the truths of philosophy as illustrated by science, and also that the ambition which prompts men to the pursuit of knowledge was of the same kind as that which leads them to the acquisition of the sordid treasures of the world! I do not desire to be found in opposition with thee, but . . . I believe we are constituted with minds destined for endless progression in knowledge; and infinite wisdom has seen meet to spread before our view a wide field for contemplation and reflection, and these seem to me as essential to our happiness as the exercise of the body to our health. . . .

"When I contemplate the majesty and wisdom that have been exerted in producing all this harmony and order of the whole universe, I cannot believe myself brought hither to look with thoughtless eyes upon such grandeur and magnificence; but am led to believe that scientific knowledge not only enlarges our understanding, but magnifies our conception of the Creator's wisdom, and inspires gratitude and devotion. . . . Then science has been one of the most powerful engines before which superstition—that grand enemy to benignant religion—has vanished like the darkness of night before the splendor of the morning sun.

"I do not wish by any means to inculcate the idea that we can, by scientific perception, penetrate into the spiritual recesses of Divine revelation, or even that we can comprehend the nature of the Great Supreme, by entering into the intricate labyrinth of metaphysical reasoning. No, verily. . . . I do not wish thee to understand me as looking to these things as a primary source of happiness. My desire is to build upon a spiritual foundation that cannot be shaken, and to be found in fellowship with those who

feel the communion of the Holy Spirit and the love of God continually to abound in their hearts."

The following extracts from two letters written to an intimate friend, in 1834, show that John Jackson had learned in his early manhood to prefer inward riches to outer prosperity:

"I have for a long time believed that it is the duty of every man, previously to his entering upon the stage of active life, seriously to reflect upon the course he designs to pursue; by so doing he might avoid many of the dangers that lie concealed in the turbulent sea of an unstable world. I have seen the ambitious youth, eager to accumulate much of this world's riches, start upon a career of life apparently without reflection; his desire to indulge in the gratification of sensual delights kept him intoxicated with the delirium of absurd pursuits, till he lost an honorable standing in society, and passed away, leaving in the train of his existence the fruits of his folly, and proving the declaration of Scripture to be true, that 'pride goeth before destruction'; and as he was actuated by a haughty spirit, 'it terminated in a fall.' Prudence dictates that I should shun the path that he trod. How many endowed with talents, blessed with health, fortune and friends, have, for want of due reflection, wrecked their all upon the rocks of imprudence and folly, and left themselves a prey to corroding griefs, often sharpened by the remembrance of better days! By observations upon the conduct of others, I have often been taught instructive lessons, and have thereby arrived at the conclusion that true happiness and enjoyment are not to be experienced by following the world with views solely founded on the acquisition of its treasures; but that other duties command our attention than those necessary to be discharged in the temporal concerns of life. To fulfill the one, habits of *industry*, *frugality* and *economy* are indispensably requisite; and if these are properly attended to, it would leave time for the performance of those higher duties which we owe to ourselves, to one another, and, above all, to the Author of our being—these consist in acts of benevolence and charity, the improvement of the mental faculties, the promotion of piety and the constant practice of virtue." (Let the reader bear in mind that this and the following are extracts from a letter of friendship written by a fun-loving young man in his twenty-fifth year.)

"When I speak of myself I have only to say that I possess but little of what the world calls wealth—neither do I desire a great deal. I have learned to be content with the portion that has fallen to my lot, and, having been educated to habits of industry through affectionate parental care, I prize them much higher than all the riches that could be conferred upon me. . . . In my view happiness is acquired just in proportion as we attain to the standard of moral excellence, and does not consist in the accumulation of riches which perish with the using. Indeed, I think that if our ambition was chiefly to promote virtue and piety, instead of acquiring worldly honor or distinction, the condition of man would be elevated far above everything connected with the lower enjoy-

ments of time. I have sometimes feared that many in their eagerness to add 'house to house, or field to field,' have sacrificed many of the real enjoyments of this life, and perhaps, too, the hopes and feelings that stand connected with an eternal world."

In Second month, 1835, the death of his father brought a great grief into John Jackson's life. In a letter written to Dr. Geo. Truman and wife during his father's last illness we get a glimpse of his unselfish devotion to those he loved, and of his firm faith in the wisdom of God.

"My beloved father has been more unwell to-day than usual. My time is chiefly occupied in the discharge of filial duties at the couch of sickness, and, although it is attended with a multiplicity of cares, yet, when these are bestowed upon those whom we hold most dear in the outward relation, it gives us a feeling of satisfaction to know that we have it in our power to tender them the evidences of affection. . . . I often think, such is our proneness to indulgence in those things which lead from serious thoughts, that, were it not for the interposition of affliction and sorrow, our hearts would become too callous to admit of those more serious impressions that teach us our duty to God, our Creator; but the temperament of our mind is softened, and all its selfish hardness subdued, when we are brought to contemplate the infirmities of our nature, and feel destitute under the pressure of affliction."

Before this letter was mailed his father passed away, and this note was appended: "My beloved father is now no more. In the prospect of this separation there have been many deep baptisms of my soul. I have known the heavens and the earth to be shaken, and every false dependence to be moved."

At the time of his father's death his older brothers and sisters appear to have been married and to have left the paternal roof, as by his father's will the farm was left to John. To him also was given the care of the younger children, and nobly did he discharge his trust. He had won their affection in their infancy by his kindness and attention, and they were now prepared to receive his counsel and advice; "for," said his sister, "he seemed unto the end as a father over the flock, and faithfully did he discharge his duty toward those who were in the springtime of life bereft of parental care." At the bedside of his dying father his voice was uplifted in prayer, and again, on the day of the funeral, he engaged in solemn supplication on behalf of himself and others. From this time forward he frequently delivered messages in the meetings of the Society, and in 1837 his gift was acknowledged by Darby Monthly Meeting of Friends. The following extracts are from letters bearing upon his father's death and his spiritual development.

"I have felt like the two disciples who were journeying from Jerusalem to Emmaus, who, as they walked by the way, were discouraged, were cast down; they were sad—for they had been looking to the loss they had sustained by 'the things that had been done in Jerusalem.' But I have been permitted

to experience a degree of the joy felt when the divine Master manifested himself among them by the breaking of bread. I can say from a degree of experience that will warrant the expression, the oil of joy has been given for mourning, and the garment of praise for the spirit of heaviness."

"In the midst of these close provings it has been a consolation, as well as a cause of abundant thankfulness to the Father of mercies, that He has been pleased to lead my mind to the sanctuary of devotion, where I have been enabled to see that the path of self-denial and the cross would lead to that pure and spiritual obedience by which alone the fruits of godliness are to be brought forth, and by which alone we can be entitled to the robes of righteousness bearing the inscription of holiness to the Lord."

"I find it required of me sometimes to open my mouth in the assemblies of the people. Truly I feel as a child in the obedience of the cross of Christ, but I have known my heavenly Father to be near unto me, aiding me by His blessed spirit to perform every required duty. . . . May we ever keep in that blessed humility which will show unto the world that we desire to walk in the path of self-denial, and to bear the cross with all the patience and dignity which becomes the follower of Christ—then, whatever may be the baptisms of soul, whatever may be the conflicts of spirit, we shall, most certainly, know our peace to flow as a river, and our righteousness as the waves of the sea."

ELIZABETH LLOYD.

For Friends' Intelligencer.

THE INTEGRITY OF THE MEETING.

A FEW weeks ago there appeared in the editorial columns of the FRIENDS' INTELLIGENCER an article which presented the two very different ways of viewing the lukewarmness and indifference of some of the members of the Society of Friends to the principles we profess and the moral conduct which it is the purpose of the Discipline to recommend to all our members. A contrast was drawn between the outspoken protest of a concerned Friend against this spirit of indifference and the easy-going, ready-to-overlook method which another Friend advocated; and the conclusion was drawn that the latter represented the "finer and more liberal" spirit and tendency of modern administration of our Discipline. Against such a deduction from the two cases cited I wish to enter a friendly, but earnest protest. I am led to do this by the belief that nothing will so greatly injure the Society of Friends as an easy-going, careless or indifferent administering of our Discipline, because this will, more than any other cause, attack and undermine the integrity of the meeting and of the Society as a whole.

For there is an integrity of the Society just as there is an integrity of the individual. It consists in loyalty to the principles we profess as shown by character and conduct. It is found in honesty of purpose and earnestness in action in thus putting into practice what we present to the world as the Friendly ideal. And in this fidelity to principle, this attempt to make our living square with our profession, is found that

integrity both of the individual and of our Society, which it should be our highest duty to strive for. As a religious body nothing will aid us more fully to accomplish this than the honest, earnest effort to strictly apply and enforce our Discipline. In it we find presented the Christian code of morals, offered in a most loving spirit for the welfare of all our members. Repeated efforts for the help, and if possible the reform of those who have violated this Christian code are recommended, and the step of disownment is only to be taken when these have failed. But when such efforts have been made without effect, it is as much a Christian duty to proceed to disownment as it is to deal with the wrongdoer. Not to do so is to attack and undermine our religious society, to accept for ourselves a share of the wrong committed, and to greatly diminish our influence for good upon our own membership and upon those outside our fold.

Every failure in fidelity to principle weakens and undermines character and influence. Every decision to be easy-going with wrong both adds strength to the forces of evil and takes away from the power of good to overcome the evil. And every decision to share in wrongdoing by winking at it, or overlooking it before any repentance is shown, puts a stumbling block in the way of possible repentance, and totally destroys the influence for good which it is one of the highest purposes of a religious society to exert. We of to-day are responsible for the good name of the Society of Friends; it has come to us as an inheritance of inestimable value from those who have gone before; it should be our effort to see that that good name is handed down to the coming generation as bright and untarnished as it came to us.

Some years ago a young man of fine character, inclined to look at the serious side of life, spoke to me of his wish to join a certain church. "I would have been a member of it for a long time, but for one thing," he said. I inquired what the obstacle was, and he replied that the superintendent of the Sunday School of the church was a lawyer, and at the license court, then lately held, had been the counsel for a large number of liquor sellers who applied for licenses. "I don't care to belong to a church," was his conclusion of our talk, "where it is all right for the leading members to do such things as that."

This will illustrate what is meant by the unknown and unconscious influence of character and conduct. The attractive power of a religious society must consist very largely in the integrity of its membership,—in their fidelity to principles as shown by conduct. Our Discipline is unique in this, that it requires regular stated answers to queries concerning the moral and religious status of our members. But these answers must be honest; they must tell the truth, or else they will only be a low form of self-deception—possibly the very worst form, as they will then deceive us as to those matters which are of the highest importance. A lax administration of the Discipline may indeed be the more "liberal," and the more harmful as well. But that it shows a spirit in any degree "finer" may well be questioned—and denied.

Fourth month 6th, 1903.

R.

NEW TESTAMENT SERIES.—No. 15.

THE EPISTLES.

GOLDEN TEXT.—God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty.—1. Corinthians, i., 27.

Before study of Lesson read 1. Corinthians, i., 1-31.

ASIDE from the Gospels and the Acts we have in the New Testament twenty-two books attributed to six different authors. With the exception of the book of Revelations, these "books" are all epistles, or, in other words, letters. Some of them are written to churches, some to individuals, and some to especial religious groups. Thirteen are usually attributed to the Apostle Paul, three letters and Revelations to John, the son of Zebedee, two to Peter, one each to James and Jude, and of one the authorship is unknown. These writings, although in our Bibles they follow the gospels and the Acts, include the earliest of the New Testament books. The oldest of all is probably the Epistle to the Galatians, which some authorities date as early as 45 A.D. Others, however, place this letter in 57 A.D., and believe I. Thessalonians to be the oldest, this having been written in 52 A. D. All of Paul's epistles must be dated before 68 A.D., the latest date assigned by any authoritative writer for his execution at Rome. The belief is much more general, however, that Paul's death occurred in 62 A.D., and one of the latest and most careful students of the Apostolic Age places it as early as 58 A.D. In any case, all of the more important of his letters were written before the earliest of the gospels took its present form. The martyrdom of Peter is variously placed at from 64 A.D. to 68 A.D. But the authorship of the epistles called by the name of Peter is seriously questioned, and their date is placed by some as late as the last decade of the first century. The authorship of James and Jude is wholly uncertain. There is, indeed, a tradition that the James of the epistle was the brother of Jesus whom we meet in the book of Acts; but the tradition is late and untrustworthy (McGifford). "Jude" speaks of himself as a "brother of James," but the name James was common among the early Christians, and the salutation of epistles is particularly liable to change, so that little can be inferred from the phrase. From internal evidence both James and Jude are assigned to the end of the first or beginning of the second century. The epistles of John probably belong to the closing years of the life of the "apostle whom Jesus loved," that is, to the first or second decade of the second century. The epistle to the Hebrews is ascribed in its title to "Paul the Apostle." But "the title was added at a late date; the Greek Testaments contain only the brief title, 'To the Hebrews,' leaving the question of authorship unsettled" (Gladden). The book has been variously ascribed to Apollos, Barnabas and others, and to dates from the sixth to the ninth decade of the first century. The book of Revelations which appears at the end of the New Testament evidently belongs to one of the periods of persecution of the Christians. Unhappily these times were many. The book probably belongs either to the

terrible time at the end of Nero's reign—about 68 A.D., to the time of Vespasian (before 79), or to the reign of Domitian just before the close of the first century.

It is perhaps hardly necessary to say that these letters were not written with any idea that they would become parts of a Christian Bible. They were written each with reference to some particular condition, to meet some special need. For a long time they were circulated from hand to hand, and from church to church, copies being frequently made before the originals were passed on. They were not all addressed to posterity; they made no pretence to supply a guide to life and conduct for future generations. But this very characteristic adds to their value. They represent in frank, unstudied fashion the spirit of the immediate successors of Jesus himself in the early Christian body. They represent the spirit of the early Christian Church as a collection of letters from Garrison, Phillips, Whittier and Sumner brings us into the spirit of the abolition movement, and their value is proportionate to the value of the Christian idea. The New Testament does not contain all the letters which were so written and circulated. There are also extant two letters, supposed to be by Clement, a disciple of Peter, to the Corinthians, a general epistle of Barnabas, the companion of Paul, and several others. Some of these have sometimes been included in the New Testament. Several are quoted as authoritative by the early church fathers. The accidents of time, as well as the principle that the fittest tend to survive, have helped to determine what books shall make up the New Testament; but on the whole there is no question that those which survive are among the fittest.

For Friends' Intelligencer.

MISSION WORK.

It is not bigotry to assume that there is only one household of the true faith. The bigotry comes in when the members of any separate church organization assume that the one household of faith does not extend beyond that particular organization. Some trace of sectarianism and of consequent superstitious formality would appear to be inevitable in all organizations, until the general realization, by devout seekers, of that "all truth" of Divine purpose and promise, in whose prevalence consistency will be something more than a rare "jewel," in which we may presume that all compromise will be superseded by comprehensions, and that all "things lawful" will become also "expedient." Then, indeed, will "the mountain of the Lord's house be established in the top of the mountains," and the old sectarian lamentation be forever discarded, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Meantime, "close as sin and suffering joined," let all true churchmen aspire and strive to "march abreast" to that happy consummation. The world is still our allotted field of service, in which "he that watereth shall be watered," and in which there is always a call for that "good word," fitly and freshly spoken, which shall avoid the opposite perils of cant and rant.

In our zeal, however, for the development and

spread of gospel truth, let us heed the lesson that "he that believeth maketh not haste." The demand for a thorough equipment for the service does not grow any less urgent as the great conflict between the powers of light and darkness broadens and thickens with the progress of the ages, and with the growing diffusion of the intellectual knowledge or culture, which is a mere instrument of delusion and means of mischief, when held out of subordination to the wisdom of a purchased experience. An effective zeal must indeed be "according to knowledge," or in harmony with the most advanced knowledge; but that harmony and knowledge are only to be insured by the individual spiritual travail which is indicated in the injunction to "tarry at Jerusalem"—under the shelter of organization—"until ye be endued with power from on high." The essential requirement for gospel service is as unchangeable as is that inherited infirmity of human nature with which it has to do; and we may rest assured that the command to "preach the gospel to every creature" is, now as of old, addressed only to those who can "bear witness" to the things of Christ, as having virtually "been with him from the beginning." There is a too much neglected force in the metaphor of the "Seed" which is used by the beloved disciple, and which was accepted by our early Friends as indicating the individual realization and development of the Christ-life. "First the blade, then the ear, after that the full corn in the ear," is the Saviour's own statement of the heavenly growth.

With a due recognition of this ideal standard of proselyting labor, it may be inferred that the thorough-going church-worker will find surer equipment and louder call for missionary service among the heathens at home than is now largely the case; and that the missionary service abroad, when fairly opening before him, will gain in efficiency by its clearer enlightenment and more obvious disinterestedness. That fellow-working (John, xv., 26, 27) of the holy "Comforter" from within with the divinely anointed herald from without, will carry the gospel home to the sincerely seeking soul as the confessed "power of God unto salvation," seeing that such a herald still succeeds to that apostolic "power of the keys" which the well reputed John Hales¹ of Eton defined to be "simply the privilege of declaring or opening the message of Divine love to mankind," by "all who themselves have received the Divine message, or to whom the kingdom of heaven has been opened."

It would seem to be a necessary result of the profound and substantial unity of all truth, that all superficial divergences of view on matters of cardinal importance should be resolvable by the single key of that Divine simplicity and rightful order, from which they are alike mere circumstantial deviations. The much discussed "more sure word of prophecy" of the apostle Peter's enunciation, may be thus presumably, if not positively, identified with that freshly authorized outward presentation of Divine truth, as "light shining into a dark place," which carries with

it the aforesaid "power of the keys." Well, indeed, may it become the evangelist of every degree to magnify his office, to the hastening of the day in which shall be practically realized the ancient testimony, that "surely in vain the net is spread in the sight of any bird."
RICHARD RANDOLPH.

ENGLISH FRIENDS OBJECT TO MILITARY DRILL.

THE MEMORIAL OF THE REPRESENTATIVE MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS, HELD IN LONDON, THE 6TH DAY OF THIRD MONTH (MARCH), 1903. (AS SENT TO THE PRIME MINISTER AND THE BOARD OF EDUCATION.)

"As the Representative Body of the Religious Society of Friends in Great Britain, we wish to lay before the Government our strong objections to the introduction of Military Drill in the Elementary Schools in this country, and to the steps that have been taken to place the teaching of this drill under the direction of military Instructors.

"We refer especially to the Model Course of Physical Training issued by the Board of Education in 1902, after consultation with the War Office, which is to a great extent that of the Infantry Drill Book, and to the pressure which is being exercised by Government Inspectors to induce men and women teachers to receive instruction in this drill from Army or Volunteer Drill Sergeants.

"We are in favor of physical training of the right kind for all children in elementary schools, based upon physiological study of their needs. We believe, however, that judged from this stand-point the Model Course is ill adapted for them, while the free movements of the Swedish and similar systems are acknowledged by the most competent authorities to be far more effective. We desire to protest against sacrificing efficiency of training to any ulterior purpose.

"We would also respectfully urge that the pressure exercised on school authorities and teachers to adopt the Model Course is unjustifiable, and that instead thereof the Board of Education should encourage the adoption of the best modern methods of providing the training required.

"Our main objection is, however, to the military character of the Model Course. It is based on the Infantry Drill Book; schools are urged to secure the services of an instructor trained in the Army Gymnastic Course, and where it is desired to proceed to full military drill, they are referred to a manual on Infantry Training, 1902, published by the War Office.

"We believe that to foster a military spirit in our schools is not in accordance with true national welfare. Our schools should be nurseries of worthy character, places where the boys and girls of England learn that men of different races and nations are yet brothers, and that the spirit of justice and righteousness is the best national defence; they should not be places where character is trained in the military spirit with its false ideals of national greatness.

"Signed by direction and on behalf of the said Meeting.

HENRY LLOYD WILSON, Clerk.

"Devonshire House, 12, Bishopsgate Without, E.C."

¹ Often dignified, writes Principal Tulloch, "as" the ever memorable Mr. John Hales of Eton."

FRIENDS' INTELLIGENCER.

EDITORS : LYDIA H. HALL, RACHEL W. HILLBORN.
 BUSINESS MANAGER : CHARLES F. JENKINS.

PHILADELPHIA, FOURTH MONTH 18, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

SPIRITUAL HOUSE-CLEANING.

WHEN the buds begin to swell on the trees and leaves to soften the outlines of the bare branches ; when the crocus and the daffodil lift up their bright faces in the spring sunshine and the grass spreads its covering of soft green over spots that were bare and unsightly ; when the birds hold morning concerts and look around for suitable places to build their nests ;—then it is that the careful housekeeper begins to talk about the inevitable spring cleaning. To the superficial observer her rooms already appear to be in beautiful order, but she knows from past experience that there are cobwebs in unsuspected corners, that the backs of the pictures which adorn the walls are lodging places for dirt, and that clouds of dust will arise when the clean-looking carpet is beaten. The ordeal is not pleasant while it lasts, but when broom and duster and scrubbing brush have done their part there is solid satisfaction in the feeling that the house is clean from garret to cellar.

It is not good for any one to indulge in the constant habit of introspection, and yet a season of spiritual house-cleaning may be as beneficial as the annual removal of dust and rubbish from our dwellings. We have perhaps fallen into the habit of thinking that we are reasonably virtuous and that the chief concern of our lives is to inspire others to become as good as we are. While we may not actually be guilty of thanking God that we are not as the publicans around us, there is a comfortable consciousness that people consider us industrious, upright, philanthropic.

Perhaps if we begin to ransack the dark closets we shall discover the moths of envy and jealousy beginning to eat holes in our robes of righteousness. We notice that others who, in our estimation are no better than ourselves, or not nearly so good, are often preferred before us ; and instead of searching for and striving to imitate that in their characters which endears them to their fellow-men we allow ourselves to indulge the feeling that we are not appreciated, and thus the light shining out from our lives is feeble and flickering when it should be bright and clear.

Then it may be that there are ugly prejudices

lurking in unsuspected corners,—opinions that we hold because our fathers held them before us, or that we have formed without hearing both sides of the question. There is no doubt in our minds that certain virtues are much more important than certain other virtues. If any of our fellows are lacking in what we consider essential it does not matter how many other good traits they may have ; without these essentials they are unworthy of our esteem or regard. In thus condemning persons who may be better than we are in God's sight we forget that "love suffereth long and is kind ; love envieth not ; love vaunteth not itself, is not puffed up."

It may be, too, that cobwebs of suspicion have formed before our eyes which need brushing away. There are people around us who wish us well and are trying to help us along ; but because their estimate of us is less than our own we foolishly imagine that they have turned against us, or do not care what becomes of us. The sooner we get rid of such cobwebs as these the better, for nothing interferes more with true spiritual development than unkind thoughts of others.

If we will open all our doors and windows, let the light of love shine into our souls and the fresh air of hope and trust find its way into every nook and corner, there will be a cleansing of the entire spiritual nature ; and the virtues which adorn our characters will brighten other lives because they are no longer hidden or obscured by mean and unworthy faults.

THERE have been many editorial utterances in the *Outlook* that we could not endorse, but we are glad to quote from its columns such ringing words as these :

"We understand perfectly well that politics makes strange bedfellows ; that in politics one must often work with men whom one would not choose as his associates ; that in politics, when one cannot do what he would, he must fain do what he can ; that in politics one must often sacrifice a subordinate issue to win a paramount one. We understand perfectly well that, in order to get a Cuban treaty and the Panama treaty and the anti-trust legislation through the Senate, it was important to have two Republican Senators from Delaware. But these are not the paramount issues ; honesty is the paramount issue—that is second to none other ; all other issues are second to that. We mean exactly this. It would be better to sail away from the Philippines and leave them to themselves, whatever ruin might befall them ; better to refuse reciprocity with Cuba and leave her to fight her own commercial battles ; better to postpone the building of an inter-oceanic canal another fifty years or leave it unbuilt forever, or let France, England, or Germany build it ; better to leave the trusts to be dealt with by industrial forces and State governments, than to compromise with the corruption which buys a State in the open market, confesses the deed, and justifies the bribery by the cynical declaration that nothing succeeds like success."

THE Legislature of Arizona, by an almost unanimous vote, passed a bill extending the right of franchise to women. This was vetoed by Governor Brodie on the ground that it was unconstitutional. Concerning the bill the Tucson, Arizona, *Star* says:

The saloon and gambling element were the strongest class that urged the disapproval of the bill. It is a matter of fact that, in several of the towns, the petitions which went to the governor were carried around by saloon keepers and gamblers, and that the gamblers in Prescott, Phoenix, and Tucson were betting that the governor would veto the bill. To-night the saloons of Phoenix are the center of rejoicing on account of the stand Governor Brodie has taken on the suffrage bill, claiming that they are on top, and that the governor is with them. As a prominent citizen said to-night: "The gamblers and saloons win, the women lose."

THE reading of the twenty-sixth annual report of the Pennsylvania Society to Protect Children from Cruelty arouses mingled feelings of pity, indignation and thankfulness; pity for the abused and helpless little ones, indignation because of the cruelty of their caretakers, and thankfulness that there are some who find time, in the midst of our strenuous life, to care for those whose only claim upon them is that of suffering humanity.

The report shows a decrease in the number of cases of actual cruelty; this indicates that there is less degradation and vice, or a wholesome dread of the consequences which the Society invariably imposes for inhuman treatment. During the year the Society investigated 992 cases, involving 2,705 children; it is a matter of course that nearly half of these were the result of drunkenness. The children who were taken from their parents were placed in institutions, hospitals, or private families, four being sent to the Friends' Home for Children, in West Philadelphia.

WE have received the welcome information that the Proceedings of the Asbury Park Conference will be distributed this week. Concerning their distribution and the delay in their publication, John W. Hutchinson writes as follows:

"The 1,250 copies in paper covers will be distributed to the Yearly Meeting according to their respective quotas, also all that are left of the 250 cloth-bound copies, after one has been sent to each member of the Central Committee and to those who were assigned appointments on the program. The delay in publishing has been a cause of much annoyance and disappointment to the committee, but it was beyond their control. It was considered best for economical reasons to have them printed from the type used in printing the daily paper during the Conference, and from this much of the trouble arose; much of it was so bad that it had to be reset, and as it is there are many imperfections."

THE Committee on Membership of Philadelphia Monthly Meeting deserves commendation for its practical efforts to spread the principles of our Society. Two large meetings have already been held under its auspices,—one at Girard Avenue, addressed by Isaac H. Hillborn, and one in West Philadelphia, addressed by Joel Borton. A third meeting will be held in Race Street Meeting-house on the evening of the 21st, which will be addressed by John J. Cornell. The Friends who attend this meeting should make an effort to bring others with them who have little knowledge of the principles and testimonies of the Society.

BIRTHS.

COCKS.—At Cornwall-on-Hudson, N. Y., Third month 28th, 1903, to Isaac Mailler and Elizabeth C. Cocks, a daughter, who is named Dorothy Cocks.

COCKS.—At Cornwall-on-Hudson, N. Y., Fourth month 1st, 1903, to Charles Campbell and Emma L. Cocks, a son, who is named Charles Edward Cocks.

HAINES.—On Third month 14th, 1903, at Clarksboro, N. J., to S. Walter and Emily W. Haines, a daughter, named Isabel Beulah.

HAVILAND.—At Purchase, N. Y., Third month 19th, 1903, to C. Herbert and Esther C. P. Haviland, a son, who is named Carlton Carpenter.

HULL.—At Baltimore, Md., Fourth month 8th, 1903, to James Dixon and Mary Broome Hull, a daughter, who is named Ruth Passmore Hull.

PARRY.—At Cinnaminson, New Jersey, Third month 13th, 1903, to William S. and Sarah R. Parry, a daughter, who is named Margaret Parry.

RUSSELL.—At Cleveland, Ohio, Fourth month 10th, 1903, to A. Curtin and Carrie B. Russell, a son, named John.

TOMLINSON.—At Swarthmore, Pa., Second month 4th, 1903, to Arthur H. and Emma Pyle Tomlinson, a daughter, who has been named Dorothy.

DEATHS.

BABB.—At her home, Pleasant Grove, Belmont County, Ohio, Tenth month 7th, 1902, Martha, wife of Aaron Babb, aged 71 years; a member of Short Creek Monthly Meeting.

She was the daughter of Evan and Rebecca (Vickers) Lewis, formerly of Pennsylvania.

BOONE.—Third month 26th, 1903, Samson, son of Driver and Anna Kersey Boone, aged 76 years.

His early life was spent in Spiceland, removing in 1852 to Richmond, Indiana, where he has since made his home. In Second month, 1854, he was married to Elizabeth Hoover Sanders, daughter of Jacob and Sarah Sanders; she with three children, Ella S. Morgan, Edna Elizabeth and Walter Sanders Boone, survive him.

He was a birthright member of the Society of Friends. During the later years of his life he was devoted to his meeting and Sabbath School, in the latter being a teacher of marked ability. His inability more recently to attend meeting was a great trial, but this, with prolonged physical suffering, was borne with remarkable patience, trusting in Him who hath said: "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

COCK.—At the residence of her daughter, Mrs. Sherman Everts, in Plainfield, New Jersey, Fourth month 4th, 1903, Harriet H. Cock, widow of the late Effingham Cock, in the 76th year of her age; a member of Chappaqua Monthly Meeting. Funeral services were held at Chappaqua, New York, Fourth month 7th, 1903.

EMBREE.—On First-day night, Ninth month 14th, 1902, at his home in Flushing, L. I., Robert Cornell Embree, son of the late Effingham and Sarah Franklin Embree, in the 79th year of his age; a steady attender of Flushing Meeting.

FOULKE.—At her home, St. Clairsville, Ohio, Third month 18th, 1903, Phoebe Sidwell Foulke, widow of Aaron Foulke, in her 84th year, a member of Plainfield Monthly Meeting.

HAMPTON.—In West Chester, Pa., on Fourth month 8th, 1903, Caroline Sharpless Hampton, in the 71st year of her age; a member of Birmingham Monthly Meeting of Friends.

MORRIS.—On Third month 29th, 1903, of paralysis, Susan H. Morris, wife of Thomas B. Morris, aged 71 years. A member of Whitewater Monthly Meeting of Friends, at Richmond, Ind.

OWEN.—In Richmond, Ind., Fourth month 1st, 1903, of dropsy, Susan Plummer Owen, aged 71 years.

PEARSON.—At Darby, Penna., Fourth month 9th, 1903, Alice A. Pearson, in the 87th year of her age.

PICKERING.—At the residence of her nephew, Thomas Stapler, near Newtown, Bucks county, Pa., on the 5th of Fourth month, 1903, Emily Pickering, aged 80 years, the last surviving daughter of the late Stacy Pickering; a member of Makefield Monthly Meeting. Interment at Makefield.

WOOD.—In Philadelphia, Pa., on Fourth month 8th, 1903, at the home of his son-in-law, Frank Wilson, Daniel Wood, in his 76th year.

Interment at Horsham Friends' burying ground.

WALTON.—At Hatboro, Pa., on Fourth month 3d, 1903, Comly Walton, aged 67 years.

For Friends' Intelligencer.

SUSAN PLUMMER OWEN.

SUSAN PLUMMER OWEN, who died in Richmond, Ind., Fourth month 1st, 1903, at the age of 71, was the eldest daughter of William and Mary Owen, and granddaughter of Joseph Pemberton and Susanna Husband Plummer.

She died in the house in which she was born. Her mother died when Susan was young, leaving seven children, brothers and sisters, one an infant boy of seven months. To these children she was a faithful, unselfish caretaker till the close of her life. Her father, being an invalid much of his life, also received her devoted care and attention.

She began teaching at the age of 16 years in Green Mount Boarding School, founded by John Haines in 1852. She afterward taught for many years in the public schools of Richmond. For a few years she taught the public school for colored children, as they were not then admitted in the schools for white children. This was not deemed a desirable position, but she filled it willingly and gladly, because her sympathy went out to them, as it always did to those she deemed unfortunate or neglected. She gave up teaching later to give more time to her invalid father and sister. After their death, when she was past 50 years old, she took up a new study, that of stenography and typewriting. Becoming proficient in this, she taught classes in her own home for many years. Her pupils are numbered by hundreds, and their certificates win them positions where others fail. She was most earnest and faithful in her work, and required the same fidelity in her pupils. In her they always felt they had a true and sympathetic friend. She was one of the oldest educators in the State.

In addition to her labors, she studied and became quite proficient in two or three languages beside English—French and German especially. She was an ardent lover of flowers, and cared for them until the last, asking if her potted plants were attended to.

She had an unflinching sense of humor, which remained with her to the end, sustaining her, no doubt, as it did Lincoln, under trials grievous to be borne.

Though her health was evidently failing for several weeks, she kept up, and taught her classes until her voice failed, when she was persuaded to give up and go to bed.

Here she lay peacefully for nearly two weeks, taking her first rest, when her life suddenly went out—so suddenly that her bereaved youngest brother,

who had been consigned to her care by her dying mother, grieves sorely because he could not give her a loving farewell. How true it is

“Then out of sight and out of reach they go—
Those close, familiar friends who loved us so;
And sitting in the shadow they have left,
Alone with loneliness, and sore bereft,
We think with vain regret of some fond word
That once we might have said and they have heard.”

Her interest and care extended also to all her nephews and nieces, and they gathered around her with her bereaved brothers, and mourned their great loss, as of a mother beloved. Her funeral was largely attended by the friends of her youth, who had known her heroic, self-sacrificing life, and who bore most sincere testimony to her wise and strong character and her great worth.

Many of her pupils, young men and women, looked upon her noble face with evident emotion. Now she has joined

“The choir invisible
Of those immortal dead who live again
In minds made better by their presence.”

She literally fulfilled the injunction, “Occupy till I come,” and was ready for the welcome, “Well done, good and faithful servant.” Her two beloved sisters preceded her, and now they lie side by side, a loving trio, on a green hill in “Earlham.” The following poem by Henry van Dyke, descriptive of her beautiful life, was read at her funeral.

O who will walk a mile with me
Along life's merry way?
A comrade blithe and full of glee,
Who dares to laugh out loud and free,
And let his frolic fancy play,
Like a happy child, through the flowers gay
That fill the field and fringe the way
Where he walks a mile with me.

And who will walk a mile with me
Along life's weary way?
A friend whose heart has eyes to see
The stars shine out o'er the darkening lea,
And the quiet rest at the end o' the day—
A friend who knows, and dares to say,
The brave, sweet words that cheer the way.
Where he walks a mile with me.

With such a comrade, such a friend,
I fain would walk till journeys end,
Through summer sunshine, winter rain,
And then?—Farewell, we shall meet again!

H. A. P.

A DISPATCH from Tabor, Iowa, says that the small cottage in which John Brown, the Abolitionist, lived for several years in the 50's, and which was used as the headquarters of his underground railroad for the helping of runaway slaves, has been destroyed by fire.

WILLIAM BLAKE'S “Illustrations of the Book of Job” was sold at auction in London recently for \$28,000. The volume was published in 1825, and contains forty-three original proof impressions of engravings and original designs in colors.

THE recent Congress, in its Indian appropriation bill, dropped ten agencies from the appropriation list in 1904. Three of these are already in charge of school superintendents, and the remaining seven will be so placed before June 30th. Eighteen other agencies had previously been abolished. —[The Southern Workman.]

DOUKHOBOR ETHICS.

Compiled from Joseph Elkinton's book, "The Doukhobors."

SINCE the arrival of the Doukhobors in Canada they have proved themselves to be a moral, industrious people, who through their ignorance may easily be led into religious fanaticism, as was demonstrated by last winter's pilgrimage undertaken by a large number in search of Jesus. There are three requirements of the Canadian Government against which many of them make conscientious protest: these are individual property holding, civil marriage, and civil registration. Their views upon these subjects are set forth in a petition to the Canadian Government from the delegates of the Society of Universal Brotherhood, near Yorkton, Assiniboia, Sixth month 22, 1900. This was prepared by A. Bodyansky, "one of the friends of the Doukhobors who lived with them in the Caucasus, full of sympathy for their exalted Christian ideals; he left Russia and became literary interpreter of the Doukhobor protestations against the Government of Canada." To the question as to what they thought of the contents of this petition, one of the signers answered: "As to that which Bodyansky has written, you know that we have not enough mind to understand each work, and there are certain words which do not suit us at all, but Bodyansky is a tenacious old man, and interprets always according to his own way."

After receiving this petition and investigating the matter the Dominion officials reached the conclusion that Bodyansky was little better than a professional agitator, and he was finally forced to leave the country. The Philadelphia Yearly Meeting (Orthodox) sent a letter to the Doukhobors explaining the reasons for the requirements of the government and endeavoring to convince them that they might comply with these requirements without sacrificing their liberty of conscience, but there are still many of the colonists that remain unconvinced. Those who have visited the Doukhobors testify that where they hold the land in common the latest and best reaping and other agricultural implements are in use in those villages where the common purse was available for their purchase; and that loose family relations are almost utterly unknown amongst them.

PETITION TO THE CANADIAN GOVERNMENT.

Before everything else, we must extend to you, from the communities which delegated us, their sincere and heartfelt thanks for opening the country which is governed by you to us, for your endeavors to help us to settle and for your interest in our welfare. We feel and express to you our great gratitude. But now, after becoming acquainted with the laws of your country, we are obliged to make another request, that you take into consideration our beliefs, which we consider to be the laws of God, and grant us the possibility to settle and live in your country without breaking those laws, as we believe them to embody the truth of God, but we have found out that you have in force laws the fulfillment of which will be a direct breaking of such truth.

(1) The laws of your country require that every male emigrant 18 years of age, who wants to settle on vacant government land, has to record it in his name,

and, after a certain term, such land becomes his property. But we cannot accept such a law, cannot record homesteads in our individual names, cannot make them our private property, for we believe that in so doing we would break directly God's Truth. Who knows this truth knows also that it opposes the acquisition of property. But if, through human weakness, a man may be forgiven for considering as his own anything which he has acquired by his labor, and which is necessary for his daily use, like clothing, food, or household goods and utensils, there is no excuse for a man who, knowing the law of God, still appropriates as his own something that is not the fruit of his labor, but was created by God for the use of everybody. Is not the division, the ownership and the recording of land the main cause of wars and strife among men, and is it not the cause of there being masters and serfs? The law of God commands men to live like brothers, without divisions, but in union for mutual help; but if a man cuts out and appropriates land for himself,—land which he did not work to create,—how is he going to divide with others the results of his own labor? And as every breaking of Divine Truth brings evil, so did evil creep among us when we thoughtlessly accepted land under your homestead laws. Already the division of land between our various settlements has caused quarrels about that land among us, quarrels unknown to us heretofore. And what will be the result if each one of us becomes the owner of a separate piece, and the land under our settlements becomes private property? It will prove a great temptation to the strong, and fatal to the weak. Taking all the above into consideration, we petition you to let us have the land for settlement and agricultural purposes, not upon your general conditions for emigrants, but upon the conditions given to your Indians—that is, the land to be held by the community, and not by individual members. It matters not to us whether that land be considered our community property, or the property of your country; but we would like it to be considered as given to us for an indefinite period of time, and if you wish us to pay rent we are willing to do so, provided we shall be able.

(2) You have also a law in your country that everybody who wants to contract a marriage, in order to make it legal, shall obtain a license, and pay two dollars for the same; and that a divorce can be obtained only in the courts; and if a person should re-marry without a divorce so obtained he is liable to imprisonment for many years.

We cannot accept such a law, for we believe that it also violates the law of God. We cannot believe that a marriage can become legal because it is recorded in a police register and a fee of two dollars paid for it; on the contrary, we believe that such recording and payment annuls marriage and breaks up its real legality. We believe that the real legalization of a marriage union is when it is brought about freely as a result of pure feeling, of a mutual moral affection between man and woman. Only such a pure feeling of love, born of the mutual recognition of moral traits of character, creates a real legality of marriage according to the law of God,—not a record of the

same in a police register and a money fee. Every marriage which has its source in this pure feeling of mutual love will be legal before God, although it were not registered, and other people would not recognize its legality; and every marriage not the result of free will and pure love, but contracted unwillingly, or for lust, or money, or any other consideration, will be always illegal before God, although it should be registered in all the police records and considered legal by everybody. Therefore we believe that the legalization of the marriage bond belongs solely to God. . . . As to divorce, we believe that every man who has divorced his wife is an adulterer, and forces her to become an adulteress; and that every re-marriage, or marrying a divorced man or woman, is also adultery.

In consideration of the above, we cannot recognize as correct, and cannot accept any human laws as to the marriage union, being sure that all pertaining to it is in the province of God's will and human conscience.

(3) There is another law in your country, which requires that every inhabitant shall give notice to the police of every birth and death in his family. We cannot accept that law, for we see no need of it in the order of things prescribed by God. Our Heavenly Father knows, without a police register, whom He sends into the world and whom He calls back. Only the will of God is important to humanity, for upon it depends our life and death, and not upon a police register. A man will live until he is called by his Creator, although he should not be recorded in a police register, and can die immediately after having been registered as living. We do not refuse to answer, if called upon, about the number of births and deaths in our communities. If anybody wants to know it, let him ask; but we will not, of ourselves, report it to any one.

Having explained what in the laws of your country is irreconcilable with what we consider the Divine Truth, and which we cannot break, we once more petition the Government of Canada to grant us exceptions concerning the use of lands, legality of marriage unions, and registration, in order that we may live in Canada without breaking the Divine Truth as we understand it.

Conferences, Associations, Etc.

WOODSTOWN, N. J.—Salem First-day School Union was held here Fourth month 11th, 1903. The morning session began shortly after 10 o'clock with a Bible reading from the 15th chapter of I. Corinthians—the "Resurrection chapter"—and prayer. All the twenty-eight delegates from our six schools were present except five, and three of these were excused. Only one school was unrepresented. From the statistical reports we find there are five hundred pupils in our schools, being a slight increase over last year; also we have had an increased average attendance. The reports of work done were generally encouraging and denoted a conscientious performance of duty on the part of many, although in some schools there is an imperative need for more assistance in the good cause. An "Appeal from the Yearly Meeting's Committee on the subject of First-day Schools" was read, and the clerks were directed to sign it and forward copies to our schools.

After enjoying the bountiful lunch provided by the good Friends of Woodstown, a large audience gathered at 2 o'clock for the exercises of the afternoon. Many beautiful recitations by the children of our schools were followed by a series of papers upon the general topic of "Reverence": 1st, Do we show sufficient reverence during prayer? 2nd, for the Bible; 3d, for our First-day; 4th, for our meeting. The papers were prepared by Miriam L. Moore, Sarah Acton Hilliard, Mary A. John, and Deborah A. Ballinger, in the order named. They were all excellent and seemed to be deeply appreciated by those who heard them. Mention was made of the School of Methods for First-day school workers to be held at Buck Hill Falls in Sixth month; and those who may go as representatives from our schools were directed to bring full reports of what they learn there to our next Union, which meets in Salem in Ninth month. When the meeting closed a little after 4 o'clock there seemed to be a general feeling that an especially favored and profitable day had been spent in the Master's service. L. P.

PLYMOUTH, PA.—At the regular meeting of the Friends' Association held Fourth month 10th, Arthur Dewees read an article on the "Art of Skipping," followed by a recitation by Eliza Ambler. Emma Sheppard read a review of John William Graham's essay on Isaac Pennington. Benjamin Smith then read a paper on the teaching in our colleges along the lines of modern scientific methods of a spiritual nature, which was followed by a brief discussion. Meeting then adjourned to meet Fifth month 8th. WILLIAM W. ANBLER, Sec.

WRIGHTSTOWN, PA.—The Young Friends' Association held the last meeting of the season on First-day, Fourth month 5th. In the absence of the president and vice-president Walter S. Wright presided.

Grace E. Hellyer gave a very interesting account of the early foreign missions. She said that mission work began with the beginning of Christianity. More was done by the Roman Catholic Church than by any other one church, and they have established schools where their religion is taught, have papers and funds, and support their missions liberally. The Moravians think no one should become a missionary unless having a direct call from God. In 1810 the first American Society was organized at Andover, Mass., and the first missionary was sent to Japan. Jennie S. Briggs contrasted the value of home and foreign missionary work. In home missionary work the Friends are very active, their Philanthropic Committee having eleven departments. The Laing and the Schofield Schools of South Carolina represent the interest taken by Friends in the colored people of the South. Another suggestive feature has been the sending of Friends' lesson leaves to isolated Friends, thus giving them cheer by showing them that they are not forgotten. Harriet T. Gore then gave a reading entitled "The Law and the Gospel," followed by a synopsis of the First-day school lessons by Eleanor McD. Warner. She said: "We believe in a free Gospel ministry, we disbelieve in a professional ministry. We do not mean to condemn paid ministry, certainly we recognize the great value of the pastors of Christian churches, but may we not question if they would not be even more valuable to society if they were equally faithful in the midst of the active business of life? Though we differ from them as to the method of greatest effectiveness, that need not prevent us from laboring with them in heartiest union when occasion offers. L. T. W., Cor. Sec.

CHESTER, PA.—The Fourth Month Meeting of Chester Friends' Association was held in the Meeting-house on Sixth-day evening, Fourth month 10th. After the business of the evening had been transacted the members listened to an excellent paper, entitled "Isaac T. Hopper," by Anna Wood. The writer dwelt upon the humorous side, as well as the intellectual, of this noted Friend. Laura James gave a paper on "Current Events," and Irvanna Wood completed the program for the evening by reciting Longfellow's beautiful poem "Resignation." IDA HOUSTON, (Cor. Sec.)

HORSHAM, PA.—The Young Friends' Association met Third month 29th, 1903, and was opened by Howard Comly reading the third chapter of 1st Corinthians. Harriet Roberts recited a beautiful poem entitled "Among the Rushes." Agnes Walton not being present, Laura Stackhouse read some incidents in the life of William Penn from Janney's History of Friends. Elizabeth Hallowell and Rachel Jarrett reported on Current Topics after which Joel Borton gave an excellent address on "The Essentials of Christian Faith,—Light, Life, and Love."

CINCINNATI, OHIO.—The Friends' Association met at the home of Pierce Cadwalader, Third month 29th. After the opening silence, a selection entitled "Compensation," was read by Dora Gallagher. The first paper, "If a Man Die, Shall He Live Again?" was prepared and read by Dora Gallagher, who opened the subject with quotations from a sermon by Elwood Trueblood. The paper was full of the spirit of spring, with its budding trees and flowers, and the general resurrection of all life. Many strong points were emphasized by passages from the New Testament.

Charles Johnson's paper, "Has the Friend been Selfish with His Religion?" was short but comprehensive, and proved beyond a doubt, that the true Friend is unselfish in all things. A poem, entitled "Each in His Own Tongue," was read by Elsie Murray. This completed the afternoon's program, and the meeting closed with the usual silence.

GRACE D. HALL, Ass't Clerk.

PENDLETON, IND.—Our regular meeting of the Young Friends' Association was held Fourth month 5th, at Fall Creek Meeting-house. After the opening of the meeting by the president, quotations from St. Paul were given by the members.

Ida M. Cooper read an interesting paper on "Influence of Popularity in Church Work," which brought out discussion on how much we must cater to public opinion. "A Plea for Spirituality" by Finley Tomlinson, was a most excellent paper, pleading for that which tends toward spiritual growth and the uplifting of mankind. An interesting discussion on this subject followed. Appropriate declamations were given by Edith Kinnard and Georgia Ball. An able article on "Scriptures," sent to us by the Richmond Young Friends' Association was then read. E. S. D.

CHRISTIANA, PA.—On the evening of Fourth month 5th, the Young Friends' Association met at the home of M. Jennie Rakestraw, and was opened by the president reading from the book of John.

The meeting of Third month was devoted to the interpretation of verses from St. Matthew. Two of the appointments being continued until this evening, Allison Baker, Francis Brinton, and others gave instructive views on the text, "But go ye and learn what this meaneth, I desire mercy and not sacrifice, for I came not to call the righteous but sinners to repentance" (Matthew, ix., 12.) Lydia Rakestraw outlined VanDyke's "The Story of the Other Wise Man," to make us more fully appreciate the meaning of the verse, "And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew, xxv., 40.)

The subject for this evening's program being the book of John, Laura Walter gave very fully and clearly the chief characteristics of the book. The appointees for the following being absent, brief remarks were made on the texts: "And the light shineth in the darkness and the darkness apprehended it not" (John, i., 5); "Let not your heart be troubled" (John, xiv., 1); "And if any man hear my words and believe not, I judge him not, for I came not to judge the world but to save the world" (John, xii., 47). This last was thought to be a great source of comfort, showing the mercy of God and also teaching us to be slow to judge others. Marion Bushong read the historical explanation of the passage, "Now the passover of the Jews was at hand and many went up to Jerusalem out of the country before the passover to purify themselves" (John, xi., 55). Francis Brinton explained the text, "Nevertheless among the chief rulers also many believed on Him, but

because of the Pharisees they did not confess him, lest they should be put out of the synagogue" (John, xii., 42). Many expressed their gratification in the interest shown in the new form of program. After singing "Nearer my God to Thee," and texts from John, the meeting adjourned.

S. EDNA FOWNALL, Secretary.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

On the 8th instant Dr. Magill lectured to the advanced students in French on Voltaire.

Dr. Appleton, during the recent holidays, attended the sessions of the American Philosophical Society, of which he is a member.

On the evening of the 10th Dr. Battin gave an illustrated lecture on the Passion Play, as given at Ober-Ammergau in 1900. The lecture was especially interesting because of the fact that Dr. Battin had witnessed the play in 1900 and was able to make the descriptions vivid.

The event of the week was the annual reunion of the Somerville Literary Society, which took place in Somerville Hall on Fourth month 11th. Including the active members, there were about two hundred members of the society present, and all agreed that it was one of the most successful Somerville Days in the history of the society.

The morning exercises opened about 11 o'clock with an address of welcome from the President, Elizabeth Sutton. Catherine Hansell Earle was elected an associate life member. It was decided that membership in the "Somerville" for the greater part of the college course should henceforth be one of the qualifications necessary for eligibility to the Lucretia Mott Fellowship. The committee on the awarding of this Fellowship reported that the subscriptions for this year had been sufficient to make up the deficit for last year, pay the full amount for this year's Fellow, and leave a slight surplus. It was then announced that Annie Ross, of Flushing, L. I., was the winner of the Fellowship for the year 1903-04. Susan J. Cunningham, Professor of Mathematics, also announced that she had received the money for an extra Fellowship to be awarded to Clara Price Newport, of Swarthmore. Isabel Bronk, Professor of French, announced that she had obtained a Fellowship from the University of Chicago for Marian V. Pierce, of West Chester, Pa., these three seniors all being eligible. The Treasurer of the Swimming Tank Fund, Mary Gray Leiper, announced that the fund now amounted to about \$200.

The afternoon exercises commenced at 2.15. The program opened with a piano solo, followed by a song by the Somerville chorus. Next came the reading of most interesting letters from the three Fellowship girls of last year. This was followed by "Sweet and Low," sung by the chorus, and then by a short dialogue, a translation of an idyl of Theocritus.

The meeting then adjourned to Parrish Hall, where Alice M. Atkinson, Ph.D., a Swarthmore graduate of the class of '88, gave a most interesting talk on Greece, telling some of the experiences of her recent year of study in the American school established in Athens. She followed this by an instructive exhibition of views from that famous land, and thus concluded a most enjoyable day.

In the Swarthmore meeting on First-day, John J. Cornell, of Baltimore, who, in company with his wife, is now visiting Friends' families in this vicinity, preached most acceptably to his hearers. P. M. W.

A JAPANESE lady gives this hint on good digestion for the benefit of *House and Home*. "The Japanese housewife looks well after the health of her family. A remedy she is never without is pepsin. It may not cure deep seated dyspepsia, but it will prevent the disease from consuming the digestive organs. We save the gizzards of our poultry always. The lining is peeled out, cleaned, dried, pounded in a mortar and the powder bottled. When a child is ill, cross or peevish, and the symptoms of indigestion are apparent, we give it half a teaspoonful half an hour before meals. This is the best of medicine for weak or abused digestion."

SOCIETY NOTES.

JOHN J. CORNELL and his wife have a minute from their monthly meeting to attend Philadelphia Yearly Meeting. They are at present visiting meetings and Friends within the limits of Concord Quarterly Meeting.

A member of Short Creek Quarterly Meeting, Ohio, writes that that meeting has given R. Barclay Spicer a minute to Philadelphia Yearly Meeting, expressing their unity with him as a member. Another Friend sends the information that Alice C. Robinson of Baltimore, has a prospect of attending Philadelphia Yearly Meeting.

PERSONAL AND OTHER NOTES.

ELIZABETH H. COALE says, in a letter to the editors, "I was much pleased with the editorial in last week's paper on 'The Inefficiency of Christians.' I have long held the opinion that Christians have it in their power to do much toward ridding the world of many evils, if only they would put their Christianity to work,—be living, practical Christians."

In the sketch of his life which appeared in the INTELLIGENCER the writer said, "It is believed that Robert Biddle was the oldest of the nine founders of Riverton, N. J." Concerning this Isaac H. Clothier writes as follows: "I think that at least three of his associates were his seniors, perhaps more. Caleb Clothier was born in 1806 and was therefore about eight years older. Of the others I have not exact information, but Dillwyn Parrish was, I think, at least five years older, and Charles D. Cleveland also a few years his senior, while William D. Parrish, Daniel L. Miller, Jr., and Rodman J. Wharton were probably about the same age as he."

Wilbur W. Marshall, wife and daughter, of Philadelphia, who are members of one of Bartlett's select tours, have been spending the present week in Jerusalem, and from there will go to Cairo and Alexandria, Egypt. After finishing their Oriental tour they will visit Southern and Central Europe and Great Britain, sailing for home in the Seventh month.

Isaac Eyre, of Newtown, Pa., writes that Makefield Monthly Meeting has already lost about as many members by death in 1903 as in all the year of 1902. Charles M. Stabler was a member of this meeting.

At a recent meeting of the trustees of the University of Pennsylvania Provost Harrison announced that Joseph Wharton had authorized the erection of that part of the proposed building for the Wharton School of Finance and Commerce which will front on Woodland avenue. The estimated cost of this is \$200,000 and it is expected that it will be ready for occupancy the coming fall.

LITERARY NOTES.

THE series of articles on adult schools, by J. Wilhelm Rowntree and Henry Bryan Binns, which appeared in *Present Day Papers* during the latter half of 1902, have been gathered in a volume of 88 pages, bound in gray boards, published by Headly Brothers, London. The book contains an introductory chronological record of the adult school movement and its relation to the Society of Friends, including such items as the following:

- 1810. Friends' Sunday School (boys), at Bristol.
- 1813. Elizabeth Fry first visits Newgate Prison.
- 1816. Peace Society founded.
- 1828. Hickeys separation (U. S. A.)
- 1833. Admission of Friends to Parliament.
- 1846. World's Temperance Convention in London.
- 1868. Friends' Foreign Mission Association founded.
- 1883. Music taught at Ackworth School.
- 1897. Scarborough Summer School for Religious Study.

The several chapters discuss the need for adult schools, their history before and after 1870, their growth in some places and decline in others, and the best methods of class organization.

In showing the need for the schools these statements are made: "Above two-thirds of the adult population of England and Wales are either non-attenders at public worship or outside the pale of organized Christianity. Two out of every three adults in England and Wales have not heard the five million sermons preached in 1902."

Among the illustrations are portraits of Samuel Fox, Joseph Sturge and William White.

A new book by Alice Brown, "The Mannerings" (Houghton, Mifflin & Co.), portrays a series of tragic and romantic incidents in the lives of a little group of New England people of gentle blood. There is power and dramatic treatment in the telling; the characters are not forgotten with the laying aside of the book, but dwell in the memory and rise vividly in hours of meditation. In the hero, Gilbert Horne, we have just such a brooding, introspective, yet strong-souled man as Hawthorne liked to picture. One is reminded of George Meredith in the way the chapters are named, and in the author's absorption in her characters to the exclusion largely of all else. And in only one of the actors, Cassie, do we have a reminiscence of the simple, homely folk of the author's earlier stories.

Those earlier stories have about them a distinct atmosphere and fragrance that we somehow miss in this more ambitious work. Readers who prefer intense human interest will find it in this book, and vividly presented. Those who know the writer's charm of style when she is lingering over the old villages, the old gardens, and the simple griefs of old-fashioned people, will hope that these things are not to be laid aside in Alice Brown's future books. One of the too-frequent returns to the earlier style in the present volume, is this, of an orchard,— "She loved it like a sentient thing, and thrift counselled her to get its loveliness by heart to carry with her, like a picture, into her old-maid home. All the tendrils of her life had twined about these trees and drawn some strength from them. . . . This was not New England, this little tract of trees inclosed by tumbling walls. It was enchantment mingled out of age and beauty."

For Friends' Intelligencer.

PRAYER.

DEAR Father, humbly do we come to Thee ;
We bow in meekness on our bended knee.

In silence, in our closet, meekly pray
That Thou wilt guide our footsteps every day.

O may our eyes be opened—plainly see,

By faith and hope and love drawn near to Thee ;
We feel Thou art supreme on sea and land—
All move in glorious harmony at thy command.

We feel our utter helplessness ; to Thee we plead
That Thou our steps in holier paths may lead
Our wandering souls to Christ, whom Thou hast given,
Whose love and counsel guide us in the way to heaven

O holy Father, do Thou, in this awful hour
Of war and desolation ruled by Satan's power,
Keep us from false ambitions, hate and greed,
That cause all nations on the earth to bleed.

We love to call Thee Father, drawn so near to Thee ;
'Tis joy to feel thy presence as it sets us free
From every sin and sorrow, helping us to say
"Satan, get thee behind, we follow not thy way."

— We thank thee for thy wisdom, teaching us the cause
Of sorrow, sin and suffering—the breaking of thy laws ;
For this there is a penalty humanity must bear,
Then give us faith, we pray, to guard our steps with care.

Dear Father, give us faith ; thy light upon us shine,
And ever lead all nations by thy hand divine ;
And when our time shall come, the call to us be given,
Then may we enter in to the peaceful joys of heaven.

Philadelphia.

CHALKLEY HATTON.

For Friends' Intelligencer.

"LIGHT, MORE LIGHT." 1

I LOVE to ponder on the good I see
 In every normal human life—each soul a light,
 Which though obscured by earth, yet beameeth bright,
 Dimmed by shades and shadows—yet may be
 In some new environment evolved, a radiant star—
 As orbs within that in the azure night.
 Such stars, we note, are dim and then are bright again ;
 Such hearts, we know, give joy and then, alas, give pain !
 And thus we hope and pray for light, more light.

DAVID NEWFORT.

GRANDPA.

My grandpa says that he was once
 A little boy like me,
 I s'pose he was, and yet it does
 Seem queer to think that he
 Could ever get my jacket on,
 Or shoes, or like to play
 With games and toys and race with Duke,
 As I do every day.

He's come to visit us, you see.
 Nurse says I must be good
 And mind my manners, as a child
 With such a grandpa should,
 For grandpapa is straight and tall
 And very dignified ;
 He knows most all there is to know
 And other things beside.

So, though my grandpa knows so much,
 I thought that maybe boys
 Were things he hadn't studied ;
 They make such awful noise ;
 But when I asked at dinner for
 Another piece of pie
 I thought I saw a twinkle in
 The corner of his eye.

So yesterday when they went out
 And left us two alone
 I was not quite so much surprised
 To find how nice he'd grown.
 You should have seen us romp and run !
 My ! Now I almost see
 That p'r'aps he was, long, long ago,
 A little boy like me.

—Gertrude Morton Cannon in *Youth's Companion*.

The British Antarctic ship *Discovery*, commanded by Captain Scott, penetrated 100 miles further south than any previous explorer, and discovered an extensive mountainous region, hitherto absolutely unknown, extending to 83 degrees 20 minutes south. He thinks this indicates that the land stretches to the Pole in a series of very lofty mountains, which is considered to be far the most important geographical result ever achieved in Antarctic exploration. The *Discovery* wintered 400 miles further south than any vessel had previously wintered.

ORDERS have been issued by the New York Division of the Reading Railroad positively forbidding the use of cigarettes by those employed in the passenger service either when on or off duty. The reason given is that men who smoke cigarettes are apt to have lapse of memory.

WHEN the Irish Land bill was introduced in the House of Commons by George Wyndham, the Chief Secretary for Ireland, Michael Davitt, the founder of the Irish Land League, made this comment : "When I remember that in 1879 I served my first term of imprisonment for proposing almost exactly what a Conservative Irish Secretary proposed to-day, I realize how times change."

¹ Said to be the last utterance of Goethe.

METEOROLOGICAL SUMMARY FOR
 THIRD MONTH, 1903.

Mean barometer,	30.236
Highest barometer during the month, 3d,	30.608
Lowest barometer during the month, 31st,	29.582
Mean temperature,	50.2
Highest temperature during the month, 26th,	72.
Lowest temperature during the month, 2d,	29.
Mean of maximum temperatures,	58.
Mean of minimum temperatures,	42.4
Greatest daily range of temperature, 28th,	26.
Least daily range of temperature, 10th, 16th, 30th,	6.
Mean daily range of temperature,	15.6
Mean temperature of the Dew Point,	39.4
Mean relative humidity, per cent.,	75.3
Total precipitation, rain, inches,	4.93
Greatest precipitation in any 24 consecutive hours, 1.20 inches of rain, on the 30th and 31st.	
Number of days on which .01 inch or more precipitation, 12.	
Number of clear days 11, fair days 6, cloudy days 14.	
Prevailing direction of the wind from the southwest.	
Sleet on the 30th.	
No snow fell during the month, a light fall of sleet with the rain on evening of 30th.	

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a. m., 61° on 21st.
Minimum of the wet bulb thermometer at 8 a. m., 30° on 2d.
Mean of the wet bulb thermometer at 8 a. m., 42.7°.
Maximum of the wet bulb thermometer at 8 p. m., 62.5° on 21st.
Minimum of the wet bulb thermometer at 8 p. m., 29° on 1st.
Mean of the wet bulb thermometer at 8 p. m., 42.5°.
Mean of wet bulb thermometer for this month, 44°.

NOTE.—The means of the daily maximum and minimum temperatures, 58° and 42.4° respectively, give a monthly mean of 50.2°, which is 8.8° above the normal, and 3.7° above the corresponding month in 1902.

The total amount of precipitation for the month, 4.93 inches, is one inch more than the normal, and .43 of an inch more than fell during Third month, 1902.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Third month 31st.

DAUGHTERS OF THE REPUBLIC.

Two Daughters of the Republic, as they may well be called, have just passed away, who, in their different spheres, each represented, in a peculiar sense, the highest types of American womanhood.

One of these was Alice Freeman Palmer, once president of Wellesley, long associated with the management of the Woman's Department of the University of Chicago, holding other important official positions in education, and identified with the cause of education in general, as an adviser and as a wise and eloquent advocate. Such conspicuity as was acquired by this most womanly woman was forced upon her by the circumstances of a career distinguished by keen intelligence, energy, good will, devotion, and by modesty no less. Conspicuity as a means of self-gratification was a thing unthought of in her busy and eager life. Her powers of persuasion by speech were great, but were solely a means for the accomplishment of good. After hearing Mrs. Palmer address an educational audience, one critic said that, for the time, it seemed that oratory must be exclusively a feminine accomplishment, there was in her delivery such grace, dignity, fire, and persuasiveness. It is in accordance with her own activities that the friends of such a woman should attempt to memorialize her personality and influence by many endowments rather than by a single one.

At nearly the same time has passed away a woman

of America who never was called by duty to public prominence, and yet whose whole life was dedicated to patriotism and to the refining and uplifting of her fellow-men and women. Long before the Civil War, her heart was enlisted in the cause of the downtrodden; and throughout her many years not merely individuals in need, but whole classes of the needy and the oppressed, received her inspiring and substantial sympathy and help. Even her esthetic tastes—especially in music—were not selfishly indulged; she performed an unusual part in giving to the community that in which she herself took such keen pleasure. There was something so gentle, so tender, so generously affectionate, and, too, so heroic in her personality that it is no wonder that she was the center of a group of prominent men and women—some of them closely related to herself—who have helped to share the destiny of the republic; names like those of the Lowells, of Curtis, of Barlow, and of the family of her high-minded and patriotic husband. Her interest in public affairs remained unabated to the last. That recent hostilities in Venezuela should have been put a stop to by the successful suggestion of arbitration was a keen satisfaction to her. Her greatest regret in recent years was that the attitude of the American Government toward the Filipinos seemed inconsistent with the principles of freedom in which our nation was founded.

It may be that her statue will adorn no public place; yet she would be well contented if, when future generations gaze upon St. Gaudens's monument, on Boston Common, to the memory of the intrepid, the devoted Robert Gould Shaw, it should not be forgotten that he was the son of a woman who truly loved her fellow-men, and was capable of sacrifice in behalf of the cause of human liberty.—[The Century.]

A Woman Surgeon's Idea.

DR. FRANCES DICKINSON, President of the Harvey Medical College, Chicago, is utilizing in a novel way the long familiar woman's embroidery hoop. It is to be used to demonstrate the elementary steps of surgery. Over the hoops with which members of the Freshmen class will be provided hereafter will be stretched pieces of white tanned kid. In these incisions will be made with scalpels, and in closing these with ligatures of catgut the students will acquire the five different modes of surgical stitching. The tying of surgical knots and the removal of stitches will also be taught by the same method. It is interesting to learn that some of the stitches used in surgery closely resemble those familiar to embroideries, namely the glove and blanket stitches.

Dr. Dickinson caught the idea thus being worked out while she was a student at Hesse-Darmstadt, the suggestion being there made that if pupils in surgery could acquire a knowledge of stitching before beginning work on cadavers a great point would be gained. Her new method of teaching is viewed with favor.—[Philadelphia Ledger.]

Sport That Kills.

WHEN Tourgenieff was a boy of ten his father took him out one day, bird shooting. As they tramped across the brown stubble a golden pheasant rose with a low whirr from the ground at his feet, and, with the joy of a sportsman, he raised his gun and fired, wild with excitement, when the creature fell fluttering at his side. Life was ebbing fast, but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings the mother bird reached the

nest where her young brood were huddled, unconscious of danger. Then with such a look of pleading and reproach that his heart stood still at the ruin he had wrought (and never to his dying day did he forget the feeling of guilt that came over him in that moment) the little brown head toppled over, and only the dead body of the mother shielded her nestlings.

"Father, father!" he cried, "What have I done?" as he turned his horror-stricken face to his father. But not to his father's eye had this little tragedy been enacted, and he said: "Well done, my son, that was well done for your first shot. You will soon be a fine sportsman."

"Never, father; never again shall I destroy any living creature. If that is sport I will have none of it. Life is more beautiful to me than death, and since I cannot give life, I will not take it."—[Peace and Goodwill.]

A True Dog Story.

JACK and Carlo are fast friends, though Jack is fifteen years old, and Carlo but three. Jack is a poor old sorrel horse, so lean he shows all his ribs, and Carlo is a homely little yellow dog; but when I tell you what he really did, you will think he has as noble a heart as the most costly, fancy-bred dog could possibly have.

Jack's master drove him to town one day, and Carlo followed him along behind the wagon as usual. When his master hitched Jack in front of the store and went in to do his trading, Carlo climbed up on the wagon-seat, lay down with his nose on his paws, and appeared to be asleep. Old Jack hung down his head and went to sleep, too.

A grocer's team dashed by with a basket of big red apples, and one of them bounced off and rolled across the street. Quick as a flash Carlo bounded out of the wagon and caught the apple almost before it stopped. And what do you think he did with it?

He carried it in his mouth, and standing on his hind legs, gave it to Jack, who "woke up bright," and took the apple as readily as it was offered. Carlo stood and watched Jack chew it down, seeming to enjoy it equally with him, then went back and climbed up on the wagon-seat again, with a happy sigh of satisfaction.—[The Myrtle.]

The Evils of Parties.

It is a bad sign for our future that parties are now solidly organized into permanent clubs, and thus hold people to the line by threats of consequences. All parties are evils—political, scientific, religious or literary. They derive their vitality from championing a part of the truth and their intolerance from denying the other part. To hold together at all they must proscrib all who kick over the traces, crush those who resist, and terrorize those whom they can get to submit.

And this intolerance lives and grows fat in our social cowardice. The American with a gun facing an enemy is as brave as any man. But the American in a dress suit is not even surpassed in social timidity by the English.—[Robert Ellis Thompson.]

The Gospel in a Barrel.

I STOOD in a large barrel factory the other day and watched the man who inspects the barrels just before they are started down the inclined plane to the shipping rooms. He would whirl the barrel around a few times to inspect the outside, and then, rolling it over, thrust a small incandescent light into the hole in the side, and with his eyes at the opening, stand quietly gazing for a moment, as if looking for something.

"What do you do that for?" I asked.

"To see if the inside's O. K., charred all right, 'nough glue, etc.," he answered.

I put my eye to the hole in one of the barrels. All was black as pitch within.

"Here," he said, pushing me aside, and putting the little electric lamp through the hole. "Now look."

I did, and the inside of the barrel was as light as day. Every joint and irregularity was as plain as could be.

How like our lives. We never know our hearts until Jesus holds the light. How we need his inspection, even after we are his. — [Gathered.]

CURRENT EVENTS.

EARLY in the year a 48-hour dockers' strike in Amsterdam spread to the railways and cut that city off from the rest of the world. A month later three bills were introduced in the States General,—one for the organization of a railway brigade to run trains in case of need, one appointing a royal commission to settle railway grievances, and one forbidding public servants to strike. As more than half the railways in Holland belong to the government, the men employed thereon are public servants. As a counter movement the representatives of 50 labor organizations held a convention and appointed a "defense committee" composed of two representatives of the railroad employees, two of the boatmen's union, one of the national labor office, and one from each of the two Socialist parties.

THE anti-strike bills already mentioned were passed rapidly with very little discussion, and on the 6th instant a general strike on all land and water transportation systems in Holland was proclaimed by the "defense committee," which was promptly obeyed, and a universal strike of all trades was proclaimed to go into effect on the 9th. The centres of population were threatened with famine, and international complications were feared; but a dispatch from Amsterdam states that at an all-night meeting of the labor organization on the 12th, it was decided not to continue the strike.

THREE noteworthy municipal elections have recently been held. In Cleveland, Ohio, Tom L. Johnson has been re-elected mayor by a plurality of 5,985, and the council will be

composed of 23 Democrats and 9 Republicans. The people have thus endorsed 3-cent fares on street cars, municipal ownership of street-car lines, and just taxation. In Toledo, Ohio, Samuel M. Jones, often called "Golden Rule" Jones, although he was the candidate of no party and was opposed by every newspaper in the city, received a plurality vote of 2,850, with Republican, Democratic, and Socialist candidates running against him. In Chicago Carter H. Harrison, Democrat, was re-elected for a fourth term, because of his advocacy of municipal ownership of street railways.

THE United States Circuit Court held at St. Paul, Minn., has handed down a unanimous decision that the Northern Securities Company, made up of the Northern Pacific and Great Northern railway companies, was an unlawful combination in restraint of trade and commerce. James M. Beck was the attorney for the Government. The case will be appealed to the Supreme Court of the United States. If the decision stands it will mean that the consolidated roads will revert to the old owners and become two companies instead of one.

THE Grady-Salus Libel bill, which was introduced in the Pennsylvania Legislature on the 6th and passed by both houses in less than five days, provides in one of its clauses, that "civil actions may be brought against the proprietor, owner, publisher or managing editor of any newspaper published in this Commonwealth" to recover damages resulting from negligence "in the ascertainment of facts and in making publications affecting the character, reputation or business of citizens." There has been such a general protest against the bill by the newspapers of the State that the Governor has consented to give a hearing to newspaper proprietors and editors, on the 21st, in the House of Representatives at Harrisburg.

FOUR bills have been passed by the Legislature of Pennsylvania which may be regarded as the fruit of the Strike Commission. The first provides for the safety of miners;

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

4TH Mo. 18.—CONCORD FIRST-DAY School Union will be held in Friends' Meeting-house, Chester, Pa., at 10 a. m. All interested are cordially invited to attend.

4TH Mo. 18.—ABINGTON FIRST-DAY School Union, at Abington Friends' Meeting-house at 10.30 a. m. and 2 p. m. Subject for discussion: "Should Friends encourage foot-ball and other athletic sports as they are now practised in our schools and colleges?" All Friends interested in First-day School work are cordially invited.

4TH Mo. 18.—THE WESTERN FIRST-DAY School Union in Kennett Square Meeting-house, at 10 a. m. All interested are cordially invited.

4TH Mo. 18.—QUAKERTOWN, PA., YOUNG Friends' Association, at the home of Frank Ball.

4TH Mo. 18.—GIRARD AVENUE FRIENDS' Association, 8 p. m. Address by J. Russell Smith, on "Glimpses of Europe," followed by general exercises on Tennyson.

4TH Mo. 19.—HAVERFORD, PA., FRIENDS' Meeting, attended by Philadelphia Quarterly Meeting's Committee.

4TH Mo. 19.—RISING SUN, MD., HENRY W. Wilbur will address a meeting under the care of Philanthropic Committee in the Town Hall at 7.30 p. m.

4TH Mo. 19.—A MEETING OF THE PHILANTHROPIC Conference of the Western Quarter, at New Garden, Pa., at 2.30 p. m. Benjamin F. Battin will address the meeting on "Arbitration in Business Life." Meeting of the Committee at 1.30.

4TH Mo. 19.—A CONFERENCE AT ABINGTON Meeting-house at 3 p. m., under care of Abington Quarter's Philanthropic Committee. Matthew Anderson, President of Berean Manual Training School, Phila., will speak on "The Negro Problem in the North." A good attendance is desired.

4TH Mo. 19.—OXFORD, PA., HENRY W. Wilbur will address a meeting under the care of Philanthropic Committee in meeting-house at 2 p. m., on the subject "Is the World growing Worse?"

4TH Mo. 19.—A Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the Meeting-house at Willis-ton, Pa., at 2.30 p. m. Address by Joseph S. Walton.

Persons desiring to attend will be met at Edgemont on Philadelphia and West Chester trolley, if notice is given to Mordecai T. Bartram, White Horse, Pa.

4TH Mo. 21.—ADDRESS BY JOHN J. CORNELL, Race Street Meeting-house, Philadelphia, at 8 p. m., on the subject "What are the advantages of becoming and being a Friend?" The meeting is held under the care of Committee on Membership of Race Street Monthly Meeting. It is desirable.

(Concluded on page 256.)

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the second fixes the weight of a ton of coal at 2,240 pounds; the third provides a home for old and crippled employees of the coal mines, and the admission of their wives when they have reached the age of 55 years; and the fourth prohibits the employment of any one under 21 years of age, in and around the mines, for more than eight hours a day.

NEWS NOTES.

A NEGRO student at Yale University won the prize for oratory from four white competitors.

IN 1906 The American Philosophical Society of Philadelphia will celebrate the two-hundredth anniversary of the birth of Benjamin Franklin.

A NEW oil field has been discovered in Texas, 90 miles south of Austin, and in one week the price of land advanced from \$10 to \$400 an acre.

A LAW has just been enacted in Pennsylvania making it a misdemeanor punishable by a fine of from \$100 to \$300, to sell cigarettes or cigarette paper to minors.

Governor MURPHY, of New Jersey, on the 10th instant, revoked the charters of 927 corporations, because no tax was paid by them to the State last year.

JAMES M. BECK has resigned his position as Assistant Attorney General of the United States to become a member of a New York law firm.

YUNG LU, the controller of Chinese finances, first grand secretary, and head of the anti-foreign party, died on the 10th. The Dowager Empress has issued an edict of eulogy.

A BILL empowering municipalities to adopt the single tax method of raising local revenues was recently defeated in the English House of Commons by a majority of only 13 votes.

BRIGHAM YOUNG, the head of the Twelve Apostles of the Mormon Church, and son of the once celebrated Brigham Young, died on the 11th, in Salt Lake City.

THE Kansas Supreme Court has declared the Kansas Utopian Association with 65,000 members, illegal, in that it was simply a whisky saloon."

PASTORS of many Philadelphia churches in the Thirty-fourth Ward, on the 12th instant, denounced the License Court for granting new licenses to saloons in that section of the city.

THE Czar and Czarina of Russia arrived in Moscow on the 12th to spend Easter. Not a soldier was to be seen along the two miles of the route from the railway station to the Kremlin.

PRESIDENT ROOSEVELT entered Yellowstone Park on the 8th, and will spend sixteen days in seclusion, studying the habits of wild animals in company with the naturalist, John Burroughs.

HEREAFTER those appointed to civil service positions in the Philippines must agree to serve two years before receiving free transportation to the archipelago, and three years to entitle them to transportation home again.

THE Grand Jury of Columbia, S. C., on the 7th instant, returned a true bill against James H. Tillman, charging him with the murder of N. G. Gonzales, former editor of the *State*. The trial has been postponed until Sixth month.

DISTURBANCES in Albania have continued, resulting in the killing of the Russian Consul Stcherbina. A recent dispatch from London states that if the Porte fails to subdue the Albanians Russia will send troops to the scene of insurrection.

A later dispatch reports the destruction of a Mussulman village by Bulgarians and the massacre of its 160 inhabitants.

GOVERNOR PENNYPACKER, of Pennsylvania, has signed the bill appropriating \$3,000 for the erection of a school-house on the Cornplanter Indian Reservation in Warren county.

ble that friends extend the invitation to all persons interested in our meetings.

4TH Mo. 23.—CALN QUARTERLY MEETING, at Christiana, Pa., at 11 a. m. Ministers and Elders, at 10 a. m.

4TH Mo. 24.—THE FIRST-DAY SCHOOL Organization of Philadelphia Quarterly Meeting will hold its Spring Meeting at Girard Avenue Meeting-house at 8 p. m. Jesse H. Holmes will address the meeting on "The Prophets and Their Message." Friends generally are cordially invited.

4TH Mo. 25.—THE COMMITTEE ON Philanthropic Labor of New York Yearly Meeting will meet in Brooklyn at 2 p. m. The Sub-Committees will meet in the School Building at 1.30 p. m. A public meeting at 2.45 will be addressed by Dr. J. L. Elliott; subject, "Facts and Fictions about the Slums."

4TH Mo. 25.—THE COMMITTEE ON Philanthropic Labor of Philadelphia Yearly Meeting of Friends', in the Meeting-house, 15th and Race Streets, at 1.30 p. m. The Sub-Committees will meet as follows: The Indian, in Room No. 5, at 10.30 a. m. Peace and Arbitration, in Room No. 3, at 10 a. m. Colored People, in Race Street Meeting-house, at 9.30 a. m. Improper Publications, in Room No. 4, at 10 a. m. Purity, in Room No. 2, at 9 a. m. Women and

Children, in Room No. 5, at 12.15 p. m. Equal Rights for Women, in Room No. 6, at 10.45 a. m. Temperance and Tobacco, in Room No. 1, at 11 a. m. Educational and Publication Committee, in Room No. 1, at 9.30 a. m. Legislation Committee, in Race Street Parlor, at 10.30 a. m.

4TH Mo. 25.—MANSFIELD, N. J., YOUNG

ARMSTRONG & McELVEY } Pittsburgh.
 BEYMER-DAUMAN } Pittsburgh.
 DAVIS-CHAMBERS } Pittsburgh.
 FAHNESTOCK } Pittsburgh.
 ANCHOR } Pittsburg.
 ECKSTEIN } Cincinatti.
 ATLANTIO }
 BRADLEY } New York.
 BROOKLYN }
 JEWETT }
 ULSTER }
 UNION }
 SOUTHERN } Chicago.
 SHIPMAN }
 COLLIER }
 MISSOURI } St. Louis.
 RED SEAL }
 SOUTHERN }
 JOHN T. LEWIS & BROS CO } Philadelphia.
 MORLEY } Cleveland.
 SALEM } Salem, Mass.
 CORNELL } Buffalo.
 KENTUCKY } Louisville.

Friends' Association, at the home of William L. Biddle.

4TH Mo. 25.—WESTBURY QUARTERLY Meeting, in Brooklyn Meeting-house, Schermerhorn Street, between Smith Street and Boerum Place, at 10.30 a. m. Ministers and Elders the day before, at 3 p. m.

(Continued on page iii.)

CONSUMERS should bear in mind that there are many brands of White Lead (so called) which are claimed to be "just as good" or better than Pure White Lead, which contain little, if any, White Lead, but are simply mixtures of Zinc, Whiting and Barytes, or other cheap, inferior materials.

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Our usual fair prices for doing high-class work prevail. Better let us send a man to take measurements at once.

Strawbridge & Clothier,
 PHILADELPHIA.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Continued from Page 25b.)

4TH MO. 25.—HADDONFIELD FIRST-DAY School Union, Friends' Meeting-house, Moorestown, N. J., at 10 a.m. Question for discussion, "Can a successful business man be strictly truthful?" Trains leave Market Street Ferry, Philadelphia, at 8.20 a.m., or trolleys leave Camden every half hour stopping at meeting-house.

4TH MO. 25.—SCIPIO QUARTERLY MEETING, at Scipio, N. Y. Ministers and Elders day before, at 2 p. m.

4TH MO. 25-6-7.—NEBRASKA HALF-Year's Meeting will be held in G. A. R. hall, 12th and N streets. Meeting of Ministers and Elders Seventh-day, 2 p. m.

Meeting for worship First-day, 11 a.m. Young People's Meeting, 2.30 p. m. Second-day meeting 10 a. m. Joel Borton, of Woodstown, N. J., expects to be in attendance. Friends desiring any further information please communicate with Catharine A. Burgess, Normal, Nebraska.

4TH MO. 28.—A REUNION OF THE OFFICERS, Teachers, and Pupils who are, or have been connected with Fairhill First-day School, will be held at 8 o'clock, in the Fairhill Meeting-house, Germantown Avenue and Cambria Street, Philadelphia.

4TH MO. 29.—PURCHASE QUARTERLY Meeting, at Amawalk, N. Y., at 11 a. m. Ministers and Elders the day before at 2.30 p. m. Subject for Friends' Association, Fourth-day afternoon, "Friends as Citizens." Friends coming Third-day will be entertained overnight. Teams will meet at Yorktown on Third-day the trains which leave 155th St., N. Y. city at 8.03 a. m. and 4.33 p. m. (Trains leave Grand Central via Hudson Division at 7.34 a. m. and 4.12 p. m., transferring passengers to Putnam Division at Norris Heights.) On Fourth-day the train which leaves 155th St. at 8.03 a. m., and Grand Central at 7.34 a. m. will be met at Amawalk; trains leave Elmsford at 8.48 a. m. and 5.13 p. m.

5TH MO. 9-15.—PHILADELPHIA YEARLY Meeting. Friends desiring board during the week of the approaching Yearly Meeting, in Philadelphia, can apply to either of the following persons, Isaac H. Hillborn, 15th and Race Streets; Martha D. Hough, 1340 Spruce Street; Rebecca B. Comly, 1529 Centennial Avenue; Matilda K. Lobb, 1702 N. 18th Street; Sarah L. Haines, 1513 N. Marshall Street. Friends in the city having accommodations should notify the Committee.

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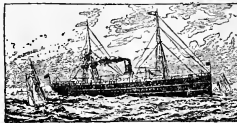
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FOURTH MONTH 25, 1903.

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Like to the ocean's everlasting chime.
—Bayard Taylor.

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FRIENDS' INTELLIGENCER

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The Journal 1873. }

PHILADELPHIA, FOURTH MONTH 25, 1903.

{ Volume LX.
Number 17.

GOOD WORDS FOR 1903.

XVII.

FORCE may subdue, but love gains.

WILLIAM PENN.

SERVICE.

FRET not that the day is gone,
And thy task is still undone.
'Twas not thine, it seems, at all:
Near to thee it chanced to fall,
Close enough to stir thy brain,
And to vex thy heart in vain.
Somewhere, in a nook forlorn,
Yesterday a babe was born:
He shall do thy waiting task;
All thy questions he shall ask,
And the answers will be given,
Whispered clearly out of heaven.
His shall be no stumbling feet,
Failing where they should be fleet;
He shall hold no broken clue;
Friends shall unto him be true;
Men shall love him; falsehood's aim
Shall not shatter his good name.
Day shall nerve his arm with light,
Slumber soothe him all the night;
Summer's peace and winter's storm
Help him all his will perform.
'Tis enough of joy for thee
His high service to foresee.

—Sydney Henry Morse.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

BY JOHN JACKSON.

(Continued from last week.)

Soon after his father's death John Jackson married Rachel T. Tyson, daughter of Isaac and Elizabeth T. Tyson, of Baltimore. Just when and where he first made her acquaintance the records do not tell us, but it seems that some time elapsed before the young woman with whom he fell in love at first sight was sure of his feelings toward him. It is evident from letters still in existence that mutual friends had doubts of the suitability of the marriage, thinking that the city girl would find it hard to content herself as the wife of a plain country farmer. Several of her letters of friendship have been preserved, written both before and after her marriage, and each of them fills a sheet or more of foolscap. There are probably very few young people at the present time who sit down and pour out to a friend four large closely-written pages of their reflections and emotions. The following beginning of a letter from Rachel Tyson to a cousin, First month 12th, 1834, gives an idea of the style of writing in vogue among young ladies in those days:

"The watch has gone his chilling round, and 'past

eleven' beneath my window has already cried; yet the desire to commune with thee seems to be stronger than the inclination for slumberous repose. Oh, it is indeed refreshing to turn from the unquiet of life, from the busied scene of those civilities and activities which surround some of us, and are rather endured than enjoyed, proofs of our patience which must have its perfect work in the soul ere the spirit of resignation can be felt tranquilizing our minds through every scene."

Elizabeth Peabody, who was privileged to read the love letters of John Jackson (which have since been destroyed) says of them: "Marriage is revealed in these letters to be no mere matter of convenience, but a profound, life-comprehending sacrament, in which legitimate passion, springing into full consciousness at the first sight of its object, was purified and deepened by the interfusion of his entirely religious character. There were circumstances, inward and outward, which for a time delayed in the mind of his future wife the development of a full reciprocation of his wishes; and he was obliged to wait, with such patience as he could draw from his filial confidence that God would open a way at last to content the affections which he inspired. It was his consciousness of his submission of his will to the Divine will, that gave him faith in the purity and ultimate contentment of his love. He said to his elder sister, in a letter which he wrote to her on the subject, that he had never had a clearer evidence of inward direction than in this matter."

During the period of uncertainty on Rachel's part an active correspondence was carried on by the two young people, in which they exchanged thoughts upon general subjects, and especially upon their relations to their fellow beings and to God. That the lover's patience was finally rewarded is shown by extracts from letters written by each to a mutual friend. Rachel T. Tyson, writing from Baltimore, Sixth month 27th, 1835, to Henry and Mary Pike, says:

"Well, Henry, thou sayst it is time you had 'a hint of future prospects.' Now I do not hint matters, but I speak the plain language, for I am not ashamed of the truth; but really other people have had so much to say about this interesting concern that I have tried to be still until they had exhausted their wonder and surprise, but I was only waiting for your hint to allude to the subject myself. The estimation in which you seem to hold my friend is peculiarly grateful to my feelings, as your approval of what seems to me to be in the orderings of that wisdom which is alone profitable to direct in such important concerns is strength to my spirit. From a want of a correct knowledge of our characters some of the wise Philadelphians have volunteered their right to judge us entirely unsuited for companionship, urging the dissimi-

larity of habits and life. I leave their objections to stand or fall as time shall manifest, but know for myself that truth leads none amiss, and calls its disciples from the luxurious scenes of artificial life to the simplicity which the gospel enjoins; and whether I conform or not to the realities of country life, I feel well assured I shall not use any influence to lead my friend from the footsteps of his fathers."

In another letter to the same friends, written Eighth month 27th, she further expresses her mind concerning light talk in reference to love and marriage: "There was a sentiment of my precious Mary's in your last . . . that I should love to hear echoed from the ends of the earth in reference to the 'light way' in which marriage connections are often



JOHN AND RACHEL T. JACKSON.

From a photograph in the possession of Mary A. Panceast, evidently reproduced from a daguerreotype.

spoken of. I would express my concern that these things should be much less the subject of conversation either grave or light, believing that our query concerning tale-bearing, to say nothing of detraction, is laid waste by the license to meddle which most persons usurp to themselves."

John Jackson, in a letter to Henry Pike, dated Seventh mo. 29th, 1835, after devoting three closely-written pages to religious matters, becomes confidential concerning his private affairs. His allusion to his mother refers to Ann Paschall, who became his father's second wife.

"Our family is quite small at present, two of my sisters being away at school, and oftentimes one of the other two with sister Martha Schofield in Bucks County. Mother has gone to reside with her own children, and hence after being left almost without female society, I feel quite lonely. Perhaps the time

is not far distant when some more interested friend may supply the place of sister or of mother and become the *companion* of my every-day cares. The contemplated connection between the interesting R. T. J. and myself has for some time past furnished the theme of conversation with her friends, some of whom have expressed their astonishment at the prospect of such a union and attempted to discourage as well as to darken the coming scene presented in affection's hallowed light, by asserting it a thing impossible that we could assimilate in feeling, or enjoy life happily together, while others equally interested in her welfare as well as my own have advanced sentiments of a contrary character. It has been, however, a mutual desire with us to be regulated and guided in a concern of such magnitude more by the convictions of truth in our own minds than by the *opinions* of others either pro or con. And I humbly trust that we have thus had the approbation of that 'wisdom which is from above' and will ever direct aright; and we are satisfied that as we walk by its teachings it will sanctify the union of our spirits to the honor of him who leadeth his children in paths that they have not known.

"I have adverted to this subject rather unexpectedly to myself, but I doubt not, however, that thou dost feel sufficient interest in Rachel to know how we are progressing in this important affair. We have not decided yet on any period for the consummation, though we have some prospect that it will be accomplished this coming fall."

When the rest of the love letters were destroyed, one written in blank verse was preserved, and the feelings therein expressed are so pure and holy that no one could object to a reproduction of a portion of it here. The date when it was written is not given.

Now, while silence spreads its mantle o'er me,
And the midnight hour moves on with calm and tranquil pace,
Let me commune with thee, dear kindred spirit.

And need I tell thee that affection's chain grows brighter
At every fresh remembrance of thee? Dost thou not know
Love kindles in the heart and burns with ceaseless ardor
At the thoughts of those we hold most dear?

Oh, I remember how our converse ran when last we met,
When our spirits mingled in sweet communion,
Which to me was like a paradise when hoarded fondness
Folds its depths of feeling in looks more eloquent than language

Ever spoke; and did not mental prayer inspire our souls
With ardent wish to know the path of duty, and our
Common Father's will? Think'st thou, dear Rachel, that he
would not

Bless the union of our spirits and cause affection's chain to
strengthen,

As our hearts are turned to Him, the source from whence
Our every blessing comes? Say, canst thou not count his
blessings?

Hast thou not been happy at the fount of sacred contem-
plation?

When thou hast run, in wandering thought, o'er the fair face
Of nature's scenery, and lifted up thy head in holy hope
To Him who rules the universe, with fervent prayer,
Thou hast sought to tread the hallowed courts of heaven,
And yield thyself a subject to the King thereof,
Have not thine eyes beheld his power divine and traced
His goodness in rich gifts bestowed on every hand?
Be it then our theme to adore his power, and in holy faith
Enjoy that sweet communion with Him which his saints

Have ever known. And let me now, while on the wings of hope
My spirit wafts its way to realms of light and love,
Where faith assists the feeble tongue to speak his praise,
Offer a prayer for myself and thee—"Happy, thrice happy,
If it find acceptance in his sight."

Hath made the lofty firmament. Father, thy hand
The living fires of heaven that shine like glittering gems,
In realms remote where Thou hast placed them, as
The emblems of thy power, thy wisdom and thy love,
Far, far beyond the verge of this
Terrestrial citadel of ours. To contemplate
The field of thy existence is too great for feeble minds
Like those of mortals! But to approach thy throne
With holiest reverence, and pour forth
In living aspirations the desires of the soul to Thee,
Thou hast ordained should be the pathway
Of thy pilgrims here below. Oh, grant me access
To the throne of light and life. Increase my faith in Thee;
Strengthen my weakness and assure my feeble efforts
To obey thy will. Oh, let the guardian angels
Of thy presence be around me,—and not round me alone,
But round the dwelling of a kindred spirit whom
I have loved, because Thou taught me that affection's
Sacred trust might be reposed in vessels
That are heavenward bound, and that to love on earth
Was in the ordering of thy wisdom, and is fraught
With happiness that knows no equal
Save the centering of the soul in Thee.
Among thy gifts "thy last, best gift to man" demands
His gratitude, because Thou saw it was not good
That he should journey through life's wilderness alone.
We look to Thee for counsel; Thou canst unite
And none can part asunder. Oh, unite our spirits, then,
And be thyself our guide; and as we journey hand in hand
Through all the scenes of life, may it be our duty
Thence, with mutual love, to celebrate the praise of Thee.

This prolonged and interesting correspondence came to a happy termination. The hope expressed in John's letter that the wedding would take place "this coming fall" was fulfilled, and the marriage was solemnized in Lombard Street Meeting-house, Baltimore, Tenth month 14, 1835. The city girl found a happy home with the plain country farmer, and in a few years this home, with her hearty co-operation, was transformed into the Sharon Female Seminary, a school held in loving remembrance by its many pupils who are still living.

ELIZABETH LLOYD.

(To be continued.)

For Friends' Intelligencer.

HELPFUL CRITICISM.

It was with much satisfaction that I perused the communication of my esteemed friend T. H. Trueblood, in the INTELLIGENCER of Second month 28th, in reply to my article in the issue of Second month 7th, and his criticisms are accepted in the spirit in which I believe they were given, that of love and a desire for the good of our beloved society. While not wishing to enter into a discussion for the mere sake of controversy, I feel the subject under consideration is worthy of careful examination, even should that examination provoke debate on the merits and demerits of the original statement that there *are* defects in the Society of Friends as an organization, defects to which we cannot close our eyes, unless we be wilfully blind, (and if I have read my Bible correctly, there is a *woe* pronounced on those who will not see), defects which

all lovers of the Society wish remedied, though they may not see alike as to the methods for that end.

If we do not exchange views on topics that mutually interest us, how shall we gain that attrition of thought upon thought which brightens up our ideas and brings out all that is best in us? So let us, in a friendly spirit, investigate matters, that our search may reveal to us truths, heretofore hidden, or partially obscured by the mists and fogs of ignorance or indifference by which we are shrouded.

None of us can close our mental or spiritual vision to the fact that our principles are being widely disseminated in the world; we can scarcely hear or read a sermon from a minister of another denomination, without perceiving something parallel to our line of thought: the heads of other nations than ours are proclaiming the right of the people to their own liberty of conscience, and noticing this trend with others, I have sometimes asked myself if there is any cogent reason for the further existence of our outward organization.

Every true Friend feels a thrill of genuine pleasure when he realizes the spread of our fundamental principles, (not our peculiarities), not because they are upheld and taught by the Society of his choice, but because he is convinced they are truth, and as such, their teaching must result in ultimate good, not only to the individual, but to the community.

Yet I love the manner of worship by Friends, believing it to be in accordance with the spiritual worship taught by Jesus, and I should regret to see any other mode substituted in our meetings. There is much said now-a-days, of simplicity in our lives, even garish Paris sending forth from its "heart of sophistication," a strong plea for the beauty of "A Simple Life" as opposed to a complex one, a life of simplicity of thought, speech, action, pleasure, that it would seem strange if any one claiming affiliation with original Friends of the seventeenth century should think of, or wish for, any more elaborate form in his own meeting.

My friend and myself will well agree that "the way to build up, or even to hold what we have, is to stand firm on first principles, and show by our walk among men, the beauty of holiness." Nothing can so well convince the world of the excellence of our religious thought, as a practical exemplification of it, and I am glad to believe that, as a rule, Friends have the reputation of being honest, law-abiding citizens. Instead of thinking that our "fathers have fallen short . . . of the high calling we profess," I think it is due to their faithfulness in maintaining our high testimonies, that our present status before the world has been reached, for the name "Quaker" or "Friend" has long been a synonym for uprightness and sobriety.

Too much fault-finding is, of course, injurious, for it is discouraging to be always faulted, but I would ask my friend in all sincerity, would he pass by all delinquencies in silence, because, forsooth, the wrong-doer should not be censured, else he be discouraged? How could we expect our children, either at home, or in school, to improve in their studies or their manners, if no criticisms were passed on their work or their actions; if we allowed them to think, from our silence

when they make mistakes, that their tasks were correct. A child's first writing is very crude; its first attempt at reading is oft but a blunder; should we not teach it to shape its letters properly, to speak its words correctly, or let it go on, in its own untutored way, lest it be discouraged by our attempt to help it in the right direction. Would he allow his hired man, after making a mistake in his work, to repeat that mistake again and again, because he might be discouraged if told of his fault? Would his wife submit to constant avoidance of her known wishes on the part of her "help" without an attempt to rectify, with kindness, her mistakes? No, we cannot get along without judicious fault-finding or criticism. We do not need to scold because we criticise. The word signifies, not only finding fault, but judging honestly, fairly and with candor. Comly's speller, in use when I was a little child, had in it this sentence, "Our best friends are those who tell us of our faults and teach us how to correct them." I do hope my position will not be misunderstood, and I am open to conviction, and willing to receive any criticism offered in a kindly way on the views taken by myself.

When I speak of the failings of our beloved Society, it is with the same feeling that I would mention, with a view to correction, the incorrect habits and speech of my children in the home or the school. True, in the latter case, I would not call attention to their errors by reprimanding them in public; in the former case, there is no other way to meet them than by public utterance or the pen, it being impossible to speak privately to every individual.

I am glad that in my Friend's meeting, it is the intention to have a "childrens' day," and I predict good from it, and hope other meetings will be induced to follow this example. I know there are many localities, in the East especially, where Friends are more numerous, and more thickly settled than in our part of the country, where "Young Friends' Associations" are regularly held in which both old and young take part alike. The reports of these meetings, in our INTELLIGENCER, are very interesting and often show a wide range of subjects. These associations are doubtless doing much good, and will certainly furnish recruits for the future ranks of our Society, and while their existence was ignored, though inadvertently, in my former article, I am in hearty sympathy with them and their purposes, and would like to encourage them to persevere in their good work.

ELIZABETH H. COALE.

Fourth month 10th, 1903.

ONCE in an age God sends to some of us a friend, who loves in us, not a false imagery, an unusual character, but looking through all the rubbish of our imperfections, loves in us the divine ideal of our nature,—loves not the person we are, but the angel that we may be.—[Harriet Beecher Stowe.]

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As those who touch pitch are defiled, so those who touch greatness are blessed.—[David Swing, in address on Lincoln.]

NEW TESTAMENT SERIES.—No. 16.

THE FIRST DAYS,

GOLDEN TEXT.—John indeed baptized with water; but ye shall be baptized with the Holy Spirit.—Acts, i., 5.

Before study of Lesson read Acts, i., 1-20.

As we have seen (Lesson 33, 1902) the disciples, after the crucifixion, fled to Galilee—perhaps in despair. But the experiences of a few days or weeks following revived their faith, and with it came a sense of responsibility for the carrying on of the work which their master had left unfinished. It seems strange that after all the warnings—the plain statements—of Jesus that his death was approaching, and could not be averted, his friends should have been so totally unprepared for it. It is plain that after all the months of teaching, and in spite of direct instructions to the contrary, the disciples still held to the old Messianic idea, and believed that in some way Jesus was about to establish a world-kingdom with its capital at Jerusalem. With renewal of courage and faith after their temporary eclipse their faces naturally turned again toward Jerusalem. If Jesus was soon to establish his throne there, where else was the place of his loyal followers? If preparations were to be made for his return, theirs was the duty. All associations of the Messianic hope clustered about the sacred city and its more sacred temple, hallowed, as it was, by the presence of Jehovah himself. The establishment of the kingdom was not for the disciples of Jesus a far-away hope. It was expected immediately. In the first chapter of the Acts (i., 6), while the resurrected Lord was still with them, "when they were come together they asked him, saying, Lord, dost thou at this time redeem Israel?" And their master did not wholly rebuke the implied hope. He answered only that it was not given them "to know times or seasons" (i., 7). The belief in a speedy coming of the king in the clouds of heaven persisted for a long time. It was not until death began to lay a heavy hand on the group of apostles that the idea was given up that the generation of Jesus should not pass away before all things were accomplished. Several passages from the sayings of Jesus seemed to justify this belief (Mark ix., 1; Matt x., 23). Paul seems to have held to this faith in his early career, and only modified it when events proved its mistake (1 Thess. iv., 13 to v., 6; 2 Thess. ii., 1-3).

The period of Jesus' repeated appearances to the apostles varies widely in different accounts. The appended section of Mark and the gospel of Luke call for but one day, Matthew's account calls for several days, as does also the recently-discovered gospel of Peter, while John's statement involves a week. In the first chapter of Acts we are directly told that the appearances lasted for forty days (i., 3). The story of the Ascension is told only in Acts so far as any full account is concerned. Luke says "he was carried up into heaven," and the appendix of Mark says he was "received up into heaven." But it must be remembered that this section of Mark (xvi., 9-20) is a late addition to the book, probably by Ariston, the presbyter.

One of the interesting features of the group of Christian believers after the return to Jerusalem is the immediate ascendancy of Peter. He had been the spokesman, and perhaps, in some sense, the leader, of the apostles while Jesus was alive. But his shameful denial of Jesus must have very much lowered the esteem in which he was held; so that the general acceptance of his leadership seems to some to imply some special and signal act of faith. What this act may have been is suggested by Paul's account of the resurrection period (1 Cor. xv.). He says of Jesus, "He hath been raised on the third day . . . ; that he appeared unto Cephas." Also after the two disciples had seen Jesus on the way to Emmaus (Luke xxiv., 13-35) they went to the eleven to tell of their experiences, and were met by the news that "The Lord is risen, indeed, and hath appeared unto Simon." The details of this appearance are nowhere given. It is surmised by some students that Peter was the first to renew his faith—the first to announce the victory of that faith over death, and thus re-established himself in a rightful leadership.

The position of the apostles in the early church has sometimes been a matter for dispute. It seems evident, however, that they had no official position whatever. They were not rulers of the primitive church, not ministers, priests nor officers. Indeed, at first there were no officers, for there was no organization. It was only as more and more were attracted to the group of friends held together by a common love and a common faith that the Christians began to be a separate body. At first they were Jews, who believed that the Messiah had come. Until such time as he should come in power and glory it was theirs to faithfully obey the old law and await his orders. Wherefore among all the Jews none were more faithful, none less conscious of founding a new sect than were the first Christians.

For Friends' Intelligencer.

EZEKIEL ROBERTS.

THE close of a life lived in so marked a degree apart from worldliness, and so imbued with the things of the spirit, as that of Ezekiel Roberts, seems more nearly a translation than death. The epithets frequently appropriate are inadequate when applied to one so singularly gifted, so free from conformity to this world, so transformed to the perfect will of God.

He was the son of Richard and Mary (Scott) Roberts, of Gwynedd, Pa., which place was his home until he reached maturity; then he came to eastern Ohio. Though of a genial, joyous temperament, he never lost a keen spiritual susceptibility, and he testified frequently to the lasting impressions received in youth from those in the ministry. He was gifted with a charm of personality that won the affection of all classes; with a keen sense of humor and a taste for fine thought, particularly when poetically expressed, that made him a delightful companion; with a love for the young, especially children, that made them universally his friends; and with that simplicity of life and manner which comes from genuineness and

a freedom from aught calling for dissimulation. These all culminated in an exalted spiritual life which found slight place for the little foxes that spoil the tender grapes.

His ministry was uniformly invigorating, often reaching flights of oratory of great power. The things of the spirit were the atmosphere of his life. His mind was a practical exposition of the mind of Jesus as conveyed in the gospel. The kernel wrapped in figure and parable was handed to his hearers—food convenient for them. He found solace and illumination not alone in Bible store, but also in the thoughts of the gifted good wherever found. These were readily retained in his memory, and frequently flowed in poetic form from his lips.

He was twice happily married—to Eliza Ann Griffith in 1841, and to Elizabeth P. Harrison in 1876. The desolation in his home following the death of each of these was met with brave cheer, the waves of bereavement seemingly deepening his trust in the Divine 'Arm.

Until within a few days of his death he was a most diligent attender of meeting, often referring to the great pleasure he found in thus mingling with his friends. He looked forward to attending meeting, not as a duty, but as a joy. To the last his ministry was tender and touching. Throughout the membership of Ohio Yearly Meeting he was as minister and friend held in close affection.

One who has loved him for over sixty years says: "I talked to him of feelings and thoughts never given to any other, and his spiritual insight and uplift helped me as did that of no one else. I have had dear and gifted and scholarly friends among those who abode in the spirit, but no one of them led so perfectly the life hid with Christ in God as he did, not in the theologic sense, but the real. His Christ was of the heart, of the Spirit."

During the occasional intervals of consciousness in his brief illness, beautiful texts and quotations passed his lips. The face of his only child, Richard E. Roberts, was the last that he recognized, and his last expressed wish was for the reading of the Sermon on the Mount.

His face in its final rest was a fit type of his beautiful life, noble and dignified, with a peaceful, exalted expression, molded by his many years of pure, high thought. M. G. H.

THE pulpit and the press have many common-places denouncing the thirst for wealth; but if men should take these moralists at their word and leave off aiming to be rich, the moralists would rush to rekindle at all hazards this love of power in the people, lest civilization should be undone.—[R. W. Emerson.]

WE are incomplete statues which God has handed on to us to chisel at.—[Arthur M. Tschudy.]

KEEP yourselves from opportunities, and God will keep you from sin.—[Italian Proverb.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FOURTH MONTH 25, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

TOLERANCE.

THE age of religious persecution has ceased. Men may hold what views they will of "life, death and the great hereafter," without exciting protest to any great extent from other men. Now and then a clergyman is tried for heresy because his views are not bounded by the creed of his denomination, but the ordinary man of affairs is neither questioned nor criticised by his neighbors on account of his theological opinions.

The greater breadth of view, the general recognition of the vastness of truth, and the impossibility of apprehending it, except in fragments, the broader charity towards others not of our own fold, which this changed attitude of men implies, is a cause for devout thanksgiving. But in order to insure that widespread tolerance which will promote helpful Christianity among men, we need to be sure that our charity has its foundations firmly fixed in depth as well as breadth of faith, and not in indifference as to what other men think, because we have no fixed convictions of our own. More hopeful for the Church of Christ was the blight of bigotry, and the persecution of one branch by another, than the spirit of indifference which tolerates all things because it cares for none.

The highest spirit of Christian tolerance, which helps to bring into unity of purpose widely differing individual and denominational views, must have its foundation in an abiding faith and belief in certain fundamentals which it will not sacrifice, and its controlling principle in a recognition of the soundness of Christian teaching that "there are diversities of gifts, but the same spirit, differences of administration, but the same Lord." The Friend who, maintaining faithfully his testimony in favor of a free gospel ministry, yet recognizes the beneficent service of men who under other convictions accept salaries for conducting religious services, is truly tolerant. The one who is willing to participate in the services led by salaried pastors because he really does not care which plan is followed, is not tolerant, he is indifferent. Strength of opposite conviction is fundamental to the real meaning of tolerance.

It is easy to tolerate Mohammedanism. Its votaries we consider mistaken but sincere. We do not expect to work in harmony with them. It is not difficult to feel charitably toward other Christian sects whose work and profession in no way come in contact with our own. The true test of tolerance comes when we are called upon to recognize the diverse views of our own especial profession of faith held and applied by others according to some measure of light other than ours. In this ability to view charitably the convictions of our household of faith, we as a Society seem to be progressing in the right direction. May our progress not be impeded by any tendency to base our charity for differences of views upon indifference to the testimonies which are concerned therein.

ALTHOUGH "the ills of Pennsylvania" and of Philadelphia have not entirely disappeared it is a source of encouragement to all lovers of good government that they are being greatly mitigated. The recent State Legislature passed some good bills, among which are the Sproul Good Roads bill, the bill making \$35 a month the minimum salary for public school teachers, and the bill making it a misdemeanor to sell cigarettes or cigarette paper to minors. Some bad bills were vetoed by Governor Pennypacker, and largely because of this the Phillips Racing bill and several other objectionable measures were sent back on the last day of the session, to committees that were about to expire, and were thus buried.

In Philadelphia Mayor Weaver has announced that there will be no favorite contractors recognized in letting the city's work and that bids for such work will be awarded to the lowest responsible bidder. Director Smyth, the new Director of Public Safety, has gone to work quietly, but effectively to suppress houses of ill-fame, "speak-easies" and policy shops, and to close the saloons on the Sabbath. Three men have already been convicted and sentenced to imprisonment for participation in the "white slave traffic;" and police lieutenants have been informed that those who tolerate "speak-easies" or gambling houses in their districts will be in danger of dismissal.

IN connection with the Yearly Meeting of the other branch of Friends, which has been in session this week, there have been meetings of various Friends' philanthropic organizations in the afternoon and evening at Twelfth Street Meeting-house.

The Peace Association of Friends of Philadelphia met on Second-day afternoon. The report of the year's work showed that a good deal of literature had been distributed including 1,500 copies of the address delivered by Dr. Jesse H. Holmes at the Friends' Peace Conference. The treasurer reported a balance on hand of over \$200, but apologized for this, saying that most of it had just been received and that it would be spent as soon as possible.

Dr. Jesse H. Holmes delivered an able address full of practical suggestions for the solving of the war problem. He was followed by William B. Bell, of New York, who gave an interesting report of the work of The Hague Tribunal. The house was well filled and both speakers were listened to with close attention.

The influence of letters and telegrams upon legislation is just beginning to be realized by the American people. A bill lengthening the time from twenty-four to forty hours during which cattle can be kept on trains without food, water or rest, passed the House of Representatives without debate. In the Senate it was sent to a sub-committee of which Senator Kean, of New Jersey, was chairman. This Senator reported the volume of protests, coming by wire, mail, express and freight, to be so great that he was almost obliged to move out of his committee-room to give them storage space. The bill was not reported back by the committee.

A CEREMONY of interest to all friends of the colored race will take place in the Auditorium of the Young Friends' Association Building on Sixth-day evening, Fifth month 1st. This will be the unveiling of a bust of William Still, which is to be presented to the Home for Aged and Infirm Colored People. An admission fee of twenty-five cents will be charged. Addresses will be made by Judges Edward M. Paxson and William N. Ashman, A. K. McClure, and others.

We commend the attention of our readers who are interested in charitable work to the report of the Philadelphia Young Friends' Association, which will be found in another column. All Philadelphians who desire to aid the poor, but do not know how to go about it, should acquaint themselves with the methods of the Society for Organizing Charity.

BIRTHS.

PALMER.—At Chadds Ford, Pa., First month 9th, 1903, to Joseph P. and Margaret R. Palmer, a daughter, who is named Eleanor Lewis.

PATTISON.—At Denver, Colorado, to Myron A. and Harriette Jackson Pattison, on Third month 22d, 1903, a daughter, who is named Dorothy Pattison.

MARRIAGES.

BASSETT—SIMPSON.—At the residence of Joseph J. Broadhurst, Langhorne, Pa., on Fourth-day evening, Fourth month 15th, 1903, Dr. Henry Linn Bassett, of Yardley, Pa., and Mary T. Simpson, of Langhorne.

DEATHS.

DENN.—On the 13th of Third month, 1903, at the residence of her son-in-law, Franklin W. Kennedy, Frankford, Pa., Anna S. Denn, aged 76 years; a valued elder of Green Street Monthly Meeting, Philadelphia.

FURBAY.—Suddenly, at her home in Emerson, Ohio, Second month 7th, 1903, Sarah A. Furbay, aged 65 years; a life-long member of Short Creek Monthly Meeting.

She was the last surviving child of Mahlon and Rachel Richards McMillan, who emigrated to Ohio from Pennsylvania. Early widowed, the devoted care she gave her children doubtless became a discipline which, combined with her naturally strong, generous nature, qualified her for a life of ministration. Sorrow and suffering appealed to her sympathy and her impulse to assuage went forth regardless of rank or condition. Of a genial, social disposition she was held in warm affection in the community where she had in large measure exemplified justice, mercy and humility. Her funeral was the last attended by the venerable Ezekiel Roberts. The memory of his beautiful ministry on that occasion is now hallowed with the memory of the last on earth for our friend.

ROBERTS.—At his home near Mt. Pleasant, Ohio, Third month 10th, 1903, Ezekiel Roberts, in his 90th year; for nearly fifty years a beloved minister of Short Creek Monthly Meeting.

SMEDLEY.—At her home in Chattanooga, Tennessee, Fourth month 11th, 1903, Ruth C., wife of J. Franklin Smedley, formerly of Thorndale, Chester county, Pa.

She was the daughter of Levi and Ellen Cook, of Waynesville, Ohio; a member of Cain Quarterly Meeting. She is survived by one son and two daughters.

TAYLOR.—At Wilmington, Delaware, on Third month 28th, 1903, Elizabeth M. Taylor, daughter of Elizabeth S. and the late T. Clarkson Taylor, aged 33 years; a member of Wilmington Monthly Meeting.

SOCIETY NOTES.

JOHN J. CORNELL and his wife, Eliza H. Cornell, left Baltimore Fourth month 8th, for Swarthmore, Pa. They made visits or calls at the homes of Arthur Beardsley, Susan J. Cunningham, Lydia H. Hall, Jesse H. Holmes, Ferris Price, Edward Durnell, William W. and Anna Speakman, Henry S. Kent, David Lukens, Richard Ogden, William H. Appleton, Rachel W. Hillborn, Richard C. Sellers, Samuel S. Ash, Ella Garwood, Alice Hadley and others.

They held parlor meetings, which were attended by a number of the neighbors, at the homes of Mary Kent, Sylvester Garrett and Arthur Tomlinson. On the 13th, after lunching at Swarthmore College, they went to Dean Bond's parlor, where several members of the household and some of the students with whom they were acquainted called upon them.

In company with Edward Durnell they went to see the old Springfield Meeting-house, now used by the other branch of Friends, where it is said the momentous discussion was held to determine whether Benjamin West was to be allowed to continue his painting. They also attended an evening meeting at Sylvester Garrett's where the subject of "Equal Rights for Women" was discussed.

The meeting at Swarthmore, which they attended on the 12th, was smaller than usual because many of the students had gone elsewhere to spend Easter. On the evening of the 15th they attended Philadelphia Monthly Meeting, which was long because of the large amount of business transacted (there being four proposals of marriage to consider and all the queries to answer), "but was harmonious and interesting throughout."

The social visits of these Friends were greatly enjoyed and the ministry of John J. Cornell in the meetings was acceptable and helpful.

At Lansdowne Monthly Meeting held Fourth month 20th, the Property Committee reported that the plans and specifications for the new meeting-house were about ready. All interested in the erection of this house are invited to meet in Barker Hall, Lansdowne, Pa., on Seventh-day evening, the 25th, at 7:30 o'clock, to examine the plans and make suggestions for their improvement. An adjourned session of the Monthly Meeting will be held at 9 p. m. to give definite instructions to the committee for furthering the work.

On the 19th instant John J. Cornell preached an impressive sermon at the Philadelphia Evening Meeting at Fifteenth and Race streets. The body of the meeting-house was about filled, many young men being present. He is spending this week visiting "shut in" Friends and others in that part of Philadelphia south of Green street and between the two rivers. On Third-day evening he addressed a large meeting in Race Street Meeting-house on "The Advantages of Becoming and Being a Friend."

There is a small indulged meeting at Lambertville, N. J., some of whose members are very faithful. A conference class, using the New Testament Lesson Leaves, precedes the meeting, both together lasting an hour and a half. This meeting was visited on the 5th by Matilda E. Janney and on the 12th by Elizabeth Lloyd, there being an increased attendance on these days. The meeting is held in a room formerly used for a private school. This has been put in good order, neatly carpeted and furnished with very comfortable chairs.

Joel Borton, of Woodstown, N. J., on his way to Nebraska Half Yearly Meeting attended Chicago Central Meeting on Fourth month 18th.

He brought to us a precious message of love and service in the words: "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

E. G. H.

LETTER FROM ISAAC H. CLOTHIER.—II.

SHEPHERD'S HOTEL, CAIRO,

Third month 14, 1903.

EDITORS FRIENDS' INTELLIGENCER:

My last letter was written the afternoon the steamer lay at Beyrout, and was carried all the way to Jerusalem next day to mail. We arrived at Jaffa, the seaport of the latter city, about one o'clock on the afternoon of Third month 5th, and walking and driving across the ancient town, took the special train provided, and at 2.30 were on our way to the chief point of interest in all our travel.

The disembarking at Jaffa had been somewhat dreaded in advance by all our party, for Jaffa is the only point in the trip which has no harbor, and where the landing has to be made from the open sea in small boats. The latter, however, are manned by Arabs, who are skillful in their management, although when the sea is at all rough the trip is, to say the least, most uncomfortable to landsmen; that is, when the landing can be made at all, as sometimes the Mediterranean steamers are compelled to pass without being able to land either passengers or freight. We were gratified, therefore, to have the sea as calm as could be desired the day of our arrival, and we landed as comfortably as could be reasonably expected. Our party of seventeen were soon seated on the train in communicating compartments, and we were under the care of a dragoman provided for us, who proved most intelligent and satisfactory, and aided in making our journey through Palestine, as well as our stay there, interesting and profitable.

The four hours' ride was certainly most interesting through a country first populous, level and somewhat fertile, then gradually becoming hilly and less populous, then mountainous and most scantily peopled, as we came from the sea level at Jaffa to Jerusalem, 2,500 feet above the sea. I omitted to mention the orange groves of Jaffa, which were a great sight, the fruit being the largest I have ever seen, and although thick skinned, most juicy and of delicious flavor. The peddlers at the station had hundreds of baskets for sale at sixpence each, containing a dozen or more of the fine fruit, so the temptation was yielded to, to purchase more than we could well carry or make use of. At 6.30 we saw the city before us, and soon were driving towards our hotel among perhaps fifty carriages, which filled the air with dust. Even amid the hubbub of arrival, we could not but realize with a certain feeling of awe that this was not like even the most important of our previous experiences, an incident of our trip, but was a place always to be remembered, and our visit there an event in our lives.

We had not expected comfortable quarters, so were quite well satisfied with the little hotel, "Olivet," to which we were assigned. From its windows we looked out, on our arrival, at Mount Olivet, and the Garden of Gethsemane, with Mount Calvary and the Church of the Holy Sepulchre in full view. Jerusalem has been so often and so fully described by able writers and biblical scholars, that it is quite unnecessary for me to attempt any detailed description of our brief stay—five days only in Palestine from landing to embarking—and only personal experiences and impressions can therefore be worth while. The five days were most busy and full of interest.

The morning after our arrival we drove to Bethlehem, seven miles distant, and went, of course, promptly to the birthplace of Jesus, over which stands the Church of the Nativity. In the year 327 the mother of Constantine built a church here, a portion of which still stands, which is one of the oldest specimens of Christian architecture in existence. This part of the church belongs to several sects in common, between which peace is maintained only by the Turkish soldiery. I hardly knew which seemed sadder, that Christian sects should be contending immediately over the spot where it is claimed Christ was born, or that the government which alone had control was that of the Turk. It seemed hard to believe that the stable was a small subterranean cave cut in the solid rock, but we were shown the exact spot where it is claimed the Saviour came into the world, marked by a large silver star set in a marble slab in the pavement. We were also shown the spot where the manger stood. The manger itself, it is claimed, is in the church of Santa Maria Maggiore, in Rome.

We were shown the grounds in which somewhere the wealthy Boaz had his fields, and where sweet Ruth gleaned after the reapers. Somewhere there among the great number of ravines, the boy David, the great grandson of Ruth, tended his father's sheep before he went forth to battle with the giant Goliath. And the grotto was shown in the distance which the shepherds occupied when they watched their flocks at night, and the angel of the Lord appeared and announced the birth of Jesus, the Son of David, the long-looked-for Messiah. As we stood here, one of our number read aloud, from Luke ii., 8th to 17th verses.

Bethlehem made on me, although our stay was so short, a more pleasant impression than any other portion of Palestine, partly, perhaps, because its association with the birth of Jesus always made its name one of the sweetest of words. But a certain tender interest also attaches to it as the burial place of Rachel, as the scene of Ruth's primitive story, and of David's boyhood and consecration as king. It was the one place in Judea which by its previous associations seemed fitted to be the gateway for the Divine Child to enter the world. And I had less shock to my feelings of reverence here than anywhere else we visited in Palestine.

We returned to Jerusalem to luncheon, and start-

ing promptly afterward had perhaps the fullest afternoon of our stay in Palestine. We then went to the tomb of David, to hear the wailing of the Jews for the downfall of Jerusalem. This has been their practice every Friday for many centuries. It takes place outside the temple enclosure in a long narrow court. With their Bibles in hand, the men in one place, the women in another, they mournfully read extracts from the Lamentations and Psalms, and kiss the walls made smooth by centuries of kissing. But more than all else in Jerusalem our interest went out to that which has so often been styled "the center of the earth," the Church of the Holy Sepulchre. (How much less impressive that high-sounding name is than simply the Sepulchre.) A considerable portion of the present church is less than a hundred years old, though there are the remains of old towers and walls which may be nearer a thousand. There has been some sort of a church here since the time of Constantine, the Fourth Century, A.D., but it is difficult to believe, even without undue skepticism, that the exact spots which are shown in connection with every part of the crucifixion, and that which preceded and followed it, can be authenticated. It is impossible for me to attempt to tell of all the points shown us, nor if it were possible would it be worth while? It was something of a shock to find this immense and showy church, which it is claimed covers not only the sepulchre, but every point of interest in connection with the crucifixion. Four or five of us at a time were admitted to the sepulchre, and afterward we were shown where the body of Jesus was nailed to the cross, where the cross was erected, where the body was laid when taken down, etc. Whatever may be thought as to the exact location of Calvary, certainly no one can approach the spot with such associations without profound emotions.

When we went into the church the sun was shining brightly and the streets were filled with dust, but when we came outside we found there had been a heavy fall of rain and the dust had been changed to mud. We walked to the hotel almost ankle deep in this slippery compound of filthy mud. While the air was cleansed of the unpleasant dust, we scarcely knew which was the more unpleasant of the two, the dry or liquidated filth.

The next morning we spent some time at the Mosque of Omar, on Mount Maria, a wonderful structure, which anywhere else would have been of great interest, but in Jerusalem it would seem only that can be of real interest which relates to the Founder of our religion.

The afternoon we spent most congenially on the Mount of Olives and in the Garden of Gethsemane. The view of Jerusalem from the former is excellent, but besides this and its general sweet associations with the Saviour, there is nothing of special interest. On the way down the Mount we stopped at a nunnery built over the spot where, it is claimed, Jesus gave the Lord's Prayer to the disciples, and in a gallery surrounding an open court the prayer was conspicuously printed on tablets in thirty-two languages.

We spent a longer time in one of the enclosures of Gethsemane. We were first denied admission by the monk in charge, then, after a look at the party, he announced that he would admit us on our promise not to touch a flower or a twig. Shortly after our entrance he gave permission to all the girls to pick each some flowers, then allowed us all to help ourselves freely to cuttings of the olive trees, and ended by taking us to his room, where he gave each of the party a lemon grown in the garden, and produced a bottle of wine, of which, however, only our dragoman drank. Several old olive trees in the garden are interesting because said to date from the time of Christ, and they certainly bear evidence of great age.

(Conclusion to follow.)

THE SOUTH REVISITED.

EDITORS FRIENDS' INTELLIGENCER:

It has been suggested to the writer that some reflections occasioned by a recent visit to the far South might interest the readers of the INTELLIGENCER. When passing over a part of the same route in the winter of 1895 we thought that never had we seen so impoverished and unprepossessing a country. The towns were generally shabby and dirty, the villages scattering and poor-looking, while the country between showed few signs of cultivation and thrift. The houses were dilapidated and sadly in need of paint, while the windowless cabin, or the cabin with an opening closed by a shutter only, was everywhere in evidence. This was the condition of things during the whole of one day's journey, and particularly so in the sections of North and South Carolina through which our route lay. To-day this is greatly changed, and in the latter State, especially, signs of improvement are everywhere manifest. Nearly every place of any size has its cotton mill, a large, substantial brick building, and in its immediate neighborhood are rows of new, neat cottages for the operatives, each with its porch and strip of ground for cultivation. Nor are these mills confined to the towns immediately along the line of railroad; tall chimney stacks could be seen rising at considerable distances on either side.

That the presence of these mills is rapidly changing the conditions of the people of this part of the State is evident from the improved appearance, not only in the immediate neighborhood of these centers of activity, but in the country between. The towns looked more alive and were evidently growing in size and business. These clusters, or rows, of neat, bright cottages seem to have been an incentive to property owners generally to fix up and improve their houses. Many of the older dwellings had been repaired and painted, and not a few of them enlarged. In many instances there was a manifest desire to better their surroundings; gardens had been added; fences were beginning to make their appearance, and generally throughout the section there were unmistakable signs of progress and thrift. Even the cabin on the farm was being replaced by a neat frame cottage or substantial and well-built log house.

A new era of prosperity and advancement seems opening to the South if only the negro can be induced to work steadily; but already complaints come from the mill owners that he cannot be depended on; that he will not continue at work; that as soon as he has earned a few dollars he lies off until they are spent, when he is ready to return to work again and repeat the performance. The remedy for this is education. He must be induced to come up out of this condition, and the more common and manual training schools that are established the sooner will this be done. The South is doing all that its resources will allow in this direction. Tuskegee, Hampton, Aiken, and many other institutions supported by private contributions, are working to the same end, but all these are inadequate, and it seems to me that here is an opportunity for the use of some of the millions which are being lavished by our rich men in various directions, mainly, if not exclusively, for the benefit of the white race. If large schools could be established and sufficiently endowed throughout the South, and especially in those States in which the Negro predominates—South Carolina, Mississippi and Louisiana—schools for children and youth, and institutions where the men and women could be profitably entertained and at the same time almost unconsciously trained to ways of application and thrift, I believe a long step would be taken in the settlement of the great problem that so affects the welfare of the Southern people, and which is, to a lesser degree only, our problem also.

What the negro wants, in my estimation, is to be taught the necessity of work. It is far more important to him to know how to plant his cotton and corn, to make a ladder or a table, and to fit his cabin with some articles of usefulness, to build a wall or mend a roof, than to read Latin or Greek. He needs much more to be taught to protect himself against the wiles of his white brethren who, too often, take advantage of his ignorance to work him for their own benefit, than to meddle with the higher mathematics. He sadly needs to be taught honesty to his employers and those with whom he comes in contact, and he also needs to be drilled in the necessity for economy, a virtue in which, in the South, as well as in the North, he is lamentably deficient. These three things are essential to him—industry, honesty and thrift; for anything more than this he can wait; and the more common schools, manual training schools and institutions after the manner of Hull House there are the sooner will he be enabled to take his place in the world to which his right as a human being and a citizen of this Republic entitles him. But, as I have said, the means are entirely inadequate to the work to be done. If there could be a score of elementary schools where now there is but one, I believe that the benefit to the present generation would be very great, while to the next it would be incalculable. Not that I would deny to him the college, or even the university. Many colored men are prepared for them, and they should have the opportunity of obtaining the higher educa-

tion which may fit them, in their turn, to become the future leaders of their race, but the crying need of the hour is more, many more, elementary and training schools.

Make the Negro industrious, honest and thrifty and you will go far towards solving the most difficult problem with which the people of the Southern section of our country have to deal. A reasonable and reasoning man is more easily controlled than a lazy, ignorant fellow, from whose nature the brutish instincts have scarcely been eliminated. The Negro, transformed into a fairly well educated man, sober, industrious, capable, honest and thrifty, will without doubt want his rights and his privileges; he will claim his right to vote, and will insist that his vote be counted; but he will also be amenable to reason. He will recognize the difficulties that lie in the way; he will have a common interest in public affairs, and he will have judgment enough to understand just what that interest is; he will perceive the necessity which exists that the races shall work together instead of in opposition; he will understand that the allaying of race prejudices and the bringing of his people up to the position they will eventually occupy, must necessarily be the work of time; that the white race must inevitably be and remain the ruling power, but that the time will come when the worthy among his people will be admitted to a share in the conduct of public affairs. He will see all this, and he will vote as he sees; and his vote, instead of being a source of dread to the white race—something that must be nullified at all hazards—will be sought by them, because it will be cast judiciously in the effort to settle those vexed questions which every community must settle for itself.

ROBERT TILNEY.

A LETTER FROM AN ISOLATED FRIEND.

As I may not come north to attend the Yearly Meeting of Friends gathered in Philadelphia, in the Fifth month, I felt like sending a few lines to the correspondent, even if it be like the cart before the horse to write my letter before the meeting meets and issues its epistle to "isolated members." I am always much interested in reading all the reports of the yearly sessions and trust you may have a large and interesting meeting in which strength may be gleaned to the Society collectively and to the individual members as well.

We that are isolated wonder sometimes if you realize the many blessed privileges you possess as you gather in crowds together, for in numbers there is strength, and hence more opportunities for good. In our thirst for friendly customs we started our little Bible class three years ago (in Seventh month next). It still lives, and the people express great interest in it. The attendance remains about the same; the other Sabbath we numbered seventeen. We use this year the "Adult Lesson Leaves" from New Testament and last week had the topic of "The Christian." An extract from John G. Cornell's sermons is always read each Sabbath morning. This part of the exercises has so interested one family that they asked

me to loan them some that they might read a portion each First-day evening before retiring. We think this shows that the Friends' ideas are gaining a little ground. We are the only family of Friends in this neighborhood, but we are trying in our feeble way to sow some seed. We are sowing in weakness, and God alone knows what the harvest may be; but He knows what we try to do as what we do.

This is a wonderful experience, especially for lung troubles, as I can see above sea level, and a charming place for an all-year-round home. I often wonder why some conscientious Friend with money does not start a "Home for Friends" in the South. Their homes and schools in the North are a beautiful part of the meeting's work. Why not go forward in this good work and start a Friends' Home for Consumptives in the South, a sort of free, or partly free, sanatorium, where the broken-down, diseased members of but little means might go and thus prolong life if not be cured.

Any one starting this would certainly be doing God's service to His afflicted ones. It would be a blessed work of love. The project would not be an expensive undertaking, as here both land and lumber are very cheap. I suppose I feel more strongly on this subject because I know what this climate has done for me, and as my health returns I feel such a heartfelt desire to gather others to the same benefits.

ELIZABETH B. SATTERTHIN LAIT.

Palmer, Alachua Co., Florida.

Conferences, Associations, Etc.

CONCORD FIRST-DAY SCHOOL UNION.—The semi-annual meeting of Concord First-day School Union was held at Chester, Pa., on the 18th. The day was bright and pleasant, the quaint old meeting-house was well-filled, and 56 of the 62 delegates were in attendance. In the morning reports of several of the schools were read, there being interesting descriptions of the kind of work done as well as statistics, which were generally encouraging. Benjamin K. Smedley, of Wilmington, read a paper in which he drew lessons of mutual dependence and individual faithfulness from the sleet storm of a year ago.

The question, "If a pupil asked what is the belief of Friends 'what would the answer be?" was ably answered by Henry S. Kent, Mordecai Bartram, Clara B. Miller, and others. The points upon which all agreed were these: Friends believe in a God who is an all-wise Creator and loving Father; in the immediate revelation made by this Father to the individual soul; in Jesus, the Christ, as being the highest manifestation of Divine life in human form; and in the saving power of the spirit of Christ in the heart.

During the noon intermission a bountiful lunch was served in the meeting-house, and the time was spent in pleasant social reunion. In the afternoon Rachel P. Leys gave an interesting object lesson. She drew upon the blackboard a circle in which she inscribed a series of polygons which, as the number of sides increased, approached nearer and nearer to the circumference of the circle. Thus it is possible for human lives to approach nearer and nearer to the Christ life. A class of pupils from the Chester school recited some beautiful sentiments which were much appreciated.

The delegates reported the names of Herbert P. Worth as clerk, Abbie M. Hall for assistant clerk, and Benjamin K. Smedley for treasurer, and they were re-appointed to these offices. Goshen was named as the place for the next meeting.

The reports of the six remaining schools were then read,

among which Newtown was commended for its practice of studying the discipline. Providence brought up the question, "How far should we go to obtain those not members?" An interesting discussion followed in which the consensus of opinion appeared to be in favor of increasing the membership by all moderate means. The report from West Chester showed that school to be in a very healthful state. It must be highly gratifying to those in charge to see how well they progress and how varied they make their lessons. The Friends were then treated to a second object lesson. Elizabeth Lloyd gave an object lesson on glasses, showing how some, looking through a blue glass, see the gloomy side of life, while others looking through a rose-colored glass see a pleasanter, brighter view. After this Anna B. Smedley read an excellent paper, "Suggestions to Young Teachers." She emphasized the necessity of love for the work, interest, preparation, and careful selection of subjects, and outlined a course from a children's class of three years, on up to adults. The chief idea of the essay seemed to be, have the material give way to the interest. She said in part, "Children will detect far quicker than we would suspect our lack of interest in the work. Let me say, you fail to recognize a pedagogical principal if you are not thoroughly prepared for your work." She deprecated the idea, now advocated in some quarters, of paying First-day school teachers, saying that when First-day school teaching becomes paid labor the religious value of the work is gone.

F. N. P.

WESTERN FIRST-DAY SCHOOL UNION.—The Union was held in Kennett Square Meeting-house, Seventh-day Fourth month 18th, 1903. The morning session was opened by the reading of a suitable selection from the Scriptures.

After reports from the several Standing Committees of the Union, the statistical reports from the schools were read and, not considered discouraging—one school having increased in numbers recently, with sufficient interest in the work to continue for the year, instead of having a vacation during the winter months as formerly.

During the afternoon session several selections were beautifully recited by children of Kennett Square School, also two excellent readings given from West Grove School, and a "Prepared Exercise for First-day Schools," conducted by a member of the same school; also the topics "Our Attitude towards Proposed Reforms," "What is the work of the First-day School Superintendent?" and "Taking Responsibility in Public Affairs," were presented by those appointed to do so and interesting and profitable discussions followed.

The paper upon the last subject was so full of excellent points that it was decided that it, in connection with thoughts afterward expressed on the same subject, be condensed and printed on slips for distribution in First-day Schools, and a copy sent also to the INTELLIGENCER that others may be benefited. The attendance was not so large as had been hoped for, but the exercises were profitable, and a lively interest manifested.

E. P. W., Recording Clerk.

CENTENNIAL ANNIVERSARY, FISHERTOWN, PA.—The Centennial Anniversary of Dunning's Creek Monthly Meeting at Fishertown, Pa., which was announced in the late issues of the INTELLIGENCER, was celebrated on Second-day, the 13th inst., in the "Hicksite" Friends' meeting-house at that place.

Only about three weeks previously had the idea of such occasion first suggested itself to any one, and the preparation was therefore of short duration, though active and enthusiastic.

At a meeting of the Young Friends' Association three weeks before the event, an executive committee was appointed which met promptly and appointed sub-committees on program, correspondence and lunch preparation, and it was largely to the prompt and vigilant work of these efficient sub-committees that the success of the celebration is due.

At the monthly meeting held on First-day, the 12th inst., a committee was appointed to have the matter in charge and to make a detailed report to next monthly meeting.

Pursuant to said notice and arrangements, the celebration exercises were held at 10 o'clock a. m., Second-day.

The extreme inclemency of the weather and exceedingly bad state of the roads, greatly interfered with the attendance, yet about one hundred and twenty-five persons, including both branches of Friends and Friendly people, assembled and took active interest in the exercises. The meeting was opened by the chairman of the monthly meeting's committee reading the 12th chapter of Romans, which was followed by a most appropriate literary program, consisting of recitations by Amy Blackburn, Olive Way, Lydia Greist, and Abigail Blackburn; select readings by Lizzie Blackburn, Mary Reeve, Ardelle Blackburn, Florence Way, Anne F. Blackburn; letters from distant Friends, read by Elias Blackburn; an essay by Hiram Blackburn; a historical sketch of Tunning's Creek Meeting by E. Howard Blackburn, and general remarks by Elizabeth F. Blackburn, Professor J. Anson Wright, County Superintendent of Public Schools, and others.

An acquaintance with these names will show that they include almost the oldest and youngest members of our meeting, and the fact that those of all ages seemed to take a like interest in the work, was one of the most pleasing and gratifying features of the occasion. After these literary exercises, the company repaired to the school-room on second floor and enjoyed a delicious luncheon already prepared by the skilled hands of our wives, sisters, and daughters, and then followed the social mingling for which our Society has long been noted; and with the most cordial good will and with feelings of much gratification at the success of our efforts, the meeting adjourned. E. H. B.

PHILADELPHIA, PA.—The regular meeting of the Young Friends' Association was held on Second-day evening, Fourth month 13th. The meeting was well attended and of a peculiarly interesting nature. An insight into the methods and workings of the Society for Organizing Charity in Philadelphia was given by Miss M. E. Richmond, the General Secretary, and Benjamin C. Marsh, the holder of a special fellowship in the University of Pennsylvania for the study of homeless men. For ten months Mr. Marsh played the part of beggar, tramp, or laborer, as his investigations might require. The results of his study, as told by him, were startling in revealing the tremendous amount of fraudulent begging, and the aversion to work, among the poorest classes in Philadelphia.

Miss Richmond explained the system of the Society, its division into sixteen districts, each with an officer, and readily accessible to both the charitable and the poor in the vicinity. The great object of the Society is to get at the facts of a case, to encourage more discriminate giving and to adjust the needful aid in the wisest direction. Both Miss Richmond and Mr. Marsh emphasized the fact that the public is responsible to such begging. Case after case was cited in which men and women had given up honest work for begging because it was so much easier and more remunerative. Mr. Marsh's experiences all went to prove that a man can get work if he really wants it, and will take what he finds. The deplorable thoughtlessness of kindly people has evolved a charitable chaos which can be lessened only by investigation into every case at hand, followed by judicious assistance. Miss Richmond urged that any applicants for aid be sent to the office at 11th and Walnut street or to the Society Lodges, where board and comfortable lodging may be obtained in return for a few hours' work. Her plea was, not to discourage individual charity by any means, but to use the Society's aid first, as a means of directing the charitable assistance into channels of the wisest and most far-reaching benefit.

The two speakers held the unabated attention of the meeting throughout and the volley of questions which followed their informal addresses proved that they had awakened a keen interest in their work.

CAROLINE FARREN COMLY, Sec.

GIRARD AVENUE, PHILADELPHIA.—At the meeting of the Friends' Association on Fourth month 18th, J. Russell Smith gave some of the "Clumps of Europe," not showing the great buildings and works of art nor the phases of literary and historical interest, but the simple life of the common

people, their work and their amusements, drawing clear-cut word-pictures of the thrift and cleanliness of Holland, the dreariness of a German winter and the humor of a German market, contrasting all with the sparkling air and the shiftlessness of Italy.

After the social recess, a paper on "The Idylls of the King," by Nellie P. Perry, was followed by the recitation of "The Passing of Arthur" by Maurice T. Hansell.

At the meeting of the people on 2d, which will be the last before the summer, there will be a debate by the members on the question easily resolved, That deception is never justifiable, for a social hour. A cordial invitation is extended to whose ***

ABINGTON, PA.—On First-day afternoon, Fourth month 19th, a conference was held at Abington meeting-house, under the auspices of the Philanthropic Committee. James Q. Atkinson, who presided, introduced the subject of the afternoon, "The Negro Problem" by a few remarks, after which Matthew Anderson of Philadelphia, presented a paper on "The Institution of Church." He felt the duty of the church and church-workers was not to look out alone for the spiritual side, but for the intellectual and physical as well, and thus follow Jesus—the Great Example of such work, for He healed the sick, worked at the carpenter's bench, and in every way made the outer and inner life one. In dealing with the Negro, we must remember he is only forty years removed from slavery, and in his education to-day must learn many new things, as well as unlearn many things learned during slavery times. Philanthropic people need to be on the alert to avoid being made the victims of scheming workers. In helping the Negro, we need not only to aid true living, but help them to get trades, and further than that to enable them to secure a chance to ply these trades; one great need is business enterprises, entered into by colored people for their own benefit. If we were done, before twenty years the doors of the best colleges would be opened to them as well. In Washington there are 200,000 colored people; in Philadelphia about 70,000, and the problem is a Northern one to-day.

He also spoke of the origin of the building association in 1883, when it was found wise to encourage the people thus to save money; then, too the beginning and growth of the Bercan Manual Training School was dwelt upon briefly, thus showing the solution of the Negro Problem in the education of the race. "This," he said, "is my idea of the Institutional Church—de-elooping the man wholly—mentally, physically and morally, to better do the work of the Master."

James C. Atkinson compared the prejudice against the colored people to the prejudice against Jews. Sarah C. James and Arad Carter followed in discussion of the subject. The general feeling was that while not large, the meeting had been full of interest and instruction. A. C.

ABINGTON, PA.—The spring meeting of the Abington First-day School Union was held at the old Abington Friends' Meeting House at Jenkintown. Athletics in schools and colleges was the most important subject discussed. Benjamin Smith, principal of the Friends' School at Plymouth Meeting, Pa., while favoring physical training, took a stand against athletics as now practised. Many of the younger members defended the game of foot ball as now played. One point made against athletic games is that they develop the strong but neglect the weak.

A class of girls from the Abington School took part in an exercise entitled "The Beatitudes Personified." Elizabeth Webster and Elizabeth Pierce, of Plymouth Meeting, gave recitations.

CAMDEN, N. J.—The Young Friends' Association met Third-day evening, Fourth month 7th, 1903. The program was opened by Howard M. Cooper, who read some extracts from "The Religious Views of Friends," by Howard M. Jenkins. Mary C. Brown read some extracts from Baltimore Yearly Meeting on the same subject.

Olive Irons read a paper on "Should municipalities, universities, etc., receive gifts and endowments from

millionaires?" He said that the question is one that demands the best thoughts and mature deliberation of mankind. The issue cannot be shirked. We are fast drifting toward an industrial monarchy or a socialistic republic. Give labor its own products and it will build libraries better than Carnegie. Under conditions to-day we are as much slaves as the negro was to the slave master. The issue is clear and distinct; economic liberty must be lived up to. This paper brought forth remarks from some of the members.

FANNIE B. SCHEINER, Secretary.

MULLICA HILL, N. J.—The regular meeting of the Young Friends' Association was held in the meeting-house on Fourth-day evening Fourth month 15th.

Henry Lippincott read from Discipline on "Books, Meeting Funds, and Titles to Property." Some questions were asked concerning the assessment of the funds.

Anna Kirby, in a brief but interesting sketch of the life of Whittier, referred to his "Snow Bound" as being among his earlier writings; she spoke also of the severe headaches he endured always after writing. Then followed a reading from Whittier by Marion Ridgway "The Common Question," and one by Lillie Colson, "By Their Works." Rachel M. Lippincott read "Revelation," a poem suggested to Whittier by the temptation which beset George Fox, when it was said to him, "All things come by nature," and as he sat and waited a voice said "There is a living God that made all things."

Ella Lippincott gave a recitation entitled "John Maynard;" Debbie Ballinger recited "Deacon Campbell's Thanksgiving Dinner;" and Elizabeth Kirby gave a poem, "City or Country?"

EDWARD IREDELL, Secretary, pro. tem.

BROOKLYN, N. Y.—A regular meeting of Friends' Association of New York and Brooklyn was held in Brooklyn, Fourth month 12th, 1903. The treasurer reported having forwarded \$25 to the General Committee for Advancement of Friends' Principles and had received acknowledgment thereof.

Under the head of "Current Topics" attention was called to a newspaper item stating that at a meeting of representatives of every Protestant religious body in the United States, specifically mentioning Quakers among them, all had joined in issuing a common prayer service and topics for a week of prayer during the Lenten season just ended.

A paper was read entitled "Hungering and Thirsting," in which was used an incident of a famine season in India as portrayed by Kipling, who describes the natives as unable to see any value as human food in the wheat and rye offered them by the government, because they had been accustomed to rice which did not require grinding, but could be used after a simple boiling of the whole grains. This by the reader was construed as an example of evolution and the mental attitude as typical of the whole human family: the paper was an attempt at showing how different the outlook would seem to us could we but realize how we are surrounded by blessings now hidden by our lack of knowledge, but which are there, nevertheless.

WALTER HAVILAND, Sec'y.

EASTON, MD.—A meeting of the Young Friends' Association was held at the home of Wilson M. Tylor, Fourth month 9th. George L. Bartlett read part of chapter III., "The Practices of Quakerism," from the "Principles of the Religious Society of Friends." Sallie P. Kemp read the official report of the General Conference of Friends' Associations held last Twelfth month. The same was much appreciated and discussed at some length. Elizabeth N. Tylor was editor of the Association Paper, which proved to be a very newsy and instructive edition. A brief sketch of the life of Thomas Ellwood was prepared and read by Rachel B. Satterthwaite. Dwight Rowell recited "Willie in the Apple-tree." This, with the sentiments, closed the meeting.

At the meeting held previous to this, at the home of Robert L. Kemp, over thirty were in attendance, fully one-third of whom were our junior members. It is always gratifying to have the little folks meet with us. Robert Kemp read from

John J. Cornell's little book, "What Quakerism is Not." Henry Shreve gave some excellent "Anecdotes of Eminent Persons," among which were characteristic sketches of John G. Whittier, Henry Clay, Daniel Webster, and many others. Lelia L. White read an account of the "Work-a-day Life of Count Leo Tolstoy," the great Russian. "In full justice to Capital and Labor, how many hours should a laborer be required to work?" was the subject for discussion opened by John C. Bartlett and earnestly continued by many others, who spoke from the standpoints of the various occupations. Last but not least was a little dialogue given by two of our juniors, Bessie and Marian Tylor. The exercise was an original article written by a member of the Association and answered the question, "Why do Friends lay such stress upon the plainness of speech, behavior, and apparel?" After many sentiments were given the meeting closed with a silence.

LAURA B. SHINN, Secretary.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

PRESIDENT and Mrs. Swain returned on the 14th. It was a day of gladness at Swarthmore, and they were extended a hearty welcome from every side.

The regular meeting of the Joseph Leidy Scientific Society was held on the 14th. Professor Hoadley gave an interesting talk on the "Formation of Snow Crystals." Edmund Cocks read a paper on "Stoma Mechanics."

On the evening of the 16th five members of the junior class contested for the Sprout prize in oratory. First prize was won by Anna L. Curtis; second, Harold W. Mowery, and honorable mention, Maurice T. Hansell.

The class of 1905 have elected the following members to serve on their Halcyon staff: James R. Baldridge, Louis N. Robinson, Philip Hicks, Archer Turner, Robert Sensesderfer, Marie Montalvo, Esther Garwood, Elizabeth Hall, Lydia Foulke, Phebe Sheibley.

The Young Friends' Association met on the evening of the 19th. The subject for the evening was that of education among Friends. Dr. Magill gave an interesting paper on "Early Education among Friends." The following sketches of Friends' schools were then given: "Friends' Central School," Fred Price; "Westtown Friends' School," written by Anna Elfreth and read by Helen Emlay; "George School," Louis E. Thomson; "Eli Lamb's School at Baltimore," written by Elma Lewis and read by Hazel B. Dillistin.

The work in Dr. Holmes's Bible class seems to increase in interest as the term progresses. "Conversion" and "The Future Life" were subjects lately discussed.

Dr. Hull delivered an illustrated lecture at the Friends' School, Moorestown, on the 14th inst., this being the last of a series of twenty-three which he has been giving during the winter to Friends' Schools and Associations. Lewis Fussell, B. S., 1902, was the efficient operator of the lantern on many of these occasions.

President and Mrs. Swain and Dean Bond attended the meeting of the Swarthmore Club of New York, on the 18th. President Swain and Dean Bond gave toasts.

P. M. W.

GEORGE SCHOOL NOTES.

On Fourth-day afternoon, the 15th instant, Prof. Robert W. Rogers completed his course of three lectures on the Phœnicians, a very interesting as well as a very instructive course. As Friends, it was particularly interesting to us to know that the Phœnicians were a peaceful people, the only great people of the ancient world who never seem to have fought a war of conquest. The subjects of the three lectures were: "The Beginnings of the Phœnicians," "The Phœnicians and the Seas," and "The Phœnicians and Civilization."

George Eves, with Bertha Pancoast as alternate, has been chosen to represent George School at the Interscholastic Oratorical Contest to be held at Swarthmore, Fifth month 2d.

The Penn Literary Society held a public meeting on Seventh-day, Fourth month 18th. The program was as follows: Declamation, "Wendell Phillips," Ray Robinson; "Gleanings of the Penn," Edwin Maule; "A Junior's Version

of the Merchant of Venice," Arthur Henrie; recitation, "The Young Musician and Madame Malibran," Elizabeth Large; dramatic sketch, "A Picked-up Dinner," characters, Alice Miller, Anna Parry, Granville Hibberd.

Fourth month 11th the Penn Literary Society entertained the Faculty and the Whittier Literary Society in the gymnasium.
R. A. L.

PERSONAL AND OTHER NOTES.

JOHN WILLIAM ROWNTREE, formerly one of the editors of the *British Friend*, expected to sail for America on the 11th. The main purpose of his visit to this country is to have his eyes treated by a Chicago oculist. Joshua Rowntree and wife, who have been for some time in Australia, will return to England by way of the United States.

Andrew D. White, who has been resting quietly in Italy since his release from the cares of the German Embassy at Berlin, has sent to *The Century Magazine* the first part of a manuscript upon which he has long been engaged, consisting of reminiscences of his diplomatic life. This paper covers his recollections of Beaconsfield, the Emperors William I. and Frederick, Bismarck, Browning, and other famous European statesmen and writers. Further papers will include recollections of his recent embassy to Berlin.

Senator William C. Sproul, the author of the Good Roads bill passed by the Legislature of Pennsylvania, is a member of the Society of Friends, a graduate of Swarthmore College and also one of its Board of Managers.

The Schofield School *Bulletin* for Third month reminds its readers that the Old Clothes Store is kept open all summer and that barrels are always welcome. More money is needed for repairs, and sheets and pillow-cases for the teachers' beds, also towels, would be very acceptable.

The Laing School *Visitor* says that few barrels arrived during Third month and that the stock of shoes for the cobblers has given out. It has this editorial paragraph:

"Since the issue of our last number we have received from our good friend, Samuel Marshall, of Wisconsin, the twenty-five dollars necessary to complete the work on our new room or rooms, for in the alteration made we have secured a nice little room for our millinery department. It is very satisfactory to see this new room filled with pupils, comfortably seated or standing at the blackboards, wrestling with the very first principles of arithmetic. Thanks to our friends who responded so kindly to our appeal."

CHERRY-BOUGHS.

O, who shall run and greet me in the alleys of the spring?
O, who shall seek and find me, and go remembering?
And what is this that waits me in the orchard long and white?
What can it be my heart of hearts, except our Lost Delight?
And O, the haunting cherry-boughs that are so good to know!
And O, the heavenly cherry-boughs, straight up to heaven they grow!
And O, that lonely foot I hear a-following through the trees,
And in the stopping of the wind the little wrangling bees!
Ye clerks, fare from the counting-house; ye shepherds, from the hill;
Make fast the latch, ye careful wives, of April take your fill!
Yet what is this that waits you in the orchard long and white?
What can it be, ye sons of men, except your Lost Delight!
To you the word, to you the dreams, to you the quest shall fall;
For every vexing thing shall pass, but not the best of All!
Under the cherry-boughs it stands, so lonely and so kind,
And you will hear it following in the stopping of the wind!
—Lizette Woodward Reese, in *Lippincott's Magazine*.

APRIL RAIN IN THE WOOD.

WHEN it comes, a passing guest,
Young leaves, like young birds in the nest,
Open wide their mouths to gain
As much as they can of April rain;
And weanling squirrels that learn to creep
In branches where they soon will leap,
Pause to taste the drop that cleaves
To the delicate faces of opening leaves;
Fable buds that shrink in hot sunshine
Unfold to drink this April wine.

As softly as it came, it goes,—
So softly that a leaf scarce knows
Who has blessed it, whom to thank
For the cool, fresh cup it drank.

—Francis Sterne Palmer, in the *Atlantic Monthly*.

APRIL FOOLS.

THE April fools! the April fools!
What happy folkjare they!
The white flowers deck the cherry boughs
And daffodils are gay.
The bluebird calls, the redbreast sings,
The blackbird pipes all day,
And they believe—the silly things!—
That birds and flowers will stay.
'Tis wind and frost and scorching skies
That makes the April fools grow wise!

The April fools! the April fools!
What happy folk are they!
They're light of head and light of heart,
And dance the hours away.
Young Love, with fluttering purple wings,
Blithe Hope for them is new;
And they believe—the trustful things!—
That all they say is true.
Sweet simpletons! but who would frown
And shake their air-built castles down?
For dark were life, and full of sighs,
Should all its April fools grow wise!

—Marian Douglas.

The Anti-Alcohol Congress.

A DISPATCH from Berlin states that the International Anti-Alcohol Congress which meets biennially on the continent of Europe closed its session at Bremen on the 19th. In matters of attendance and well known persons present it has been the most remarkable of any session of the Congress. This body of 1400 delegates, notable in science and in the service of humanity as university professors or for their hereditary rank, have come here from fifteen different nations.

The Congress discussed the teachings of science concerning a moderate use of alcohol and the effect of its use on every phase of human progress. Two schools of thought were represented, the moderates, who called themselves "the temperate school," and the total abstinents, who are called the "abstinence school." By common consent the Congress passed no resolutions, but the applause for the testimony of science and experience on behalf of total abstinence proved that the moderates were in a minority.

The statement of Dr. August Forel, one of the foremost authorities in the world on brain and nerve diseases, that neither science nor experience furnishes evidence to justify calling alcohol a food called out prolonged acclamations. The papers read by notable members of the Congress during these six days will be printed for wide distribution. In a paper on "Alcohol and Art," Professor Berens, Director of the German School of Art, at Dusseldorf, said that alcohol, by dulling the spiritual aspirations essential to the greatest work, is an enemy of the highest attainment in art.

A paper on "Scientific Temperance Education in the Public

Schools in the United States," by Mary H. Hunt, of America, led to a discussion in which twenty speakers took part, and nearly every one of them commended the extension of the American method for the prevention of intemperance.

CURRENT EVENTS.

THE National Association of Manufacturers, which met at New Orleans last week, adopted resolutions approving fair dealing between employers and employees, and the right of an employee to leave and of the employer to discharge at pleasure (subject to contracts), and condemning boycotts and blacklists, discrimination on account of membership and non-membership in labor organizations, dictation in the management of their business by individuals or organizations, the limitation of opportunities to learn any trade, and all strikes and lockouts. A resolution favoring tariff revision was laid on the table. Carroll D. Wright, Commissioner of Labor, representing President Roosevelt, addressed the Association on the subject of combinations.

BECAUSE of discoveries of frauds in the post-office department made by Assistant Postmaster General Bristow, a searching inquiry has been instituted by Postmaster General Payne. Superintendent Machen, of the Free Delivery Division, has been virtually suspended during the investigation. One of the charges is that a fund was raised by postal clerks to secure the defeat of Congressman Loud, Chairman of the House Post-office Committee, who was a barrier in the way of extravagant schemes. Another complaint is that many employees have been on the rolls as doing work entirely different from that which they actually performed. There are also charges of crookedness in the awarding of contracts.

JOHN MITCHELL, who arrived in Wilkes-Barre, Pa., on the 20th instant, says that all that is necessary to bring about a permanent peace is a thorough understanding of the award made by the Strike Commission. The most serious difficulty

at this writing is the lockout of 30,000 men by the Philadelphia and Reading Coal and Iron Company, the Lehigh Valley and the Susquehanna Companies. The men refused to work more than eight hours on Seventh-day, when they had been directed to work nine hours; the companies, therefore, closed a number of collieries.

THE bill to repeal the Voters' Assistant law, passed by the Legislature of Delaware, has failed to become a law because Governor Hunn's signature was not appended within the required thirty days. The reason given by the Governor for withholding his name is that a large number of the voters of the State are not sufficiently intelligent to mark the Australian ballot without assistance. The opposition of the politicians to the repeal bill was frankly expressed in the Legislature by Senator Conner in these words: "The voters' assistant system commends itself for fairness. It insures delivery of the goods. When I buy a horse, I want my horse."

A SEVERE rain storm accompanied by falling temperature and high winds raged along the Atlantic coast for forty-eight hours on the 14th and 15th. Along the New Jersey and Long Island coasts and in New York Bay great destruction was wrought, and the losses will probably reach into the millions. Nearly all the seaside resorts in New Jersey suffered severely. Several small ships were wrecked in New York Bay and the storm at Coney Island is said to have been the most severe witnessed there in thirty years.

THE use of alcoholic beverages in the United States has increased from 10.09 gallons per capita in 1880 to 19.48 gallons in 1902. There has been a decrease in the consumption of distilled liquors as compared with 1901, but an increase in the use of wine and beer.

PRESIDENT LOUBET, of France, has gone to Algeria to visit important points in this French colony.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

4TH Mo. 25.—HADDONFIELD FIRST-DAY School Union, Friends' Meeting-house, Moorestown, N. J., at 10 a.m. Question for discussion, "Can a successful business man be strictly truthful?" Trains leave Market Street Ferry, Philadelphia, at 8.20 a.m., or trolleys leave Camden every half hour stopping at Meeting-house.

4TH Mo. 25.—THE COMMITTEE ON Philanthropic Labor of Philadelphia Yearly Meeting of Friends, in the Meeting-house, 15th and Race Streets, at 1.30 p.m.

The Sub-Committees will meet as follows: The Indian, in Room No. 5, at 10.30 a.m. Peace and Arbitration, in Room No. 3, at 10 a.m. Colored People, in Race Street Meeting-house, at 9.30 a.m. Improper Publications, in Room No. 4, at 10 a.m. Purity, in Room No. 2, at 9 a.m. Women and Children, in Room No. 5, at 12.15 p.m. Equal Rights for Women, in Room No. 6, at 10.45 a.m. Temperance and Tobacco, in Room No. 1, at 11 a.m. Educational and Publication Committee, in Room No. 1, at 9.30 a.m. Legislation Committee, in Race Street Parlor, at 10.30 a.m.

4TH Mo. 25.—BUCKS FIRST-DAY School Union, in Makefield Meeting-house, Dolington, Pa.

4TH Mo. 26.—PHILADELPHIA EVENING Meeting at 35th Street and Lancaster Ave., 7.30 p. m.

4TH Mo. 26.—HORSHAM, PA. Young Friends' Association.

4TH Mo. 26.—CORNWALL, N. Y., FRIENDS' Association, at the home of Theodore Ketcham, at 3 p. m.

4TH Mo. 26.—THE VISITING COMMITTEE of Salem Quarterly Meeting will attend the meeting at Woodbury, N. J., at 10 a. m.

4TH Mo. 26.—JOHN J. CORNELL WILL attend Germantown Friends' Meeting, on School-house Lane, at 10.30 a. m., and Fair Hill Meeting at 3.30 p. m.

4TH Mo. 26.—A CONFERENCE UNDER the care of the Philanthropic Committees of the Yearly and Quarterly Meetings, in the Makefield Meeting-house, Dolington, at 2.30 p. m. subject, "Temperance." The meeting will be addressed by Dr. Joseph S. Walton.

4TH Mo. 28.—A REUNION OF THE OFFI-

cers, Teachers, and Pupils who are, or have been connected with Fairhill First-day School, will be held at 8 o'clock, in the Fairhill Meeting-house, Germantown Avenue and Cambria Street, Philadelphia.

(Concluded on page 256.)

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NEWS NOTES.

EMPEROR WILLIAM wired to the Anti-alcohol Congress, in session at Bremen, an expression of his lively interest in its work.

RETURNS from elections recently held in all the towns in Kansas show a great increase of sentiment in favor of enforcing prohibition.

It is alleged that discrepancies amounting to \$30,000,000 have been discovered in the accounts of the New York Metropolitan Street Railway Company.

AFTER spending eight days studying the wild animals in Yellowstone Park "without a gun," President Roosevelt visited the famous geysers of that region.

THE Italian, German, Russian, and Austrian Ambassadors to Turkey have impressed upon the Sultan the imperative necessity of checking the Albanian disorders.

THE steamship Minnesota, the largest vessel ever built in the United States, and the greatest cargo carrier in the world, was launched on the 16th, at Groton, Connecticut.

ANDREW CARNEGIE has offered to provide a filtration plant for Cornell University, and also to pay the nursing and medical expenses of all the stricken students.

WILLIAM WALDORF ASTOR has bought for \$185,000 Castle Hever, said to be the birthplace of Anne Boleyn, one of the wives of Henry VIII of England.

A MOVEMENT is said to have been started in China, abetted by the Empress Dowager and the reformer, Kan Yan-Wei, to put an end to the custom of bandaging the feet of girls.

A NEGRO accused of the murder of a police officer was taken from the jail at Joplin, Missouri, and hanged by a mob. Afterward a mob invaded the colored section of the town, burning houses and assaulting the terrified inhabitants.

A DISPATCH from San Salvador states that General Bonilla, the President-elect of Honduras, on the 14th instant took possession of Tegucigalpa, the capital of that Republic.

DR. ADOLPH LORENZ on the 16th instant removed the plaster cast from the hip of J. Ogden Armour's little daughter, and found the limb in perfect condition. The child was able to walk without difficulty.

THE decree of the United States Court of Appeals concerning the Northern Securities Company has been modified to the extent of permitting the payment to the Company of Great Northern and Northern Pacific dividends.

A CARELESS workman at one of the Caldwell oil wells Beaumont, Texas, knocked over a lantern and started a fire resulting in the loss of property valued at \$1,000,000 and the bankruptcy of twenty or more of the smaller companies.

GOVERNOR TAFT, who has been suffering from ill health, cabled to Secretary Root that he has gone to Benguet, 150 miles from Manila, where there are pines and grass lands, with the air as bracing as the Adirondacks or Murray Bay.

A REPORT sent by Minister Conger, from Peking, to the State Department, Third month 12th, announces the prompt suppression of an attempt to reorganize the Boxer movement by the Viceroy, Yuan Shi Hi, and the punishment of the leaders by death.

SNOW fell for thirty-six hours in Central Europe, on the 19th and 20th, and communications were interrupted. Great damage was done by wind. On the grounds of the Emperor's palace at Potsdam fine trees were uprooted dating from the time of Frederick the Great.

BEFORE President Roosevelt left Washington for his Western trip he took the first step in a kindly act of international courtesy which was completed at Kincardine, Ontario, on the 14th instant. Eight gold medals, given in recognition of bravery in saving the lives of the crew of an American schooner, were presented in the name of the President by United States Consul Shirley to citizens of Kincardine.

4TH Mo. 28.—CONCORD QUARTERLY Meeting, at Wilmington, Delaware, at 10 a. m. Minister and Elders, the day before, at 2 p. m.

4TH Mo. 29.—NEWTOWN, PA. JUNIOR Friends' Association, at the home of Lavinia Eyre.

4TH Mo. 29.—PURCHASE QUARTERLY Meeting, at Amawalk, N. Y., at 11 a. m. Ministers and Elders the day before at 2.30 p. m. Subject for Friends' Association, Fourth-day afternoon, "Friends as Citizens." Friends coming Third-day will be entertained over night. Teams will meet at Yorktown on Third-day the trains which leave 155th St., N. Y. city at 8.03 a. m. and 4.33 p. m. (Trains leave Grand Central via Hudson Division at 7.34 a. m. and 4.12 p. m., transferring passengers to Putnam Division at Norris Heights.) On Fourth-day the train which leaves 155th St. at 8.03 a. m., and Grand Central at 7.34 a. m. will be met at Amawalk; trains leave Elmsford at 8.48 a. m. and 5.13 p. m.

4TH Mo. 29.—JOHN J. CORNELL WILL hold a parlor meeting at Friends' Boarding Home, 5800 Green St., Germantown, in the evening.

5TH Mo. 2.—NINE PARTNERS HALF-Yearly Meeting, at Poughkeepsie, N. Y.,

at 11 a. m. Ministers and Elders, preceding Seventh-day, at 3 p. m.

5TH Mo. 3.—PENDLETON, IND., YOUNG Friends' Association.

5TH Mo. 3.—AT CHICHESTER, DEL. Co., Pa., a Circular meeting under the care of a committee of Concord Quarterly Meeting, at 3 p. m.

5TH Mo. 3.—JOHN J. CORNELL WILL attend Girard Avenue Meeting at 11 a. m.; Frankford Meeting at 3.30 p. m.; and Green Street Meeting at 7.30 p. m.

5TH Mo. 3.—FAIR HILL MEETING attended by Philadelphia Quarterly Meeting's Committee to visit the smaller branches.

5TH Mo. 9-15.—PHILADELPHIA YEARLY Meeting. Friends desiring board during the week of the approaching Yearly Meeting, in Philadelphia, can apply to either of the following persons, Isaac H. Hillborn, 15th and Race Streets; Martha D. Hough, 1340 Spruce Street; Rebecca B. Comly, 1520 Centennial Avenue; Matilda K. Lobb, 1702 N. 18th Street; Sarah L. Haines, 1513 N. Marshall Street. Friends in the city having accommodations should notify the Committee.

Of a pretentious but not well read dame of the Victorian period Lady Bulwer used to relate this incident:

The conversation turned on literature one day, and this lady who aimed at forming a salon, got rather out of her depth.

"Who is this Dean Swift they are talking about?" she whispered at last to Lady Bulwer. "I should like to invite him to one of my receptions."

"Alas, madam," answered Lady Bulwer, "the dean did something that has shut him out of society."

"Dear me! What was that?"

"Well, about a hundred years ago he died."—[Gathered.]

"WHAT are the holes for?" asked little Emma, looking at the porous plaster that her mother was preparing to adjust on Willie's back.

"It's funny you don't know that, sister," interposed Willie, "they are to let the pain out, of course."—[Ram's Horn.]

"May I go to the country?" asked a small boy of Miss Ely (at the Carlisle Indian School).

"What can you do in the country?" was her inquiry, in reply.

"I can milk," replied the boy proudly.

"Can you? Let me see! On which side of the cow would you milk?"

"The outside."

He went.—[Red Man and Helper.]

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- "Insincerity," by May Kendall.
- "James Martineau," by Mary A. Willis.
- "Members One of Another," by Mary L. Coe.
- "An Unsettled God," by Emily Fellows.
- "Stopped Brook's "Browning" by Wm. Grosvenor.
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- "The Negro Problem in America: Action by Friends of Philadelphia," by J. H. B.
- "The Meaning of Quakerism," by John W. Graham.

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PRESIDENT ROOSEVELT is a deep student of religious literature, and Bunyan is one of his favorite authors. It is reported that a reply he made to a distinguished literary woman, who was not so well grounded in the faith of the fathers as might have been expected, hurried her in some chagrin the next day to her book shelves.

"Tell me, Mr. President," she is said to have asked, "what character in fiction comes nearest to your ideal of what a man should be?"

"Great-heart," replied the President. "In my estimation he is the loftiest figure living and moving in letters."

"I am afraid I am not so well up in modern fiction as I thought I was," ventured the lady.

Mr. Roosevelt's good-natured laughter told her she was on sinking sand. How stupid of me! she hurried to say. "One of the old pagan heroes, of course, whom I have forgotten. Where shall I find him?"

"In the Delectable Mountains," laughed the President, turning to other guests pressing for recognition.—"Baptist Commonwealth."

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For the benefit of those desiring to attend the meeting of the American Medical Association at New Orleans, La., May 5 to 8, the Pennsylvania Railroad Company will sell excursion tickets from all stations on its lines to New Orleans, on May 1, 2 and 3, good going on those dates and good to return reaching original starting point not later than ten days from date of sale, at *reduced rates*. By depositing ticket with Joint Agent at New Orleans between May 1 and 12, and payment of fifty cents, an extension of final return limit to May 30 may be obtained.

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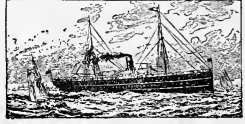
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The Journal 1873. }

PHILADELPHIA, FIFTH MONTH 2, 1903.

{ Volume LX.
Number 18.

GOOD WORDS FOR 1903.

VIII.

THE truth is simple, and the path is plain—all can understand it. If we obey the call of the Master, we shall not only know a communion with him, but a sweet union and gospel fellowship with his children.

SARAH J. LEEDOM (SHARPLESS.)

From a letter to a friend, 1839.

THE SHORT HOUR.

LORD, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh us with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee?
—Archbishop Trench.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

JOHN JACKSON.

(Continued from last week.)

AN interesting glimpse of the early married life of John and Rachel Jackson is given us in the memoirs of Elizabeth Peabody, who says: "It was a fearful experiment to bring his city bride to a country home, where were his unmarried sisters and brothers, to be made secondary, in what had been hitherto their father's house, to a new mistress of the family. Yet the experiment did not fail, and all were successively married off, without one family quarrel, and with most friendly feelings and actions on all sides. The husband and wife felt and acted to their family connections on both sides with cordial sympathy, and also in the initiation of habits of great general hospitality. Nor in all this was the wife regarded as a mere instrumentality to promote his ends. She was honored in herself. Her comfort was never sacrificed to others by him, and every little thing she thoughtfully did, to make his life useful and beautiful, was received with fresh gratitude, and recognized as a free gift by her husband."

Another glimpse is furnished by two extracts from a letter written Seventh month 20, 1836, nine months after their marriage. The first paragraph quoted was written by John, the second is from a postscript by Rachel.

"We mutually love you and desire that you may know that other circumstances than a want of inclination prevent us from writing oftener than we do. The necessary cares of life devolve upon us, and limit in some degree our social intercourse with those we love. This to me would be quite a privation were I not blessed with a companion whose society alone can render every moment of my life happy, whether I enjoy the blessings of prosperity or whether it be my lot to pass through the adverse probations incident to our present existence. Yes, I consider my life blessed in the situation in which I am placed, and humbly desire that I may not be found wanting in gratitude and obedience to the giver of every good and perfect gift."

"Time was, beloved friends, when I did not feel myself such a mere cipher in addressing you, but I think my dear husband handles the pen so much more to your edification that I reluctantly occupy any of his sheet. Yet I must now and then say a few words of kindness to testify of that precious feeling which claims sweet fellowship with you; of that love which animates my heart with the most affectionate interest for you, desiring that your lines may be cast into pleasant places ever, though some of the rest of us may have to sit in deep baptism whilst the waters pass over our souls, I trust to the purification of our spirits, that old things may pass away and all things become new of God."

When they had been married but little more than a year a son was born to them, but the little life whose advent was a source of pure joy, lasted but five brief months. In a letter written to Henry Pike when the babe was a month old we find a reference to him, and also a loving message to the children of his friend.

"My love, united to my beloved Rachel's (who is in the enjoyment of good health) salutes you, and to your dear children also does our salutation extend. Assure them of my solicitude for their advancement in the knowledge of the truth; may they learn to guard the avenues of their hearts against the admission of evil, suppress every thought that would not ripen into the language of praise, and thus learn in the morning of life to become the obedient children concerning whom the blessed Jesus said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'

"My dear R. would like to add something to this, but I have lengthened my epistle too much to permit it. I think you will hear from her soon. Our little boy is doing right well; as you may suppose he is his mother's joy, and occupies almost her whole attention."

In a letter written early in 1837 John speaks with pleasure of the prospect that their beloved friends Phebe T. Merritt and her son John and wife expect to be at yearly meeting, and alludes to a pleasant visit

of three weeks in Baltimore. Then he adds: "I attended our monthly meeting a short time since, and was deeply exercised on account of the indifference manifested by many of our members in the attendance of our religious meetings, and of those simple and plain habits which have so long characterized the Society."

A pathetic interest attaches to a letter written to his father-in-law just after his child's death. "Our little boy was but a short sufferer; but one week elapsed from the commencement of his sickness to his close. He continued to grow weaker from the first, leaving us but a faint hope of his recovery. On Sixth-day we called in the aid of our experienced friend, Dr. N. Shoemaker, who soon told us with much candor and feeling what we might anticipate as the result, there being then evident symptoms of approaching dissolution. The dear little creature throughout the whole appeared to suffer but very little, and remained sensible as far as we could judge from his infant manifestations, till within a few minutes of his close. He lay almost perfectly still the whole of Sixth-day night, and quietly left us for the world of spirits about half-past seven o'clock on the morning of the 22d.

"The interment of our dear child took place last evening. We had the company of a number of our sympathizing friends, although the weather was very inclement, snowing very fast, which continued till some time in the night, when it was several inches deep. This morning everything has a wintry appearance, and not only in the outward, but ah, it is a wintry season of mind! Still in the midst of this we have the evidences of our Heavenly Father's love, furnishing that consolation which can sustain the soul in the day of its afflictions."

We again quote from Elizabeth Peabody in regard to the effect produced upon the parents by the loss of their first-born: "The impression came to the silent mind of each, in their individual communings with God, that it was their duty to devote themselves to the care of other people's children. Outward circumstances did not favor the plan at all; it was by no means a lucrative pursuit in their case, but in several ways a sacrifice. A sense of duty, however, compelled each to make known to the other the conviction they experienced, and the unity of spirit which they thus discovered 'gave the assurance that it was the dictation of truth,' and they did not feel at liberty to set this aside."

In accordance with this conviction in the autumn of 1837 a boarding school for girls was opened, with eight pupils; one of these was Mary S. Pancoast who next year became a teacher in the school, in which capacity she continued as long as the school existed. The following extract from a letter written in the Eleventh month of that year expresses some of John Jackson's views concerning education.

"The religious education of children has often been to my mind a subject of deep interest and concern. . . . But a religious education does not consist in teaching children those abstract opinions and speculations of men which have given rise to unprofitable disputations; nor in directing them to

creeds and confessions of faith which man has set up for a standard of religion. . . . The minds of children should be directed to principles, not opinions; to the heavenly operations of truth, and not to words and theories about them. The truths of religion are all plain and simple, easy to be understood, as the soul by obedience advances in righteousness and is prepared to receive and obey new disclosures of the Divine will.

"The more I look upon the important concern in which we contemplate engaging, the more I am satisfied it is our calling, one in which we shall be able to succeed with satisfaction to ourselves, and at the same time be useful to others, by filling up our duty to them, the consequence of which must be the reward of peace."

A letter written by John Jackson, Twelfth month 25th, 1837, shows that his new cares did not lessen his interest in and concern for the Society of Friends, and also that neither he nor his wife were disappointed in their pleasant anticipations regarding the school. Two paragraphs of the letter are appended, and also a post-script written by Rachel.

"I fear sometimes the prosperous day as to outward blessings and privileges which has overtaken us, and has, as it were, placed our Society upon the very pinnacle of the temple, has found too many ready to make these things their bread, their life, their all, to the neglect of the pursuit of the durable riches of righteousness, which does ever constitute the food and clothing of the saints.

"We are now fairly engaged in our new employment, with ten interesting children. The task is altogether a very delightful one, and so far we have been able to progress much to our satisfaction. Our children appear to be very happy, which adds much to the pleasure of the task."

"Our new cares are truly delightful and every day confirms us in the assurance that the service is the one cast up for us. . . . Yesterday my dear J. obtained a minute to visit some of the meetings in Philadelphia quarter. Much kindness was evidenced and sympathy and encouragement expressed, and truly he needed it for his dwelling place has been in a lowly spot. I think that I have been made willing to resign him to do his work in the daytime, and believe that a way will be made for me to move on with my accumulated cares. . . . I believe that all our duties may prove pleasures to us, and my individual concern is to realize that 'true happiness has no localities, but where duty went, she went.'"

CORRECTION.—In last week's paper the sister referred to in John Jackson's letter as living in Bucks county was not Martha Schofield, as it was printed, but Mary Schofield, who was the mother of our Martha Schofield, founder of the school at Aiken, S. C.

ELIZABETH LLOYD.

(To be continued.)

WISDOM is knowing what to do next, virtue is doing it.—[David Starr Jordan.]



SMILE in public. It may cheer a heart that is in sorrow.—[Anonymus.]

For Friends' Intelligencer.

CHARLES M. STABLER.

"MARK the perfect man and, behold the upright: for the end of that man is peace," are the words that came to my mind upon hearing that death had claimed our beloved young Friend, Charles M. Stabler. They have remained with me, and I think I may safely say I have not thought of them since, that his spirit has not come before me; nor of him, that they have not rested on my mind.

This dear Friend began life Sixth month 16th, 1853, and after a career full of work for his fellow-men and God, he entered into the rest that awaits such as are led and guided by the Divine Spirit, Third month 30th, 1903.

He began his school career in Sandy Spring, Md., but soon after his beginning his parents, Francis and Cornelia Stabler, moved to Lake Roland, in Baltimore county, whence Charles and his brother Walter were sent to Westtown Boarding School. Afterward he spent four years, until the fall of 1869, at Friends' Elementary and High School, Baltimore, and then entered Phillips Academy at Andover, where he and a classmate, John Emerson Lamb, Jr., designed preparing for Harvard. After a year there he changed his intention to go to Harvard and resolved to prepare for Yale by work at Haverford. His fathers' business was entirely destroyed by the Civil War and Charles was obliged to make his own way through college. It is believed by some of his friends that his health was undermined by his self-denial and hard work during this period of his career.

He entered Yale in the autumn of 1871 and was graduated therefrom in 1876 or 1877. After obtaining his degree he returned to his Baltimore school where he entered upon his career as a teacher, having for his work Latin and Early English. In that field of labor he remained until the middle of 1879. He then went to Stevens Institute, Hoboken, where he worked while studying law in the University of New York. His health was now seriously impaired and after his admission to the Bar he spent the winter of 1884-85 in South Carolina teaching, with the hope that the milder climate would benefit him. He was called thence by his father's illness and death in Sixth month, 1885.

In the fall of 1885 he resumed the practice of law in New York city and was quite successful, making a reputation in that, as in all of his other undertakings, for upright dealing and clearness of judgment, for thoroughness in examination of titles, etc., and for logical statements of facts and inferences.

While still a youth Charles Stabler gave evidence to those with whom he was in close touch, of a fondness for thought on moral and religious subjects and a repugnance for evil of any kind. While he was practising law the death of a dearly loved younger brother, who had been like a son to him, gave an even more serious tinge to his feelings. Soon after this event he made his first appearance in the ministry, at Sandy Spring.

The law now became in many ways distasteful to him and he resolved to resume teaching. He accepted

the position of principal of Sherwood School in Sandy Spring, in 1891. This position he held for two years, when he resigned to enter upon the last teaching engagement of his short but useful life, in the George School at the time of its opening in 1893.

He was the first secretary of the faculty of the George School and held this position until pressure of other work compelled him to resign. In the work of organizing the new school he was invaluable, as in his plans he was exceptionally far-sighted in providing for possible contingencies. It was he who made the first schedule of classes and all subsequent schedules, until the last year of his residence at the school. Notwithstanding his enfeebled condition he did a prodigious amount of work, and until the final collapse there was perhaps no other teacher who lost less time from class on account of sickness than he. He seemed to have an almost perfect knowledge of himself physically. When he did not feel well he always knew, just what was the matter and what was best to do, thus making every ounce of his strength count. He seems not to have known the meaning of waste in the sense of ever permitting it so far as concerned himself.

Possessing true Southern hospitality he was prominent in the social as well as in the religious life of the school. He was a leader in organizing the Young Friends' Associations in the fall of 1893. He was faithful in his attendance at all religious meetings, where he was frequently impressed to speak, and his addresses were always clear-cut, to the point, and logical. He was in constant demand at outside meetings, and it was his habit to help wherever and whenever possible. He was always in the front of reform movements, positive in his convictions, but temperate in his actions and expressions.

In his youth he had been active in athletic sports, and after his strength was not sufficient for him to participate in such sports himself he encouraged them among the pupils, and inspired many a game of baseball, which seemed to be his favorite amusement.

During his connection with the school he was chairman of the Committee on Instruction and Discipline, and his helpful influence was everywhere felt. He went to live in the cottage when it was completed in the fall of 1894, keeping house there with his mother, and taking charge of the cottage boys, who were much attached to him.

On Eighth month 7, 1895, he was married at Doe Run, Chester county, Pa., to Mary Ida Palmer, a former pupil of the George School, daughter of Edward L. and Ellen R. Palmer. During the years that they lived together four beautiful children were born to them. The only shadow upon the happiness of the home life was the failing health of the husband and father.

In Third month, 1902, he was attacked by an illness so serious that the Committee of the George School very kindly advised him to take a year's rest. After spending the summer in the Pocono Mountains he went in Tenth month to Aiken, S. C., where he improved for awhile, but succumbed on Third month 30th to an attack of Bright's disease.

In Aiken, as elsewhere, he made many warm

friends, who were impressed by his bright mind, his true culture, and his pure and elevated spirit.

"A whiter soul, a fairer mind,
A life with purer course and aim,
A gentler eye, a voice more kind,
We may not look on earth to find;
The love that lingers o'er his name
Is more than fame."

NEW TESTAMENT SERIES.—No. 17.
THE TWELVE—PENTECOST.

GOLDEN TEXT.—To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.—John, xviii., 37.

Before study of Lesson read Acts, i., 21–26; ii., 1–13.

ONE of the first acts of the disciples after Jesus had gone from them, and after they had settled in Jerusalem to await his second coming was to fill the vacancy in their number caused by the apostasy and death of Judas Iscariot. The number, twelve, was one of special significance among the Hebrews, being intimately associated with their national life because of the origin of the nation in the twelve tribes. No doubt the feeling that there should be twelve disciples rather than eleven originated in some vague idea that a mission to the Hebrews should have a representative for each of the tribes. The writer of the book of Acts seems to have an idea that the apostles were a kind of authoritative school or board of management for the new Christian sect; but as indicated in the last lesson there was not at this time any sense among the disciples of being a new church, nor was there any organization. The Christians were Jews who believed that the Messiah had already made himself known to them, and that he would soon appear, to establish his kingdom. Beyond this they did not differ in any sectarian way from their fellows, who also expected the Messiah and his kingdom, but did not identify the expected king with Jesus. The further differences were of another kind. Those who had been closely associated with Jesus for many months could not thereafter be like others in their personal relations with men, nor in their ideals of life. The personality of their master had been too overpowering to leave them unchanged, even after its influence had been withdrawn. They must love their fellows not because of a law given, but because of a new birth. They must "obey God rather than man." Their standard of values had been made over; life had taken a new aspect. As citizens of "the kingdom" which was within them their chief function thereafter was the extension of that kingdom.

The choosing of a new apostle to complete "the twelve" was then rather a matter of sentiment than anything more important. The choice was limited by an agreement that the new apostle must be one who had been present at the baptism of Jesus, had continued among those who followed him, even to the death, and had witnessed also the resurrection. Only two were found who met these conditions, and selection between them was made by casting lots. Matthias was chosen, and "he was numbered with the eleven apostles."

The next event of importance came on the day of

Pentecost. This is the "feast of weeks" (Deut. xvi., 9–12), which occurred seven weeks after the Passover, marking the completion of the harvest. The idea is rather common, and seems to have been in the mind of the writer of Acts that the experience of Pentecost marked the first coming of the "Holy Spirit." Such view is a part of that way of looking at things which divides the Creator into sections, and attempts to parcel them out according to some system. Such attempts to dissect God and label the parts have never been helpful. Usually they have resulted in division among men also, with all the varying labels of sects and the bitterness and uncharitableness which has gone with them. The holy spirit had been with men before Pentecost; it had revealed to Peter that Jesus was the Christ; it had made known to the disciples that the death of Jesus was not the end of his career, not a crushing of their hopes, but a fresh beginning of their duty in proclaiming his "kingdom" present in men's hearts. But Pentecost did in truth mark an era in the infant church. It was "a day of power, a day on which the Spirit of God manifested himself through the disciples as a power for the conversion of others. It was the inauguration of the evangelistic activity of the Christian Church, when the disciples began the work to which they believed themselves called by the risen Lord, the work of witness-bearing. . . . It was not the coming of the Spirit, but the testimony of the disciples, that constituted the great central fact of the day, the fact that makes it historic" (McGifford).

As is so often the case the historian of the book of Acts makes more of reported details than of the really central and essential fact. The wonderful, the exceptional, the so-called miraculous, so appeals to interest that it often hides the fact that the everyday, the orderly, the natural experience is usually vastly more important. Wherefore in the text of Acts we have emphasis laid on the sound of "a rushing, mighty wind," on the appearance of "tongues of fire," on a supposed speaking "with other tongues," rather than on a beginning of a great evangelism. Undoubtedly here was a case of a few "gathered together" in the name of the Master; unquestionably he was in the midst of them with power; and thus we have presented a great moment, when a great work was initiated—great because a great work was initiated, not because that initiation was attended by some unusual features. Of the "speaking with tongues" we will consider further in the next lesson.

A TRUE gift is suited to the one who receives it.
—[Emerson.]



YOU will gain a great deal if you will resolve that in all work you perform, whether sweeping a floor, laying off a furrow, building a house, drawing a plan, or studying a lesson, you are going to be perfectly conscientious. If you choose three lines on which to rest your lives,—truthfulness, honesty and conscientious performance of duty,—your future success is assured.—[Booker T. Washington.]

REVERENCE DURING PRAYER.¹

Let us have grace, whereby we may serve God acceptably with reverence and Godly fear.—Hebrews, xii., 28.

It must be understood that the reverence desired is not wholly to the person offering the prayer, but, as Friends, we believe that the ones who offer prayer are inspired, or should be, to do so, and for that reason claim our respect. In other words, they hand forth to us the thoughts given to them by the Father. Then should we not in some way show our willingness to receive their message and our appreciation of it? In former times it was customary to stand, the men with their backs and the women with their faces toward the suppliant. This form did not prove entirely satisfactory, as some of the young and thoughtless in the back of the house, took advantage of the position to converse with those near them or across the partition occasionally; and the commotion made by rising and turning around and afterwards seating themselves, had a tendency to destroy the solemnity. The same objections might be given to the act of kneeling, and perhaps stronger ones, too, and yet many believe that the humble position in kneeling is the most appropriate during prayer. But can we not bow the head on the seat in front of us, or on our hands, to show that we feel in touch and sympathy with the one offering the petition, and to show our Father that we feel His presence? This need not be a form if we are in the proper condition to receive the supplication, but let us at all times show reverence, and feel it, too, during prayer.

It behoves us all in this age not to esteem prayer too lightly, when we so well know it will bring peace of mind when all else fails. Many instances could be quoted where persons, by earnest prayer, have been enabled to accomplish what had seemed mountains of difficulty, or to overcome feelings of jealousy and revenge and possibly hatred. Humility is best on all occasions, and strength and power are gained by keeping in that state; and when we combine it with reverence for the good around us, we will be most likely to keep in the footsteps of the Master.

Let us have faith in prayer and show it in a reverential spirit. Let us be grateful to those who are willing to pray openly for us, and for humanity at large. No doubt it has cost a strong effort to be made willing to appear in public prayer; then why should we hesitate about showing reverence? It behoves us as a Society, whose founders' stronghold was prayer, to look to it, that we hold fast to this duty, and make it one of consecration and reverence. "Reverence, therefore, for every thing good because it is of God, leads to a fuller understanding of Him and a deeper reverence for Him as the All-Father." Let us bow our heads, or in some way acknowledge Him, who has given us a mouth-piece, and be not afraid to say to the same, "Thy prayer did me good."

"Prayer should be the habitual linking of our lives to God; and in this aspect it may continually be realized as that uplifted aspiration of spirit to Him, in whom we live and move and have our being." The safe thing

is to inculcate the habit of a thoughtful approach to every subject and a "reverence for goodness everywhere." Let us also have more reverence towards one another, "making it Divine with the ineffable tenderness of the Master," for we believe the Master to be Love personified.

A TUNED RECEIVER.

From the Wellspring.

MARCONI'S new discovery has astonished two continents. At his little station on the coast of Newfoundland he has received wireless telegraphic messages from Great Britain, across three thousand miles of ocean which lies between. His discovery may yet supersede all cables, telephones, and ordinary telegraph by wire. It is the greatest wonder of the new century—and, like other wonders, simple enough. His instrument sets in motion certain waves in that ether which pervades and surrounds all things. These waves, like the ripples in a pond, spread in every direction, and when they reach any receiver, far or near, tuned to take them, they give their message to it. A receiver not tuned to the proper pitch, however, is useless; the subtle ether waves pass it by to give their message elsewhere. Thus a hundred messages may reach a tuned receiver with absolute certainty, while one wrongly tuned misses them all.

Like all great physical facts in this world of God's making, this new discovery finds an analogy in the realm of spiritual and moral fact. How many souls assert that to them the voice of God is obscured, and his direct message an unknown experience. The Bible is to them an unreal record. For how could Moses and Abraham, David and Paul receive a direct inspiration? Answers to prayer they do not believe in. They have never had any, nor does such a thing seem possible to their minds? Indeed, they proclaim the impossibility of any direct personal communications with the Divine Spirit so loudly and emphatically that many weak Christians are led to wonder whether there can be any efficacy in prayers, or any absolute knowledge of God by a human soul.

Does it not all depend upon the receiver? The message is there, whispering through all the universe. The soul in tune with the Divine hears it, obeys it, records it. The untuned soul misses it inevitably—but does that make it any the less real and true? The fault is not in the message, but in the receiver. Once in tune, the messages will come, straight and clear, and keep on coming. "Speak, Lord, for thy servant heareth," prayed the lad Samuel in that dark time when no prophet had risen in Israel for many years; and the word of the Lord came to Samuel, direct and powerful, at once. It had only been waiting for a soul tuned to hear it. Are our souls in tune to-day for divine messages? If not, can we expect to receive them?

"All one's life is music if one but touches the notes rightly and in time."



THE highest peaks are above all clouds.—[Chautauquan.]

¹A paper read at Salem First-day School Union, held at Woodstown, N. J., Fourth month 11th, 1903, by Miriam L. Moore.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.

BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIFTH MONTH 2, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to: N. W. Corner Fifth and Cherry Streets, Philadelphia.

THE HABIT OF RIGHT THINKING.

We have been startled and shocked by the revelations of corruption in State and municipal government that have been made public during the last year or two. Again and again men have voted for measures that were unjust to the people at large in order that they might enrich themselves. These lapses from virtue would have been impossible if the habit of right thinking had been formed in childhood and adhered to in mature life.

The habit of thought, or attitude of the mind, concerning lines of conduct is determined by the atmosphere of the home, the moral tone of the school-room, the opinions of friends, and the consciousness of God's presence, together with the countless minor influences that make up the environment of the individual. Every word and act of one person is a part of the environment of every other person who is cognizant of it, and thus we of the present generation are individually responsible for the habits of thought of the next generation who are growing up in our midst.

As all other social organizations are the outgrowth of the home life the atmosphere of the home is of vital importance. If the father and mother are courteous to each other and to their helpers, and if they treat the poor and ignorant with as much consideration as the rich and cultured, the children will form habits of courtesy and will grow up without imbibing the spirit of caste or race prejudice.

If the plain, straight-forward truth is used to children, if all the promises made them are carefully fulfilled, and if it is taken as a matter of course that the children will be truthful and honest, they will generally live up to what is expected of them. There is no stronger incentive to virtue than the knowledge that those around us expect us to be virtuous.

If the leading thought in the home is that each should do something for the happiness of the others, and that the problem set before each human being is to find out what he can do that will be of most service to humanity, the children will not acquire the habit of measuring success in life by the standard of dollars and

cents. A bribe is no temptation to one who believes that "truth is the highest thing a man may keep."

If there is constant reference in the home to what others will think of this or that proposed course, the moral fibre will be weakened; if, on the other hand, the appeal is made to the sense of right and wrong—to the voice of God speaking in the heart—and if the parents do the things that are right, no matter how great the sacrifice, the children will become every-day heroes, meeting their duties face to face, let the cost be what it may.

One of arguments advanced by the advocates of war is that it cultivates certain very desirable virtues. The willingness to leave home, friends, and a lucrative business in order to serve one's country: the spirit of comradeship that causes men to take pride in their company or their regiment, fighting together to achieve a victory: the courage that leads a man right up to the enemy's guns, facing death to save his country from dishonor: these, they claim, are traits of character essential to good citizenship. But these virtues, slightly transformed, are needed and must be developed in times of peace in order that we may possess the righteousness which exalteth a nation.

Men should be willing, like Senator Hoar of Massachusetts, to make business sacrifices in order to do valiant service in the legislative halls of the country: they should have the spirit of comradeship that would cause them to maintain the honor of the committee, or association, or corporation, or party of which they are members: and they should possess the courage that would enable them to choose starvation, if need be, rather than shame, for themselves and for their families. How often do we hear it said, in excuse for yielding to temptation, "A man must live, you know." What would be the world's opinion of a soldier who should make that plea for running away on the approach of the enemy? The one thing that a man must do, if he would walk in the path of righteousness that leads to peace, is to bear witness to the truth.

It is, perhaps, easier for a man with a genius for business to make large sums of money than to dispose of the money wisely after it has been accumulated. Andrew Carnegie, through whose liberality public libraries are being established and enlarged all over the United States, has recently made some noteworthy gifts of a somewhat different character.

Since the calling of the International Peace Conference by the Czar of Russia he has been a staunch advocate of the settlement of differences between nations by arbitration, and was outspoken in his disapproval of the wars waged in the Philippines and in South Africa by the United States and Great Britain. He has now given tangible evidence of his interest in the cause of peace by presenting \$1,500,000 to the Government of the Netherlands for the building of a temple

of peace, a court-house and library for the International Court of Arbitration at The Hague. This gift has been officially acknowledged by Queen Wilhelmina, who expresses the appreciation felt by the people of Holland for the high humanitarian sentiments of the giver.

Another recent benefaction of the Scotch-American philanthropist is the sum of \$600,000 given toward the endowment fund of the Tuskegee Normal and Industrial Institute, with the condition that suitable provision be made for the wants of Booker T. Washington and his family during his own or his wife's life. Concerning the famous negro educator Andrew Carnegie says:

"To me he seems one of the greatest of living men, because his work is unique, the modern Moses, who leads his race and lifts it through education to even better and higher things than a land overflowing with milk and honey. History is to tell of two Washingtons, one white, the other black, both fathers of their people."

In response to repeated demands for its publication from many sources the War Department has at last allowed a portion of General Miles's report on the conduct of the army in the Philippines to be made public. As the details of the atrocities that he unearthed have been given in most of the daily papers it is unnecessary to repeat them here. General Miles says that he found the impression prevailed among certain officers that such acts were justifiable, although they had been condemned by commanders like Lawton, Wade, Sumner and others. "In order to correct such erroneous and dangerous impressions, and to prevent the possibility of such acts being committed in the future, which might impair the good name of American arms and bring discredit to our service for all time," he issued a letter of instructions directing the annulment of any orders that would "encourage or inspire any acts of cruelty." As suggested by one of our exchanges, General Miles is not so much concerned for "the honor of the army" as he is that the army shall be honorable.

These new disclosures of torture, cruelty, and injustice show more clearly the real nature of war, and especially the debasing effects of a war waged by a strong people upon a weak one. The best way to put an end to all this and cause the Filipinos to feel more friendly to the American people would be for the Government to make a definite promise of Philippine independence in the near future, and then to turn its attention, not to the exploiting of the islands for industrial and commercial purposes, but to the careful preparation for a stable independence, such as now exists in Cuba.

THOSE in attendance at the Yearly Meeting of Friends held last week in the meeting-house at Fourth and Arch streets characterize it as "one of the most interesting, encouraging and helpful" sessions of recent years. The committee appointed last year to revise that part of the discipline concerning marriage made no radical changes; it is still a disownable offense to marry one who is not a member of the Society.

The charge for tuition and board at Westtown Boarding School is to be raised from \$180 to \$200 a year. Following the reports from the Educational Committee and the Committee for the Civilization of the Indians, which conducts a school at Tunesassa, N. Y., \$2,000 and \$2,500 respectively were appropriated for their use during the coming year.

BIRTHS.

JACKSON.—At Broad Creek, Harford county, Maryland, Fourth month 26th, 1903, to Charles E. and Sarah R. G. Jackson, a son, who is named Charles E. Jackson, Jr.

WOODMAN.—At Morrisville, Pa., Third month 4th, 1903, to Dr. Isaac N. and Matilda Blaker Woodman, a daughter, who is named Agnes Gregg.

MARRIAGES.

CONARD—WALKER.—At the home of the bride's mother, in Tredyffrin, Chester county, Pa., Fourth month 8th, 1903, Winfield W. Conard, son of Edward B. and Ella V. Conard, of Port Kennedy, Pa., and Mary K., daughter of Hannah S. and the late Jacob B. Walker.

PENROSE—BALL.—On Third month 15th, 1903, at the home of Elizabeth Hicks, Quakertown, Pa., by Friends' ceremony, Penrose Roberts and Annie S. Ball.

DEATHS.

COCKS.—At his home, Walkkill, Ulster county, N. Y., Fourth month 23d, 1903, Townsend Cocks, in his 68th year, son of Nicolas and Elizabeth Cocks, both deceased; a member of Cornwall Monthly Meeting.

DECOU.—On Fourth month 17th, 1903, near Ellesburg, N. J., Mary E., wife of Clayton L. DeCou, and daughter of Elizabeth and the late David Burroughs, aged 29 years.

The funeral took place from the Friends' Meeting-house at Moorestown, and she was interred in Colestown Cemetery.

DUDLEY.—At Moorestown, N. J., Fourth month 24th, 1903, Martha Ann, daughter of David and Lydia Dudley, in her 76th year.

The funeral services were held in the Friends' Meeting-house at Moorestown, on Second-day afternoon, Fourth month 27th, at 2 o'clock.

MARSH.—In Albion, Marshall county, Iowa, Fourth month 15th, 1903, Rebecca T. Marsh, in the 90th year of her age.

She was the last of the nine children born to Isaac and Mary Dewese Tomlinson. She, with her husband, Amos Marsh (deceased), were among the organizers of Marietta Monthly Meeting of Friends (in Marshall county, Iowa), of which she was a faithful member.

In her young womanhood—being of a progressive nature—the subjects which claimed her earnest thought were the evils of slavery and intemperance, both of which she firmly opposed during her long life.

MATLACK.—On First-day evening, Fourth month 16th, 1903, at his late residence near Moorestown, N. J., Asa Matlack, aged 83 years.

Asa Matlack was born Third month 31st, 1820, was the youngest son of Asa and Tamar (Roberts) Matlack, and lived his entire life in the home which was his birth-place. At the age of 21 years, Tenth month, 1841, he was married to Beulah, daughter of Thomas and Mary (Haines) Thorn, a woman of most excellent worth and his companion for forty-two years. They had six children, five of whom are living in 1903. Beulah died in the spring of 1883, and during the twenty intervening years between her death and his own, Asa has lived with his oldest daughter, Mary Thorn Smith, whose husband carried on the work of his farm. The funeral took place on Fourth-day, Samuel Sharp, of Camden, Franklin T. Haines, of Moorestown, and Charles Bond, of Norristown, each speaking upon the occasion. He was buried at Colestown Cemetery.

SEARING.—At his home in Escondida, California, Fourth month 9th, 1903, John L., son of John and Anna Searing, in his 67th year.

He was born in Cayuga county, N. Y., and, until he came to California in 1895, lived on the old homestead where he was born, on which his father settled in 1827, caring for his father in his declining years. His father and mother were earnest Friends, and the children were brought up to attend all of the meetings. His life was such a cheerful one that he was beloved not only by his family, but by his many friends.

Two surviving sisters who came with him to California deeply feel his loss. A local paper says of him: "In dying he left a whole community to mourn the loss of a valuable citizen, a kind neighbor, and companionable gentleman." M. P.

WALKER.—At Friends' Boarding Home, Norristown, Pa., Fourth month 21st, 1903, in her 61st year, Esther Hutchinson Walker, daughter of Robert and Rebecca C. Walker (deceased), of Warminster, Bucks county, Pa.

Her death was sudden, after a lingering illness of twenty-eight years, during which time she was confined to her bed.

WHITE.—In Philadelphia, on Fourth month 21st, 1903, Howard White, Jr., son of Howard and the late Anna Ellis White, in the 28th year of his age; a member of Lansdowne Monthly Meeting.

WOOD.—At her home in Colton, California, on the 30th of Third month, 1903, Mary C. Wood, widow of William S. Wood; formerly members of Fairfax Monthly Meeting, Virginia, afterwards of Pipe Creek, Maryland.

They removed to Lawrence, Kansas, near the close of the Civil War, where her husband died. For the past few years she has resided in California with a number of her children. She was the daughter of John and Elizabeth Schooly, who lived near Waterford, and the youngest of a family of ten brothers and sisters, all of whom she outlived, having reached the advanced age of nearly 86 years. She was beloved by all who knew her, and will be sadly missed by the loving children, ten of whom were present to administer the last sweet and sacred offices for the "Little Mother," as they loved to call her. M. F. S.

ANNA S. DENN.

Early in life this dear friend picked from the street a small leaflet containing Friends' views. The subject matter arrested her attention, and in the course of time she became by conviction a member of the Religious Society of Friends, where her faithfulness to her convictions won her many friends and associates.

Her devotion to her little meeting and her untiring labors in the First-day School, of which she was superintendent for many years, gave evidence of her love for the truth, and of her concern to disseminate it.

In the home circle, her life was one of loving ministry, the influence of which is tenderly cherished by her children, and her Christian example is an inspiration unto us all to "Come up higher." S.

SOCIETY NOTES.

THE Friends' meeting at Germantown, Philadelphia, on the 26th ultimo was unusually large, and the message delivered by John J. Cornell met with a response in many hearts. His ministry was also very helpful at Fair Hill in the afternoon, the meeting-house being filled. The fore part of this week was spent by John J. Cornell and his wife in making social visits in the Tioga district of Philadelphia, and the latter part of the week in visiting Germantown Friends, an especial effort being made to reach all who are "shut in."

The special meeting at Lansdowne, Pa., held on the 25th ultimo to inspect the plans of the new meeting-house was well attended, and the committee was authorized to build a house, the total cost of which, when completed, is not to exceed \$6,700. As \$2,000 of this sum yet remains to be raised, and the members have given liberally of their moderate means, contributions from outside sources will be very acceptable.

Pipe Creek Monthly Meeting in the Eighth month will be held hereafter at Pipe Creek, Md., instead of at Bush Creek. Temporarily all monthly meetings will be held at Pipe Creek.

Stillwater Half-Yearly Meeting will be held the fourth Seventh-day of Fifth month, instead of the last Seventh-day, as previously announced.

Chicago Central Meeting was visited on the 26th ultimo by Anna P. Sharpless, of West Chester, Pa.

LETTER FROM ISAAC H. CLOTHIER.—II.

(Continued from last week)

Editors FRIENDS' INTELLIGENCER:

SHORTLY after our return to the hotel rain fell heavily, which continued all night, and in the morning we found we were in the midst of a westerly storm, which corresponds to ours from the East. Our party of seventeen had arranged to leave early to drive to Jericho, including a visit to the Dead Sea and the Jordan, but the cold, heavy rain made the prospect anything but encouraging for a two days' carriage drive of sixty miles. We waited until noon, then our immediate party of ten concluded to risk the journey.

Now behold us, ten pilgrims on the way from Jerusalem to Jericho: Dr. and Mrs. Swain, James Boyd, wife and son; my friend, J. Dundas Lippincott, and my own family of four. We traveled three in a carriage, with three horses to each carriage. It was raining heavily when we started, but we were encouraged with the hope that when we descended from the mountains the weather might be different, and we felt, with some of us, it was now or never for Jericho. The rain continued for an hour or more, then gradually ceased, and the latter half of the drive was made in bright sunshine. The views of the mountains and surrounding country were magnificent. We passed around the Mount of Olives past Bethany; closed curtains at this stage of our journey preventing any view of the latter until our return. Our way lay directly through "the wilderness of Judea," and though I have in our western country passed through desolate regions, I have seen nothing to compare with this wilderness. Surely in this region only by the winged ravens could Elijah have been fed. A jumble of jagged limestone rocks, relieved nowhere by a tree or the slightest vegetation, and yet the mountain views in their extent and wonderful variety, even though of extremest desolation, were most interesting. The air too was clear and pure in contrast with that we left behind in filthy Jerusalem, and we ten rejoiced that we came, and pitied the seven left behind us. We stopped for a half-hour at the Samaritan Inn, said to be on the site of the inn referred to by Jesus in the parable referred to in Luke x., where the good Samaritan ministered to the man who fell among thieves on the way to Jericho. Even yet mounted Bedouins, completely armed, accompany detachments of travelers for protection from Bedouin thieves.

About five o'clock we saw Jericho, and descending sharply for a half-mile, were soon afterward in its streets and at the quaint little hotel. We had almost ten miles further to go to the Dead Sea and the Jordan, but it was too late to go that night. In the morning we breakfasted at six o'clock, and were soon on our way. The valley in which we traveled is 1,300 feet below the sea level, and we had, therefore, descended 3,800 feet from Jerusalem. After a two hours' ride we arrived at the Dead Sea, and spent a half hour in rambling on its shores. The high winds had made it quite rough, and there was something of a surf on the shores of this inland sea. Its waters

are remarkably bitter, and nothing can live within it. We saw a large fish cast up by the surf, having come down the Jordan. But we had a long day before us, about thirty miles, so we proceeded to our last point, the Jordan, said to be where Jesus was baptized by John. We could not bathe in either waters, the time being too short and the weather too cool; so we drove back to the little inn, lunched and rested the horses for a couple of hours, then started at two o'clock for the long drive to Jerusalem, more than twenty miles distant, with an ascent of 3,800 feet. The weather by this time was fine, and though we did not reach our destination till 7.45, the long drive was not tiresome, but most pleasant and memorable. After the sun set in an almost cloudless sky, the moon lighted everything with rare brilliancy, and the air was crisp and bracing. We paused at Bethany to inspect it in the moonlight, and were shown the sites of the house of Martha and Mary, of Simon the leper, and of the tomb of Lazarus. The squalid little hamlet is all modern and presents little of attraction in appearance except the fine view it offers, but the fact that it was the home of Jesus and his favorite resting place in the midst of his labors gives it something of sacred interest. Although the Mount of Olives is pointed to as the place of the ascension, Luke, in chapter 24, verse 50, speaks of Bethany as the spot.

Next day, Third month 10th, we rose at 5.30, and at 7 o'clock left Jerusalem in the train, on our return to Jaffa and the steamer. We paused in Jaffa to inspect the site of the house of Simon the tanner, and were appropriately taken to the roof of the present structure, which I hope stands as represented on the exact site of the house where Peter tarried many days, and where he went up on the house top to pray about the sixth hour, when he fell into a trance, and the vision came to him as the men from Cornelius stood before the gate.

And now for the steamer! We had heard at Jerusalem that the storm was very heavy at Jaffa, and that all communication with the ship had been suspended for two days, and we were naturally apprehensive as to embarking. But the high winds which began, as we were told, the morning after our departure, and then developed into a severe two days' gale, had subsided almost into a calm, and again we were exceptionally favored with smooth waters at this place of tempestuous seas. When we arrived on the ship we learned that our departure and return had really marked the period just preceding and the ending of most tempestuous and dangerous seas. A party of several hundred under the care of Thomas Cook & Sons, whom we had met at various points, embarked from Jaffa the day before us on their steamer, the Moltke, and had a most uncomfortable time both from fright and sea sickness, the boats in advance being hidden from the view of those close behind as they went down into the trough of the great waves. We felt, therefore, we were doubly favored on landing and embarking, and it is difficult to express our feelings of gratification on reaching the great steamer which has grown to seem almost like

home to us, and to breathe the pure air from the Mediterranean after the foul smells of Jerusalem. I went at once to the bridge deck and took deep inhalations of the pure air from the sea.

We had looked forward with interest to Palestine, and were amply repaid for our discomforts there by inspection of localities which from their sacred associations must remain always securely graven in our memories, but the gratification of having had the visit there so successfully accomplished, and in retrospect, instead of anticipation, can scarcely be described.

I have heard that some who have visited Jerusalem wished they had not, because ever after their previous sweet associations with the place were sadly marred. My own feelings on the subject are somewhat mixed, but on the whole I am glad to have been there, although it is sad to think that Jerusalem, which should be the purest, sweetest city in the world, is in reality, so far as my experience goes, the foulest, the loudest smelling, the most impure. And though not unexpected, it was still something of a shock to find such squalor and misery among the people in the city of the most sacred associations in all the world. It seems most incongruous, too, that the capital city of our religion should be under the dominion of a government so far removed from Christian influences as that of the Turk; and not less so, that so-called Christian sects should be engaged in warring and contention in the very localities which the Christian scholarship of the world has accepted as the places of the sacred birth and of the sepulchre.

I see no hope for Palestine under present conditions, any possible future for its miserable people, or for the rescue of its sweet associations from their present foul surroundings. I wished while at Jerusalem that it were possible for Christian nations to unite and make, if not a shrine of the holy city, at least a sweet meeting place on common ground—the one place in the world where all differences could be put aside and a union be made in simple prayer, praise and thanksgiving. But if this cannot be, might we not, at any rate, attempt to rescue it from its filthy surroundings, and make it sweet and fair? I was impressed while there with a short paragraph from Charles Dudley Warner's "In the Levant," which I quote:

"Whatever interest Jerusalem has for the anti-quarian, or for the devout mind, it is undeniable that one must seek in other lands and among other peoples for the robust virtue, the hatred of shams and useless forms, the sweet charity, the invigorating principles, the high thinking and the simple worship inculcated by the Founder of Christianity."

This letter, begun at Cairo ten days ago, has been written in snatches since in the intervals of sight-seeing in Egypt and on the Nile. These closing lines are written on the steamer en route from Alexandria to Naples. I may write one more letter, giving something of our Egyptian experiences, but I think the INTELLIGENCER and its readers have had quite enough for the present.

ISAAC H. CLOTHIER.

Conferences, Associations, Etc.

PHILADELPHIA FIRST-DAY SCHOOL ORGANIZATION.—The spring meeting of the First-day School Organization of Philadelphia Quarterly Meeting was held Sixth-day evening, Fourth month 24th, at the meeting-house, Seventeenth street and Girard avenue.

The first part of the meeting was taken up with the reading of the reports from the several standing and special committees. The one from the Educational Committee being unusually good, it was decided to send it to the General Conference, hoping it might be of some use in preparing future lesson leaves. An excellent talk was then given by Jesse H. Holmes, of Swarthmore, on "The Prophets and Their Message." The attendance was good, and the meeting was full of interest and enthusiasm.

HANNAH E. SCOTT, Secretary.

HORSHAM, PA.—The Young Friends' Association met Fourth month 26th, at 2.30 p.m. The meeting was opened by Margaret Morris reading from the 25th chapter of Isaiah.

Florence Williams recited a poem entitled, "Waiting," which was followed by a selected reading, "What is Worth While," by Anna Jarrett. Rebecca Jarrett recited "Grandpapa's Spectacles." Anna D. Hallowell, not being able to be present, sent some interesting articles under the head of current events, which were read by the Secretary. The subject of "Harmless Social Amusements" was then ably discussed by James O. Atkinson, Margaret Morris, Ely Smith, and others. The general opinion was that no rigid line could be drawn and it was best for each to decide for himself what was right or wrong for him, but in so doing to consider also the welfare of his fellows. It was then announced that an address on "What Friends have done to Advance the Cause of Women," would be given by Lucretia Blankenberg at the next meeting.

QUAKERTOWN, PA.—There was a good attendance and an interesting meeting of the Young Friends' Association held at the home of Frank Ball on the 16th of Fourth month. A continued reading of the Life of Benjamin Hallowell was given by Miles Jordan. Whittier readings were given by Eleanor Foulke and Anna E. Jordan. The former read "Memories" and "The Playmates," the latter, "The Quaker of the Olden Time" and "The Eternal Goodness." A select reading was given by Mollie P. Johnson entitled, "Is It Worth While?" Anna W. Ball recited, "Small Beginnings." "The Four Pictures" was read by Hannah M. Penrose. "From the Outlook" Frank Ball read "The Two Lord's Prayers," the first "Childhood's Prayer," the second "Christ's Own Prayer." Sentiments were then given by nearly all present and the meeting adjourned. A. B. R.

WEST PHILADELPHIA.—The Junior Young Friends held their monthly social at the home of Dr. J. Thatcher on the 17th of Fourth month.

Mary Wickersham read a selection entitled, "Home Mission," which stated the great need there was for such

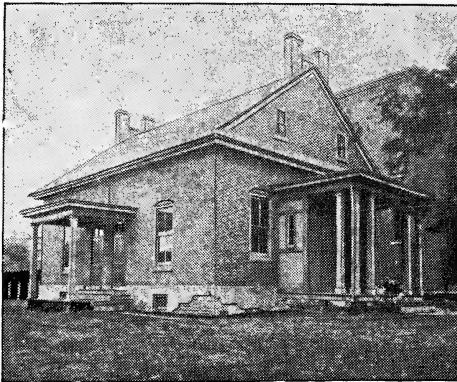
work at home even in our own Society. A recitation was given by Linda Bicknell. "The Story of a Great Artist," read by Hannah Scott, related how a drunkard was checked on his downward career and led to live a better life by a picture painted by one of his close friends. A quotation contest was given by four of the members. Mary Dunham warned the meeting not to forget the great need of temperance work to be done. Frances McAfee recited "Grandma's Beau." Sanford Campbell spoke words of encouragement to those gathered, stating the pleasure he had received for having been present. The remainder of the evening was spent socially. W. W.

MOORESTOWN, N.J.—A regular meeting of the Young Friends' Association was held in the Meeting-house, Fourth month 10th, 1903.

Helen M. Fogg, of the Philadelphia Association, gave us an interesting talk on "The Environment of Youthful Criminals and the work of the Neighborhood Guild." She told us how the Guild started and of its present work

among the poor. The first idea of the Friends in establishing this mission was to start a colony of Friends, but they soon found that their first work must be to teach what simple truth is.

The motley crowd failed entirely to understand Friends' principles. Their work is divided into several departments, the First-day school, the kindergarten with its mother's meetings, manual training department, sewing class, singing class, and the evening classes which meet the social wants of the children and keep them off the streets and out of the saloons. The Saving Fund, however, is felt to do the community most good. Emily Coles Collins read a paper on "The Juvenile Court and the Probation System," and as illustration, cited the



FRIENDS' MEETING-HOUSE, CHESTER, PA.

In this house, built 1735, Concord First-day School Union was held on the 18th instant. The cut was kindly furnished by the *Chester Times*.

good effects which have followed its use in Pennsylvania. The system as enforced in Philadelphia has proven so satisfactory that the judges are almost unanimous in approval of it, feeling that there will be fewer adult criminals if the youthful offenders are kept from the contamination of prisons and public police courts.

William C. Coles then gave a very full account of the George Junior Republic. This community of boys and girls, taken from the city streets, live on a 240-acre farm in New York State, and govern themselves by a plan based on the system of the greater Republic. The motto of the republic is "Nothing Without Labor." Their system of business is like that of the great world which they must enter later.

ELIZABETH L. GILLINGHAM, Sec. *pro. tem.*

MANSFIELD, N. J.—The Young Friends' Association met at the home of William L. Biddle, on Seventh-day evening, Fourth month 18th. Twenty members responded with sentiments at roll call. Thomas S. Bunting favored the Association with Discipline, reading the portion on plainness. In answer to the question, "How shall we best promote interest in our Young Friends' Association?" Bessie E. Bunting read an article from the INTELLIGENCER. Cyrus S. Moore stated the best way was to have sociability, an interest in the program, and be punctual. S. Anna Biddle's current topics were

excellent. Susan Biddle read a good article entitled, "Could we direct our affairs better ourselves?" Cyrus S. Moore read the memoir of John Collins; such a beautiful life and character is well worthy of remembrance and an effort on our part to mould our life like unto his. Recitations were rendered by Charlotte Deacon, entitled "The Butterfly," and Dorothy Deacon, "Going to Market."

MABELLE E. HARVEY, Secretary.

LINCOLN, VA.—The Young Friends' Association met on First-day afternoon, Third month 20th. The meeting was opened by singing "Leaning on the Everlasting Arm," and the reading of the 121st Psalm. Caroline T. Pancoast recited a poem entitled "A Reverie." The question, "What books written by Friends ought we as Friends to read?" was discussed by Elizabeth Nichols and J. Russell Smith, after which the members sang "Life's Railway to Heaven," and then May Holmes read "The Blue Room of the Soul?" The question, "Which is the more important factor of a useful life, self-development or self-sacrifice?" was discussed by William T. Smith, George Hoge, J. Russell Smith, and others. Martha J. Brown recited "Why this Longing?" The singing of "Throw Out the Life Line," concluded the program.

CAROLINE T. PANCOAST, Sec.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

On the evening of the 20th, Henry Wilbur, of New York, spoke on "Quaker Revivalism"; his address was interesting and instructive. He said that Quakerism of to-day is the product of two centuries. As the Christianity of the twentieth Century has grown from that of Paul, so Quakerism of former times has grown into the Quakerism of to-day, a rational view of life. Friends do not spread their beliefs. This is a mistake. The Society of Friends has just as much future as we choose to make for it. To make a bright future we must get our truths into the hands of men. We should make our meetings interesting, and should impress upon the people that our ministers are those who minister, whether by word, by heart, or by act. To do this each one must learn to know himself and to make it plain that Quakerism is every-day, applied Christianity.

Dr. Battin lectured on Fourth month 19th 1903 at New Garden Meeting-house before the Philanthropic Conference on "Arbitration in Business Life." It was recommended that a memorial on the subject of arbitration be presented to the State Legislature through the President of the Senate, W. C. Sproul (Swarthmore, 1891).

The following are the judges for the Interscholastic Oratorical Contest at Swarthmore on the evening of Alumni Day, Fifth month 2d, after the afternoon games,—J. H. Penniman, Dean of the College, University of Pennsylvania; Edward Brooks, Superintendent of Schools, Philadelphia; and Walton Clark, General Superintendent U. G. I. Twelve schools definitely accepted for this year's contest, while many others hope to enter next year. Each school represented is expected to have a number of friends present.

The contest in oratory between the Freshmen and Sophomore classes for the President's prize was a tie. The Freshmen scored two more points than their opponents as marked on thought and composition, but were two points behind as judged on delivery.

President Swain lately spoke before the pupils of West Chester High School.

On the twenty-fourth, Dr. Battin gave a very interesting lecture on "Dante" before the members of Dr. Appleton's World Literature class.

In our meeting on First-day President Swain addressed the students urging them to start on the right path in youth. He was followed by Dr. Bryan, President of the State University of Indiana (Dr. Swain's successor), in an earnest appeal for attention to the things that are worth while; this brought forth from Samuel E. Griscom, who was visiting the meeting, the appropriate quotation, "They that hunger and thirst after righteousness shall be filled." P. M. W.

PERSONAL AND OTHER NOTES.

JOHN WILHELM ROWNTREE, who arrived at New York on the 19th ultimo, spent Sixth-day, the 26th, at the home of William P. Bancroft, in Wilmington. On the following First-day he was the guest of Richard H. Thomas, in Baltimore. On Third-day, the 27th, he went to the home of Charles F. Jenkins, in Germantown, to remain until the close of the week.

Edward Ferris, brother of David Ferris, writes from Custer county, Colorado, expressing his appreciation of FRIENDS' INTELLIGENCER, and adds these items of interest:

"I am living by myself in a cabin on the slope of the great Sangra de Cristo range of the Rocky mountains, 8,500 feet above sea-level, with the mountains back of me ranging from 4,000 to 5,000 feet higher still. I am one of a colony of five families, counting my single self one, our nearest neighbor being five miles, and the post-office nine miles distant. Our November (and other) snows have just now disappeared, although the high mountains are still covered—and there are over fifty high peaks in sight from here."

At the recent meeting of Abington First-day School Union, says the *Ambler Gazette*, Isaac Mather, a member of Abington meeting who is in the 96th year of his age, recited a poem by Thomas Moore. He also wrote a very interesting paper expressly for this union which was read by a member of Abington school. Both poem and paper were very highly appreciated.

LITERARY NOTES.

THE "Negro problem" will never be solved until the white people who are interested in its solution realize that Negroes are human beings like themselves. It is impossible to read "The Souls of Black Folk," by William E. Burghardt Dubois, (published by A. C. McClurg & Co., Chicago), without forming some conception of what it means to be treated as a problem and not as a man. Some of the papers which compose this volume appeared in the *Atlantic Monthly* and other magazines, where they caused an arrest of thought on the part of those who read them.

The author is a graduate of Harvard and a professor in Atlanta University. The shadow in which he has since dwelt crept across his life during his New England boyhood, when the school children were exchanging gorgeous visiting cards and a tall white girl declined the one he offered with a gesture of contempt.

The first chapter of the book depicts the worship of Freedom by the Negroes during their two hundred years of bondage; the second describes the breaking of the fetters and the work of the Freedmen's Bureau; in the third the author praises the work of Booker T. Washington, but demands that the Negro who is hungering for intellectual treasures shall have something more than an industrial education; other chapters tell of the kind of progress that has come to Tennessee since he, a lad of seventeen, taught his first school there, of the "Black Belt" and the traits of character produced by generations of slavery, and of the feelings now existing between "the sons of master and man."

The greatest intensity of feeling is in the chapter entitled "The Passing of the First Born." In it the author describes the joy and pride of fatherhood, the bitterness that filled his heart when he thought of his baby "within the shadow of the Veil," and the exultation that mingled with his tears for the little life gone out as he exclaimed, "Not dead, but escaped; not bond, but free."

Out of his grief and bitterness there is born this prophecy: "Surely there shall yet dawn some mighty morning to lift the Veil and set the prisoned free. Not for me,—I shall die in my bonds,—but for fresh young souls who have not known the night and waken to the morning; a morning when men ask of the workman, not 'Is he white?' but 'Can he work?' When men ask artists, not 'Are they black?' but 'Do they know?' Some morning this may be, long, long years to come. But now there wails, on that dark shore within the Veil, the same deep voice, *Thou shalt forego.*"

As the rebellion in Morocco has broken out afresh Arthur Schneider's article in the *Century* just issued will be read with much interest. He is the American artist who for more than a year was the instructor and daily companion of the Sultan. In "Topics of the Time" acknowledgment is made of our inheritance from Emerson, and among the illustrations is a full-page wood cut of the Concord philosopher engraved by Timothy Cole from an excellent photograph.

The many readers of the *INTELLIGENCER* who made the acquaintance of Louisa M. Alcott's books in their childhood days will be interested in a letter published in *St. Nicholas*, written to two girls in 1871, by Anna Alcott Pratt ("Meg"), in which she describes the four real girls whose doings, with variations, are told in "Little Women."

Among the good things in *Harper's Magazine* are Hamilton Wright Mabie's estimate of Emerson's place in the thought and development of to-day, and the experiences of a New York woman who voluntarily labored among the servant and factory classes for months in order to study their conditions and discover why girls prefer factories to kitchens.

THE TWENTY-THIRD PSALM.

A PARAPHRASE.

"The Lord is my shepherd," Oh, the bliss of resting,
Within the care of One who loves so well:
Who knows each pathway, understands each danger,
Whose tenderness no tongue can ever tell.

"I shall not want," for He I know will give me,
From day to day, the very help I need,
The strength for working in life's busy places,
Or grace for resting on its daisied mead.

"He maketh me lie down" when I am weary,
For well He knoweth when the way is rough,
And so He says to me with loving firmness,
"Be still, my child, for thou hast toiled enough."

And when He comes, Himself and watches o'er me,
To aid my weakness by His perfect strength,
Until I almost love the forced seclusion
And learn to thank Him for His rest at length.

His loving kindness far surpasseth language;
For when I rise again to journey on
He leadeth me in scenes of richest beauty,
And never lets me walk one step alone.

Restored, He leadeth up some glorious mountain,
And if I ever wander from His side
He findeth me, and I just learn that safety,
Belongs to those who in His care abide.

And so we journey on; the paths He chooses
Are not what I should think the best,
But then, He knows the way and loves me truly,
So in that knowledge I have perfect rest.

Yes, even when I pass right through the valley,
All dark, with deaths grim shadows crowding near,
His rod and staff give then the needed comfort,
Whilst He is near me to support and cheer.

And when fierce foes arise to stay my progress
He nerves my arm and cheers me for the fight,
What can I therefore do but conquer grandly
And thank Him for the way He helped me right.

My cup of mercy then is running over,
And I am rich, possessing such a friend,
Whose arm doth never fail, who changeth never,
Who loving once, will love until the end.

If the chosen soul could never be alone
In deep mid-silence, open-doored to God,
No greatness ever had been dreamed or done;
Among dull hearts a prophet never grew;
The nurse of full-grown souls is solitude.

—Lowell.

LET THE CHILD BE A CHILD.

DEAR little Curly Head, careless and jolly,

Life, as you view it, is play;
Toiling is useless and fretting is folly,
At least when you're having your way:
Shouting for fun,

You romp and you run,
Worrying not over work to be done,
Seeing no tasks that the years are to bring,
Thinking the future will always be spring.

Dear little Curly Head, quickly forgetting
Bruises of heart and of limb,
Taking your own and unselfishly letting
Your brother have what is for him,

Thinking that they
Who choose the fair way
Are sure to be fully rewarded some day,
You borrow no sorrow and treasure no dread
Of heart-breaking tasks that are lying ahead.

Dear little Curly Head, shouting and singing,
Who is it frowns at the noise?
Know they not what the gray future is bringing,
After the play and the toys;

Do they not know,
As they harry you so,
That God hears the song of each child here below—
That if children ne'er shouted and never were glad
Men never could sigh for the joys they once had?

Dear little Curly Head, why are they trying
To lure you away from your play,
To fret you with books while your childhood is flying
Like the blown rose's petals away?

Before you are care
And burdens to bear;
Oh, why are they trying to hurry you there?
Dear little Curly Head, God never planned
That men should be men as they come from His hand.

—S. E. Kiser, in *Record-Herald*.

HOW TO PREVENT NERVOUSNESS.

Hugh T. Patrick, in *Christian Register*.

FOR preventing nervousness in the child or removing that already present, nothing is so effective as the toughening of the body and the mind. The frequency with which I hear from a nervous patient that she "was never strong," "he was a delicate child," "she was always sickly," is truly startling. A child who is made to have hard muscles, strong lungs, and a vigorous digestion, who can bear changes of temperature and endure pain, is already a long way from nervousness. More important still is the toughness of the psychic fibre. The child who can support a disappointment, who can be crossed without a tantrum, and who habitually obeys, is building a bulwark against "nerves"; and the one who is not easily frightened, has self-control and a budding courage, has nipped half a dozen neuroses in the bud. But to procure this toughness, be it understood, a certain exposure to bodily discomfort and mental hardship is necessary. Many a father whose rugged rearing has given him a robust frame and a sturdy nervous system takes infinite pains and pleasure in denying his sons the very training that made a man of him. His unwise love strangles in infancy whatever of sterling qualities he may have transmitted to them.

Two capital errors in the training of children frequently come to my notice—errors that prepare the little unfortunate for later nervousness or fairly drive

him into it. They are, first, leading the child into pleasures and duties beyond his years; second, magnifying his importance in the family and society. It is quite as dangerous to give to children the pleasures of adults as to require of them the labors of the mature. That there is a physical basis for all intellectual processes seems sometimes to be forgotten. Successive groups of brain cells and fibers come into existence with the successive years; and before the birth of these tissues certain psychic functions may not naturally exist. To force mature functions from an immature organism is to violate the virginity of nature, — a crime daily committed in the home and in the school, to be expiated in the sick-room, sanatorium or asylum. In the beginning the fault generally lies in a mixture of vanity and ignorance on the part of parents. They wish their children to excel in attainment, and they like to see them indulging in all the pleasures and excitements of our complex social existence. Later the young person so brought up whips himself on to ruin.

As regards the second error just mentioned, it has seemed to me that, if deliberately planned and scrupulously executed, the bringing up of some children could not better promote what I venture to call centripetal development—development centering in self. The child is not only made to be, but is made to know that he is, the focus of all domestic doings, the hub of the family wheel. Every sensation, perception, conception and emotion, is an event. The unlucky youngster develops with a distorted view of the relation of things. He sees enormously enlarged images of his tastes, his clothes, his pains, his likes, his aversions and his talents. These proportions do not fit the facts of existence, and the unfortunate individual is as sure to be caught in some form of nervousness as is one to go astray in a labyrinth of grotesque mirrors.

I must note one more point on prophylaxis of the neuroses in children. In one form or another fear enters into the make-up of nearly every sort of nervousness. It paralyzes judgment, ambition and the higher emotions. Childhood should be absolutely fearless—fearless for self and for the future. That the young should have no fear of man or God, no thought for the morrow, is natural and proper. It is natural and wholesome that the child should have no regard for his organs, no knowledge of hygienic rules, no conception of the significance of pain. When the parent makes the child a party to his apprehensions, confides his presence of ills, and communicates the ominous augury of bodily symptoms, he is assiduously rearing a little hypochondriac who will live to condemn the parent who made him a burden to himself and a curse to others. Fear of the dark, of thunder and lightning, of animals, burglars, accidents, spirits, devils and death, is born of parental foolishness, and is always potentially the seed of later nervousness.

ANDREW CARNEGIE has offered a gift equal to ten per cent. of his wages to every employe upon his Scottish estate who can assure him at the end of the year that he has abstained entirely from alcoholic liquors.

A WOMAN'S SCARS.

Lillie H. Hamilton French, in the Century.

I HAVE a clever friend from the South who, as a girl, and when the war had closed, worked in her father's tobacco fields, over the horses and over the broken-down fences, until comfort reigned at home again, and she took to letters as a profession. I saw her once hold up her toil-worn hands, full of scars, with each joint out of shape, while she said to me, laughing: "It is sometimes easier to escape the consequences of our sins than to get away from the records of our virtues."

That is the trouble, I suppose. Tradition has done nothing for her, and so the records of a woman's virtues have to be explained. A man with an arm or a leg missing, especially if he be an erect man, instantly arouses a thought of heroism—unless, of course, one has lived in the neighborhood of trolleys—and a certain spontaneous enthusiasm for the man takes possession of the beholder. Such a quickening of the pulse before the signs and tokens of an unknown woman's misadventures would be an impossibility, and a silk patch over one of her eyes would excite pity rather than applause.

Then there are the manners of some successful women who by their own endeavors have won a way in the world. What scars these manners are on an engaging womanliness—first a grace lost in the conflict, then a gentleness. Had a man suffered these losses, who would reckon then when the sum of his successes was told? And how convincing the very brusqueness and energy and even the lack of softness in his manners would be! We would believe in him at once. But in a woman, and perhaps wisely—who can tell?—these signs and tokens of an heroic struggle into which necessity alone may have driven her are counted as disfigurements, and the record of each of her virtues has to be explained, like the trousers of Rosa Bonheur, if their exercise has involved the sacrifice of a single feminine habit. The records of her pleasures are other concerns so long as fashion approves. Her hair may be sunburnt, but it must be because she has chosen to deprive herself of a bonnet for the benefit of some pauper. And her hands may be large and muscular, but the muscles must be those developed by an outdoor sport, not those which any manual labor indoors has strengthened, even when that labor has been undertaken because of grim poverty.

THE report of the Philippine Commission, issued by the bureau of insular affairs, shows that during the year 1902 the government issued licenses in Manila to 1,990 liquor shops, 1,430 of which were licensed to sell native wine (vino). The population of the city of Manila is reported as 302,154. The number of arrests made during the year was 19,398, divided among the races in the following proportions: Americans, 212 out of every 1,000; natives, Chinese, and foreigners respectively 60, 38 and 36 out of every 1,000.

EXCAVATIONS in the Catacombs of St. Cecilia at Rome have revealed a large under basilica that was used by the early Christians. Traces of an altar and episcopal chair were found. There was also found a number of ancient paintings, including a Greek portrait of Christ. One of the tombs discovered is declared by local archaeologists to be that of the Apostle Mark.—[American Friend.]

Whittier's "In School Days."

POETS do not usually err through reticence; in fact, some of the most renowned poets are accused of turning their emotions too readily into fame and hard cash, and still others are suspected of celebrating their lady-loves for reasons less of love than of literature and lucre. Even the life-long, unrequited attachment of Petrarch to Laura, it is occasionally insinuated, cost him more ink than heartache, after all.

With Whittier, gentle, genuine, dignified and incapable of playing at passion, it was far otherwise. In all his poems there is to be found but one allusion to his only grown-up love affair; and a recently published letter to Lucy Larcom, when she was editor of *Our Young Folks*, shows that he even had his doubts about the child poem, "In School Days," so well-known, so well-loved and so often recited, in which he told the fleeting idyl of his boyhood.

"Dear Friend Lucy: I could not make verses for the pictures, but I send thee herewith a bit, which I am sure is childish, if not childlike. Be honest with it, and if it seems too spoony for a grave Quaker like myself, don't compromise by printing it. When I get a proof I may see something to mend or mar. Thine truly, J. G. W."

Fortunately, the poem was neither marred nor mended; Miss Larcom did not consider it as too spoony; and we have preserved in verse the incident of the boyish poet and his little friend, sweet eleven-year-old Lydia Ayers, who was sorry that she spelt the word that sent her above him to the head of the class—"Because, you see, I love you!"—[Youth's Companion.]

A Prohibition Railway.

ONE of the railways of the United States—a Southern road, by the way—has taken a remarkable step in the way of prohibiting the sale of liquor in towns along its route. The projector of the St. Louis, Watkins, and Gulf Railroad, running from Lake Charles to Alexandria, Louisiana, bought and incorporated all the town sites along the line, and sold the lots under a deed containing the following stringent anti-liquor clause: "The said purchaser, his heirs, or assigns, shall not at any time manufacture or sell intoxicating liquors upon the said premises, except for medicinal, mechanical, or scientific purposes; and should this provision be broken, this deed shall immediately and ipso facto become null and void, and the title shall immediately and ipso facto revert to and vest in said vendor, and said vendor shall not be under any obligation to return any part of the purchase price." A case under this provision has already been tried, and the judge gave a verdict for the company, and the culprit had no redress. So the railway company's prohibition does prohibit, without doubt.—[Christian Guardian, Toronto.]

The Dog Laughed.

THE proprietor of a Third Avenue store owns a little black kitten that cultivates a habit of squatting on its haunches, like a bear or a kangaroo, and then sparring with its forepaws as if it had taken lessons from a pugilist.

A gentleman took into the store the other evening an enormous black dog, half Newfoundland, half-collie, fat, good-natured, and intelligent. The tiny black kitten, instead of bolting at once for shelter, retreated a few paces, sat erect on its hind legs, and put its fists in an attitude of defiance. The contrast in size between the two was intensely amusing. It reminded one of Jack the Giant Killer preparing to demolish a giant.

Slowly and without a sign of excitability the huge dog walked as far as his chain would allow him, and gazed intently at the kitten and its odd posture. Then, as the comicality of the situation struck him, he turned his head and shoulders around to the spectators, and, if animal ever laughed in the world, that dog assuredly did so then and there. He neither barked nor growled, but indulged in a low chuckle, while eyes and mouth beamed with merriment.—[New York Telegram.]

The Filipino a Man.

OUR most recent experiment in the way of race accessions—the Filipino—I shall not on this occasion discuss, for the reason that we seem as yet to be quite undecided as to how and where he shall be classed—that is, whether you will rate him as a black man or a white man. Just now the Filipino seems to be going through the interesting process of being carefully examined. If he can produce hair that is long enough and nose and feet that are small enough, I think the Filipino will be designated and treated as a white man; otherwise he will be assigned to my race.

If I were to consider the question purely from a selfish standpoint I should urge that our new subjects be classed as Negroes; but if I were to consider unselfishly the peace of mind of the Filipino himself, I should hope that he be so classified that in addition to all his other trials he will not struggle through all future generations considered and looked upon as a problem, instead of a man.—[Booker T. Washington.]

The King's Physician on Alcohol.

NOTHING has given so much encouragement to temperance reformers in recent times as the speech delivered by Sir Thomas Barlow, the king's physician, at the church house, Westminster. The bold, uncompromising, and faithful testimony borne to the evils of intemperance, particularly amongst women, marks an era in the onward progress of scientific temperance truth. The chief value of Sir Thomas Barlow's testimony is that in which he contends for effective treatment as against the dallying measures too frequently resorted to, and the excuses which are made to cover the evils.

Sir Thomas said, "No half-measures would do . . . drugs, more-over, are useless." He said that in some cases nurses and even doctors asked, "Why do you not give these people a little alcohol, just to stimulate them when they have this dreadful weakness, heart failure and pain?" "And it is just this damnable thing," said Sir Thomas Barlow, "that you have to stop." His sage advice is: "If you have any cases of alcoholic diseases among your own friends, I beseech you to get doctors and nurses who are teetotalers." Then he added, "Don't let them fall into the hands of a doctor who orders stimulants for them." This weighty testimony has led to much comment in the daily press of the country, and the danger which threatens the country cannot, in view of such authoritative statements, be longer ignored.—[The Scottish Reformer.]

The Founder of the Smithsonian Institution.

JAMES SMITHSON, Englishman, who founded the Smithsonian Institution in Washington, died in Genoa in 1829, and was buried there. The cemetery wherein his bones lie has been abandoned, and the land is to be used as a stone-quarry. All the bodies in it are to be removed. The Regents of the Smithsonian propose that James Smithson's remains shall be brought to this country and reinterred in the grounds of the institution which is so noble a monument to its founder. James Smithson was the illegitimate son of Hugh Smithson, who became Duke of Northumberland. From the family of his mother, a well-born woman, he inherited a fortune. He became a noted scientist with a strong political preference for republican institutions. He never married, and when he died left nearly all his estate "to the United States of America to found at Washington, under the name of the Smithsonian Institution, an establishment for the increase and diffusion of knowledge among men."

The money, £104,960, was sent to the United States in 1835, and the institution was established by Congress in 1846. Smithson once wrote: "The best blood of England flows in my veins. On my father's side I am a Northumberland, on my mother's I am related to kings; but this avails me not. My name shall live in the memory of man when the titles of the Northumberlands and the Percys are extinct and forgotten." He hitched his wagon to the right star, and his forecast is well

on the way towards fulfillment. His bones should come to Washington. Mr. Alexander Graham Bell, one of the Regents of the Smithsonian, strongly advocates bringing them overseas, and has offered to pay the expenses of removal.—[Harper's Weekly.]

CURRENT EVENTS.

RUSSIA has made eight demands upon China regarding Manchuria, some of which are felt to be a violation of the treaty entered into when the Chinese troubles were adjusted, as the granting of these demands would be to give Russia control of Manchuria to the exclusion of other nations, to the detriment of their commerce. Secretary Hay has cabled instructions to Minister Conger at Peking to express to the Chinese authorities the dissatisfaction of the United States with Russia's demands and our hope that China will not accede to them. A dispatch from London, dated the 27th ultimo, says that the Chinese Government has sent to the Russian Government at St. Petersburg a formal refusal to grant the demands of the latter.

THE Miners' Executive Boards, in session at Wilkes-Barre, after a full discussion of the situation issued an address to the miners saying: "The best interests of our organization will be conserved by an immediate resumption of work at all the mines where strikes or lockouts are now in force, and the reference of all matters of dispute to the Joint Board of Conciliation provided for in the award of the Anthracite Coal Strike Commission." As a result of this advice work has been resumed in nearly all the collieries pending the decision of this joint board.

JAMES N. TYNER, Assistant Attorney-General for the Postoffice Department, has been summarily dismissed by Postmaster General Payne, and his wife has been charged with abstracting papers and records from the safe of the Department. It is alleged that Tyner, who is old and feeble, has

been a tool in the hands of Barrett, a nephew by marriage, who has used the mails for the circulars of "get rich quick" concerns. Acting Assistant Attorney-General Christianity, who was in the office when the papers were taken from the safe, has resigned pending the investigation.

PRESIDENT ROOSEVELT, having completed his tour of the Yellowstone Park, arrived at Fort Yellowstone on the 22d ult. At the laying of the corner stone of the new gate at the northern entrance to the Park he made an address in favor of forest protection. The President reached Omaha on the 27th, where the streets were lined with people for a mile and a half along the route of the carriage drive. At Lincoln, Neb., he made a brief address on good government.

THE sixth annual Conference for Education in the South began its sessions in Richmond, Va., on the 22d ult. President Robert C. Ogden, of New York, in his opening address said: "Negro education is recognized as a part of the public educational system in every State, both South and North. The education of every child in our country is an admitted national duty, and leading minds find in this principle broad ground for a demand that the national Government should share with the several States, in proportion to the need, the financial responsibility involved in the discharge of that obligation."

THERE seems to be an epidemic of lynchings and mob outrages of which the colored people are the victims. In Bainbridge, Ga., on the 22d ult., a negro suspected of firing a farmer's house, was taken from the constable and beaten to death. In Thebes, Ill., a negro was hanged to a tree by a mob for attempting to assault a farmer's daughter. Afterward the whites charged down upon a settlement of negroes, and a race riot followed, in which many negroes were shot and wounded, and the tents in which they lived burned.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

- 5TH. Mo. 1.—IN AUDITORIUM, Y. F. A. Building, unveiling of a bust of William Still, to be presented to the Home for Aged and Infirm Colored People.
- 5TH. Mo. 2.—GIRARD AVE. FRIENDS' Association. Debate, followed by a social hour.
- 5TH. Mo. 3.—PHILADELPHIA EVENING Meeting, Fourth and Green Streets, 7:30 p. m.
- 5TH. Mo. 3.—AT CHICHESTER, DEL. Co., Pa., a Circular meeting under the care of a committee of Concord Quarterly Meeting, at 3 p. m.
- 5TH. Mo. 3.—JOHN J. CORNELL WILL attend Girard Avenue Meeting at 11 a. m.; Frankford Meeting at 3:30 p. m.; and Green Street Meeting at 7:30 p. m.
- 5TH. Mo. 3.—FAIR HILL MEETING, attended by Philadelphia Quarterly Meeting's Committee to visit the smaller branches.
- 5TH. Mo. 3.—A RELIGIOUS MEETING AT Friends' Home for Children, 4011

- Aspen Street, Philadelphia, at 3 p. m. Edward Clarkson Wilson, of Friends' Central School, will be present. All persons interested in the home are cordially invited.
- 5TH. Mo. 3.—BYBERRY FRIENDS' Association, at Byberry Meeting-House, 3 p. m. Address by John L. Carver, subject, "England."
- 5TH. Mo. 3.—THE VISITING COMMITTEE of Salem Quarterly Meeting will hold a meeting for Divine worship, in Lippincott's Hall, in Swedesboro, N. J., at 3:30 p. m.
- 5TH. Mo. 5.—PHILADELPHIA QUARTERLY Meeting at Fifteenth and Race Streets, at 10 a. m. Ministers and Elders, day before, 3 p. m.
- 5TH. Mo. 5.—CAMDEN, N. J., Young Friends' Association.
- 5TH. Mo. 6.—FARMINGTON HALF-YEARLY Meeting, at Orchard Park, N. Y., at 11 a. m. Minister and Elders, day before, 2 p. m.
- 5TH. Mo. 7.—ABINGTON QUARTERLY Meeting, at Horsham, Pa., at 10 a. m. Ministers and Elders, day before, 11 a. m.

5TH. Mo. 8.—SHREWSBURY AND PLAINFIELD Half-Yearly Meeting, at Shrewsbury, N. J., at 11 a. m. Ministers and Elders, day after, 9:30 a. m.

5TH. Mo. 8.—PLYMOUTH, PA., FRIENDS' Association.
(Concluded on Page 288.)

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NEWS NOTES.

THE British forces in Somaliland have been again defeated and put to rout by the Mad Mullah's troops.

THE net earnings of the Pennsylvania Steel Company for 1902 are stated in the annual report to be \$3,690,864.08.

THE Empress Dowager of China has appropriated \$400,000 for the Chinese Exhibit at the St. Louis Exposition.

NEAR Wilkes-Barre, Pa., 2,000 acres of coal land have recently been discovered, which are estimated to contain 300,000,000 tons.

GOVERNOR PENNYPACKER has signed the bill permitting the election of one woman as overseer of the poor in each borough or township.

THE National and International Convention of the Good Roads Association, has been in session in St. Louis this week, with more than 1,000 delegates in attendance.

A NUMBER of army officers in Alaska have been ordered court-martialed by Secretary Root on the charge of making use of commissary supplies for their individual profit.

A DISPATCH from Berlin dated the 24th ultimo says that 235 Mormon missionaries from Utah are to be expelled from Germany and Prussia because polygamy is not excluded from their doctrines.

FOR three hours on the 21st ultimo Governor Pennypacker, of Pennsylvania, heard arguments for and against the Grady-Salus Libel bill. All the leading newspapers in the State asked him to interpose his veto.

A DISPATCH to Washington says that United States Minister Leslie Combes was the means of preventing a war between Guatemala and Salvador. President Estrada, of Guatemala, has formally tendered him thanks for his good offices.

THE new Chinese Minister has publicly expressed his intention to take steps some time during the present year to establish schools for teaching the English language to China-

men in sections of this country where the Chinese are mostly congregated.

SAMUEL SUTCLIFFE, the Republican leader of the Eighteenth Ward, has been appointed Chief of the Bureau of Street Cleaning, in Philadelphia. He says he intends to show that a "machine officer" can keep the streets clean.

JACOB A. RIIS, in an address at Witherspoon Hall, Philadelphia, said that the Philadelphia Children's Aid Society, started twenty-two years ago, was the first organization to take children from almshouses and similar institutions and place them in the hands of mothers.

COMPLAINTS have been filed before the Interstate Commerce Commission against a number of coal carrying railroads, that they charge unreasonable rates, discriminate against independent mining companies, and in favor of bituminous against anthracite coal companies.

THE joint conference of the Congregationalist, Methodist Protestant and United Brethren Churches, held in Pittsburg recently, proposed a plan for the amalgamation of the three bodies, which is to be submitted to the church members. If the members vote for union the new church will be called the United Church of America.

THE Interstate Commerce Commission, in its report on railroad accidents for the last three months of 1902, says that during that period 266 persons were killed and 2788 injured. Accidents of other kinds, including those sustained by employes while at work and by passengers getting on and off the cars, etc., bring the total number of casualties up to 938 killed and 11,873 injured.

A PHILADELPHIA young woman in the Patent Office, Washington, wrote 20,600 words on a typewriter in six and a half hours, and her superiors pronounced every word and line perfect. This is said to be just twice the usual day's work.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 287.)

5TH MO. 9-15.—PHILADELPHIA YEARLY Meeting. Friends desiring board during the week of the approaching Yearly Meeting, in Philadelphia, can apply to either of the following persons, Isaac H. Hillborn, 15th and Race Streets; Martha D. Hough, 1340 Spruce Street; Rebecca B. Comly, 1529 Centennial Avenue; Matilda K. Lobb, 1702 N. 18th Street; Sarah L. Haines, 1513 N. Marshall Street. Friends in the city having accommodations should notify the Committee.

5TH MO. 9.—NEW YORK MONTHLY Meeting, at 15th St. and Rutherford Place, New York, 2.30 p. m.

5TH MO. 9.—MIAMI QUARTERLY MEETING, Waynesville, O., at 10 a. m. Ministers and Elders, day before, at 2 p. m.

5TH MO. 9.—SALEM QUARTERLY MEETING at West, Ohio, at 11 a. m. Ministers and Elders, same day, 10 a. m.

5TH MO. 11.—A MEETING TO CONSIDER the establishment of a Friends' Flower and Fruit Mission, with headquarters at 151 Fairmount Ave., Philadelphia, in room 15, first floor of Central School Building, at 12.30 p. m.

5TH MO. 12.—THE EVENING MEETING in Race Street Meeting-house will be addressed by Henry W. Wilbur, of New York, on Temperance, and O. Edward Janney, of Baltimore, on Purity.

DR. HOLMES was talking with a friend on the subject of age shortly before his

death. "You're five years my junior," said Dr. Holmes, "but I believe I don't envy you." "I can't see why you should," said his friend. "You carry your years much more lightly than I do." "Oh, that's natural," said the autocrat. "I have had five years' more practice." —[Gathered.]

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SELF-FORGETFULNESS and a thoughtfulness for others is a motive that generally springs from a pure heart. A beautiful illustration is given in the life of Frances Willard. She arrived at a Western hotel ill, but she said, "Let her come up" to the request of a young lady reporter who desired an interview. Scarcely had the conversation opened when Miss Willard said, "Why dearie, how tired you look! Take my chair, child." "And I—well," said the reporter, when she sent flowers to Miss Willard's funeral, "nobody had called me 'dearie' for so long, nobody had called me 'child,' that I, homesick, overworked, discouraged—well, I put my head on Frances Willard's shoulder and cried it all out."—[Christian Standard.]

IN the development of the fraction "one-third" in a primary class, imaginary pies, bread and cakes galore had been divided into thirds, and the teacher gave the following problem:

"If Mary found a nest with six eggs in it and on the way to the house broke two of them, what part of her eggs would she break?"

The owner of a sparkling pair of eyes and fluttering hand was given permission to speak and said:

"The shells would be broken."

The merry riddle that ran around the class showed appreciation of the point.—[Gathered.]

TRUTH is sometimes funnier than fiction; and people who order books from publishers do some very funny things, so funny that they do not sound true. Harper & Brothers received an order the other day for some copies of a book entitled "A Vacation in a Buggy." The order clerk was puzzled, as no such title is on the firm's list. He filled the order on a venture by sending Mr. Bayne's "On an Irish Jaunting-Car Through Donegal and Connemara." It proved to be the book that was wanted!—[Harper's Literary Gossip.]

TEACHER: "What is an octopus?" Small Boy (who has just commenced to talk Latin) eagerly: "Please, sir, I know, sir; it's an eight-sided cat."—[Life.]

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For the benefit of those desiring to attend the National Conference of Charities and Correction, to be held at Atlanta, Ga., May 6 to 12, the Pennsylvania Railroad Company will sell excursion tickets to Atlanta from all stations on its lines, good going May 4 to 6, inclusive, and good to return to reach original starting point on or before May 16, at reduced rates.

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Women's Petticoats

Of fast-black satin; made with umbrella flounce and finished with two hemstitched ruffles; extra full size—\$1.50.

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A Religious and Family Journal



PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 9, 1903.

PUBLISHED WEEKLY BY

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(LIMITED)

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A Children's Club, under the care of Annie Hillborn, a trained kindergarten, will be organized during Seventh and Eighth months. Its plan, subject to modification, will be to meet daily from 9 a. m. to 12 m., and from 7 p. m. to 8 p. m.

The Club will occupy the playground in good weather and the playground in stormy. The "Leader" will organize games, read stories, plan amusements and little excursions, try to interest the children in nature and nature work, and in general keep them quiet and orderly through interest in their play.

Professor George H. Nutt of the George School will be a companion, counsellor and friend for the older boys, suggesting amusements and occupations such as carving, modelling, etc., for them in his tent on rainy days. (See special circular of this course.)

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Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania) Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register.

The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh-day, from 1 p.m. to 3 p.m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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Established 1844.
The Journal 1873. }

PHILADELPHIA, FIFTH MONTH 9, 1903.

{ Volume LX.
Number 19.

GOOD WORDS FOR 1903.

XIX.

It is not said, "Well done, good and successful servant," but it is said, "Well done, good and faithful servant,"
A WELSH FRIEND.

TRUE PEACE.

These lines were written by John Greenleaf Whittier on the "20th day, 1st mo. 1850," in an autograph album belonging to Sarah A. Barber, of Northwood, Mass., and were not discovered until her death, some years after the death of the poet.

MAY He who ever keeps
Watch over all, nor slumbereth, nor sleeps,
Be near thee still with His supporting hand,
Thy cool rock shadow in a weary land.
So shalt thou in thy daily duties move
By the still waters of our Father's love,
And the true peace which He alone can give
In the deep quiet of thy spirit live.
And when at last the summons shall be given
Thine eyes shall open on the bliss of heaven,
And earthly pomp and earthly joys wax dim
Before the white-robed saint and seraphim.
Eye hath not seen it nor the living ear
Heard the glad music of that wondrous sphere,
Nor mind of man in its extremest thought
One glimpse unclouded of its glory caught—
The joys prepared, the infinite reward
Of those who love the appearing of our Lord.

JOHN G. WHITTIER.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

JOHN JACKSON.

(Continued from last week.)

THE school that began so modestly with eight pupils was destined to become well known throughout the Society of Friends, for it increased until the pupils numbered more than one hundred. As the school grew the building was enlarged, conveniences were added for the comfort of the pupils, and apparatus not generally found in inexpensive institutions was liberally provided. The accommodations for the pupils were in keeping with what most of them were accustomed to in their own homes. The dormitories each contained a number of double beds and were not heated in any way. The girls all went down to the basement to wash. The earlier pupils say that this room was cold, also, and that the water was often icy in winter; but that when a girl desired to take a full bath she could go into the laundry where it was warm. Pupils who were at the school in later years say that each one had a sort of closet in the basement, in which were her wash-basin and toilet appliances, that the basement was warmed and contained a shower bath with hot and cold water, and that many of the pupils took a full bath every morning. Much attention was paid to the health of the pupils. One girl who was delicate remembers that she was excused from

the school-room during part of each session and was required to spend this time in the open air.

From a catalogue of "Sharon Female Seminary," issued in 1852, we learn that the charge for boarding, washing, and tuition in the English branches was \$70 for a term of five months, including the use of all necessary class books and the library. French was \$10 and drawing \$5 extra, per term. The principal school-room is described as forty by twenty-four feet, with desks and seats for eighty pupils. "The whole building," it says; "is well warmed and ventilated, and furnished with commodious bath-rooms and a constant supply of water." Pupils were instructed in needlework and special attention was given to those who desired to become teachers. The following quotations from the catalogue will give a good idea of the character of the school and of the advantages which it offered:

"Lectures are given on natural philosophy, chemistry, astronomy, physiology and other subjects, accompanied by numerous experiments and illustrations. The school is supplied with a good collection of philosophical, chemical and physiological apparatus, a compound microscope, maps, globes, and numerous charts. The physiological apparatus includes a complete Parisian model of the human system, of papier-maché, which admits of dissection, and in connection with the charts and colored engravings, is used to elucidate, in a beautiful manner, the important science of physiology.

"An astronomical observatory is attached to the institution, which is furnished with instruments of the best quality and construction, affording an opportunity to the pupils to become acquainted with the details of practical astronomy. (In this observatory there was an equatorial telescope, made in Bavaria, which was imported in 1846, at a cost of \$1,853, including the clock-work, which gave it a regular sidereal motion so that a star might be kept in the field of view for any desired length of time. Other instruments in the observatory were a meridian circle and a sidereal clock which together cost nearly one thousand dollars.)

"There is an extensive geological and mineralogical cabinet, containing over three thousand specimens of minerals and fossils, a collection of shells, and a well-selected library of standard works on scientific subjects, biography, history and general literature.

"The moral and religious instruction of the pupils is exclusively directed to the inculcation of virtuous principles, and to inspire them with a love of truth and right. They are encouraged to cultivate these nobler endowments as essential to their happiness and to a consistent and well-regulated life. While this leaves untouched the metaphysics of religion, it calls them to practical duty, and teaches them to regard the religious life as consisting in obedience to the Divine Spirit and fulfilling all the laws of their being.

The pupils attend the meetings of the Society of Friends.

"Experience having amply shown that the same instrumentalities which are adapted to promote the education of boys, are equally well suited to develop the minds of girls, the proprietors of this Female Seminary have endeavored to furnish it with all the aids to instruction in the various branches of science and literature usually employed in the higher seminaries of learning for the other sex. . . . The defective standard of education for girls, has, in a great measure shut out from them the light of science and prevented them from entering the portals of this 'temple not made with hands,' to explore its vast dimensions, and to contemplate the beautiful symmetry and perfection of its parts. There is no valid reason why girls should not enter this field of inquiry,

and invited me to make a visit of a few days at his house, which was the Sharon Boarding School.

"'I should like,' said he, 'to hear thee defend making history a part of the education of young women. I am not inclined to any restriction upon the acquisition of knowledge, when it is knowledge of truth. But my plan has heretofore been to teach the sciences of nature: human and vegetable physiology, chemistry, botany, geology, mineralogy, astronomy, together with mathematics, which is at once the measurement of material things, and of the innocence of the mind. History I confess I have left out; for I do not think it of any use to the young to know much of man's doings in the past. They seem to me to be very little according to the truth.'

"I was struck with the freshness and simplicity



SHARON FEMALE SEMINARY. (From the catalogue of 1852.)

and learn that fact is more wonderful than fiction, and that the study of nature, by unfolding the beauties of the creation around us, furnishes food for the mental faculties which no other pursuit nor any powers of fiction can supply."

Elizabeth Peabody's connection with the school and recollections of it as told in her "Memoirs of a Saintry Friend," give a picture of the school as it appeared to one who had had no previous knowledge of Friends. Her estimate of the character of John Jackson is also of value, and warrants a lengthy quotation. As her memoirs were not written until eight years after her visit, she says she does not attempt to quote the precise expressions used in conversation, but is sure that she recalls the exact ideas.

"It was when engaged in a journey to visit teachers of the Northern and Middle States, in order to persuade the adoption of a particular method of teaching history in schools, that I first became acquainted with John Jackson, a minister of Friends, in Darby, Pennsylvania. This good man called on me

of his statement. The man had a face of singular sweetness and innocence of expression, but at the same time of remarkable brightness, and even acuteness. I saw he kept school in the highest sentiment, and it was refreshing to see a teacher who was looking for his method, not to the demands of conventional society, but to the needs of the minds and hearts of those he taught.

"I said to him that to me history seemed to be a science of nature; for human nature is still nature, the conduct of life developing passions and exercising faculties that are not perhaps the innocence of the mind, but which need to be known and estimated, in order to usefulness, or even innocence, of life.

"That is true," said he, "but I have thought the philosophy of the mind had best be studied in the quiet of it, and not in the record of its wanderings and crimes."

"It seems to me," I replied, "that it cannot be studied in the solitude of the closet, but only in the action of men on and among their fellows. Then

only can they be said really to be alive. Mr. Emerson says we can study our own characteristics in the actions of nations, without personal pique.

"Have we not an opportunity to do that in every neighborhood," said he.

"But in neighborhoods the scale is so small as to be warped by accidents. . . . I think it is necessary to know many nations and for long reaches of time."

"But no history that I have read," said he, "is written with the intention of teaching the truth, but rather to serve narrow, worldly ends, and excite passions that lead men to war."

"Do you think that is the case with the history in the Bible?" I asked.

"Yes," said he with a smile. "So far as there is history in the Bible it is prejudiced and one-sided, and, besides, I think that a good deal which goes for history there is not history, but Oriental apologue."

"If that is so," I replied, "and I agree with you that it is,—does it not intimate to us that what history there is in this old book of Hebrew literature is written on the right principle,—the object of the writers being the science of human duty,—and that the writers used real history, as well as fictions, to illustrate the relations of God and man? They certainly have singular honesty; never sparing their own nation, but showing the difference of its action and God's law."

"I think they were honest men," said he, "who intended to tell the truth, and often did so. But they did not always know the truth; and, blinded by national prejudices, mistook the dictates of human passion for God's laws. They evidently thought God commanded the butcheries of the Canaanites and other wars. And all histories that I have ever read are histories of wars, as if mutual destruction were the special business of men. Warriors are always glorified in history as if they were the perfection of human nature. And this is why the study of history has not seemed to me the study of truth, or for the advantage of young people: I would not have them love or even tolerate war. Let them learn God's laws as they are manifested in the beautiful processes of nature, and repeated them in their own action."

The argument continued and Elizabeth Peabody finally succeeded in convincing John Jackson that history could be so taught as to show the evils of war; and that Americans especially ought to understand the philosophy of history, because every American has a share in the government of his country. One of her historical charts was introduced into the Sharon School, which was reproduced by the pupils, under the direction of a teacher and by the use of the Encyclopaedia Britannica and other books of reference, which were read to or by the pupils to illustrate the chart, class after class became much interested in the study.

ELIZABETH LLOYD.

(To be continued.)

THE art of living rightly is like all arts; the capacity alone is born with us; it must be learned and practiced with incessant care, with the silent diligence of duty, which has the best principle for its foundation, and which is nourished by conviction and rewarded by conscience.—[Goethe.]

"THE MEDICINE OF LIFE."¹

It is possible for us to be abroad under the sky these exquisite days, with eyes blind, and ears deaf to the miracle of spring in woods and fields. So it is possible for us in every season of the year, and wherever our lot is cast, to live only in part, where there might be fullness of life. I would direct your thought toward college life as a school of friendship.

The regular curriculum of the college has its one hundred and twenty hours for science and mathematics and history and language. This is the claim of the intellect for training for greatest efficiency—that its fibre may be strengthened, and that it may enter into the riches of knowledge, and command all sources of power. Happy is the student who comes with such intellectual hunger and thirst that the hours of the day are too few to satisfy him in all the pathways that open before him—life has such zest for him that enthusiasm keeps it ever glowing. But this happy student has yet other happiness, when college life becomes to him a school of friendship besides.

To know is only a part of life, so rich is our inheritance. There is that other great part of life—the "things of the spirit" in which are comprehended our relations to man and to God. We look into the eyes of our friend, and grasp his hand in the gladness of meeting, but we see only in part,—the outward part that images itself upon the outward eye,—the part that may suddenly fade away, to be lost to us forever. Just as God is intrenched behind and within the great universe which both reveals and conceals, so is man—made in His image we are taught,—intrenched behind and within the physical part which is his instrument for all physical activities, and the impassable barrier which the nearest and dearest cannot pass, to intrude upon the absolute isolation of the human soul. We might almost say this is the courtesy of our Heavenly Father to His children—this regard for their individuality—this provision for a "holy of holies." Our friend is one to whom we would open gladly this "holy of holies" of our soul. He cannot enter—he can only approach so nearly as his experience of life interprets our own. If it be the color of the hair, the look of the eye, the form and texture of the garment, the tone of the voice even that has drawn him to us, just the outward and visible part, then it may be a very slight tie that binds him to us—easily broken—easily set aside by the next comer who appeals more strongly to our fancy. If, however, it be the "faithful friend" of the Apocrypha, it will be in our hearts to say with Emerson: "I awoke this morning with devout thanksgiving for my friends, the old and the new. Shall I not call God the Beautiful, who daily showeth himself so to me in his gifts?"

This "faithful friend" of the Apocryphal writer "is a strong defence; and he that hath found such an one hath found a treasure."

"A faithful friend is the medicine of life; and they that fear the Lord shall find him."

"Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbor be also."

It is hardly to be thought in this favored company,

¹ Read to the students of Swarthmore College Fifth month 3d, 1903, by Elizabeth Powell Bond.

that "strong defence" is needed against outward enemies; but who of us does not at times need the "faithful friend" to defend him against himself. It may be that the experience of life has not yet brought us to the "things of the spirit": it may be that moral courage, that truthfulness and honor are weaklings still, and need a strong voice of pleading for the courage that can be true; for the honor that is the armor of God. Has our life been lived in the malaria of suspicion, of harsh judgment, of unbridled speech? These are the things that poison human life everywhere! Against such poison of our souls, the "faithful friend" may be the blessed antidote, "the medicine of life." For, he will have learned that sunbeams are better than clouds for dispelling malaria; he will help us to shine away "the things that harm and things that hurt"; he will teach us to plant our gardens so full of blossoming and fruitful things that weeds can get no root-hold. He will masterfully demand a padlock upon our lips; then there shall no more escape them, the words that let loose upon the air are like a pestilence slaying all joy, paralyzing all courage.

Have you found this friend to go through college with you—who one who calls out all the best that is in you; in whom you stimulate all that is best? Then your intellectual life has the setting that will promote its highest efficiency. Then, along with scholarship there will be growth in all things manly and womanly—the final aim of human effort. If you have found this "faithful friend," and if you yourself are the "faithful friend," it will be not only your own blessedness, but all others will in some measure enter into its good, because the sunshine is not farther-shining than honor and gentle-breeding, and noble purity.

The Apocryphal writer has pointed us the way toward the friendship that is the defence and the medicine of life—"Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbor be also." "Whoso feareth the Lord"—the language of many centuries before Christ came for the ministry of love, is but another way of saying "Whoso liveth his life in the thought of God, measuring all its interests by his highest conceptions, he shall direct his friendship aright." The tie that binds him to his friend will be community of interest in "the things that are worth while."

Oh, to have a friend—this is a gift of God as beneficent as the fruitage that follows the beauty and grace of spring blossoming! Well may we thank God each morning for this gift of gifts, that makes the clouded day bright, that fortifies the day for hardship, that sweetens its leisure with intimate companionship.

At that last supper in the upper chamber, when Jesus seemed to open his very soul to his disciples; when at his hands the humble service of foot-washing became a sacrament of love; when he made it a seal of discipleship—their love for one another; in that last holy hour of close communion, Jesus said to them "I have called you *friends*; for all things that I have heard of my Father I have made known unto you." Here is our pattern. If we would be the strong defence, the medicine of life to some other soul, we must hold ourselves in a listening attitude toward our Father, o pass on to our friend each whisper from the Divine!

NEW TESTAMENT SERIES.—No. 18.

THE EARLY EVANGELISM.

GOLDEN TEXT.—Whether it be right in the sight of God to hearken unto you rather unto God, judge ye.—

Acts, iv., 19.

Before study of Lesson read Acts, ii., 12-16; iii., 11-26; iv., 5-12.

We have seen already in the last lesson that one of the special experiences of Pentecost was "speaking with tongues." The writer of Acts assumes that this was speaking in foreign languages, and enumerates a great many languages as represented in the crowds that listened (Acts, ii., 5-13). He puts this belief in dramatic form, putting the phrases of astonishment into the mouths of men in the multitude which came together to hear. But it is most suggestive to observe that some of those who listened believed the disciples to be drunk (Acts, ii., 13), and that in his address to the amazed and listening people Peter did not call attention to the supposed miracle, but undertook to defend his comrades against the charge of drunkenness. Connected speech in languages comprehensible to those listening would hardly have needed such a defense. Moreover, we have the testimony of Paul as to the nature of "speaking with tongues." Evidently he thinks very little of it, though he admits it as an evidence of the Spirit's presence,—as one of the "gifts." He says: "For he that speaketh in a tongue speaketh not unto men but unto God; for no man understandeth" (I. Corinthians, xiv., 2). "He that speaketh in a tongue edifieth himself" (I. Corinthians, xiv., 4). "Let him that speaketh in a tongue pray that he may interpret." "I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue" (I. Corinthians, xiv., 13 and 19). Later (xiv., 28) he says of speaking with tongues, "if there be no interpreter let him keep silent." It seems a fair inference from these things that the phenomenon in question was the incoherent shouting of religious excitement. Any one who has attended revival meetings, especially among the negroes or other excitable people, will recognize this experience. I asked an intelligent negro woman what are the evidences of the Spirit's presence in the people at revivals, and she answered: "Some shout, some sing and some cry; some walk about and talk." Among the Mohammedan Arabs—a people nearly allied to the Jews—incoherent and unintelligible shouting is one of the acknowledged religious exercises.

Of very great interest is the reported address of Peter, indicating as it does the character of the evangelism of the time. He quotes from the prophets and from the Psalms to show that Jesus fulfills predictions there given. He speaks simply and directly concerning his faith in Jesus, that he is the Christ, and concerning the resurrection as bearing unquestionable witness to the mission of the Christ. His earnestness and enthusiasm were effective—many were moved, "received his word and were baptized." The success of this unpremeditated effort showed the way of future successes. From this time, whenever people could be gathered together by any means the apostles were ready to testify to their faith and to welcome others into fellowship. An example is given of a case

following soon after Pentecost. Peter and John, going up to the temple to pray, met and healed a lame man at the temple gate. This was soon noised about, and those in the temple ran together "in the porch that is called Solomon's," where Peter again testified to the life and death of the Messiah and called upon his hearers to "repent . . . therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord" (Acts, iii., 19).

So long as the ministry of the apostles reached only comparatively few it did not much attract the attention of the authorities. It could not seem dangerous that a few harmless and law-abiding people should cherish the seemingly foolish conviction that the crucified fanatic of the Passover season had been the long-looked-for Messiah. But when the teaching began to attract crowds in the temple porch and about the streets the matter took another aspect. It is hardly likely that the teaching itself was of much interest to the ruling classes. It is the politicians—the Sadducees—and the captain of the temple, not the earnest representatives of religion, the Pharisees, who first take note of their activities and proceed against the Christian teachers. It must be remembered that those who supported the Roman rule had had much experience with the dangers of excited mobs among the Jews. Street fighting had many times been necessary to put down the followers of some enthusiastic nationalist. Serious revolts had grown from just such small and seemingly trivial beginnings. Consequently the ruling class of the Jews, which was, of course, in sympathy with the Roman rule, was quick to scent danger when local leaders appeared and sprang into sudden popularity. That it was rather the collecting of crowds and the consequent disorder which occasioned the arrest of Peter and John (Acts iv.) appears in the fact that they were discharged without punishment, only a warning being given. But this experience marks the beginning of a persecution destined to become more and more active—a persecution which on one hand unified and strengthened the band of believers and on the other resulted in so scattering them that their message was carried to every part of the Roman world.

PROGRESS OF THE DOUKHOBORS.

From the Evening Journal, St. Thomas, Ontario.

ONE of the most difficult features of the Doukhobor settlements with which the immigration authorities have had to deal was the refusal of the settlers to homestead the land. Having no title to property, the members were at any time apt to march away from their farms on any occasion of religious excitement. Their opinions have within the past few months undergone a decided change in this respect. Every male Doukhobor over the age of eighteen years has applied for a quarter section, and 1,743 homestead entries have been made since Verigin's arrival in the country.

It is significant that the name of Nicoli Zebroff, who was the prime leader of the pilgrimage, appears as the attorney for five hundred of the settlers who have made application. All of these homesteads will

be communal property, with one exception, that of a member of the colony who has declared in favor of individual ownership. In time this man will have plenty of followers. A beautiful slope on Thunder Hill has been selected by the members as a communal park, and in the center of it they will erect a temple, to be known as "Zion," in which their religious services will be held. This is their first effort since they have been in the country to establish a common place of worship.

Verigin, whose control over the Doukhobor villages is nothing short of marvelous, is doing much by precept and example to lead his people away from their most fantastic doctrines. His eighteen years of exile have made him in their eyes a martyr for the Doukhobor cause, and the advice that he gives is accepted by the Doukhobors as being the words of a man who knows better than anyone what is for their good. Over six feet in height, and, like all the Doukhobors, of massive build, Peter Verigin is both physically and mentally fitted to be the leader of his people.

Although seemingly a little thing, Verigin made one change during his visit to Winnipeg which is destined to have a great effect on the Doukhobor communities. While in the office of the Commissioner of Immigration he had expressed the wish to become a good Canadian, and the suggestion was made that he should begin by dressing in the clothing of the country. He said nothing, but when he reappeared at the Immigration Office on the following day a wonderful transformation in his appearance had taken place. His hair was cut short, the long, sweeping beard had completely disappeared, and in place of the Russian blouse and trousers, Verigin was attired in a suit of store clothes, with all the accessories of starched linen and neat cravat. Verigin was a little uncomfortable, but proud of the fact that he had sacrificed his personal feelings for his loyalty to his adopted country. The costume of his followers will not be long in undergoing a similar change.

Verigin has set them another and more important example. He has begun the study of English, and knows enough of it now to pronounce familiar words and to write his name in English characters. And this is not all. The Russian calendar has been discarded, and the Gregorian substituted for it, innumerable festival days have been dropped, and the new buildings which are being erected this spring will not be for the shelter of human beings and cattle alike. Roads through the various communities have been constructed, and a third school has been added to the two now being conducted. In all three the English language will be taught.

GOOD, honest hard thinking never hurt anybody. It is wholesome, natural, and health giving. It is exhilarating, not depressing. Bad air, late hours, unwholesome food, unnecessary stimulants, and the various dissipations of student life cause more men to break down in one year than all the honest thinking and study since the American colonies were founded.

—[Christian Register.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.

BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIFTH MONTH 9, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

READY FOR SERVICE.

As the year rolls onward and the time in Fifth month approaches for our annual gathering, the pulse of many of our members quickens at the thought of again assembling for a week of mingling, both socially and spiritually at Fifteenth and Race Streets, Philad'a. The burden bearers feel again the grave responsibility of trying to harmonize the various concerns that are presented, and the prayer of the truly concerned arises for the help that is ever granted to such as petition aright.

The fact that many of those who have been faithful and so helpful, have passed on to a future life since our last assembling, is painfully felt, but there is always the assurance that if the cause is a true one, other burden bearers shall arise. True it is "that the hands fall off, the work goes on." Sometimes however there seems to come an interregnum—where Power seems to be withheld—but this is perhaps only to test our faith and deepen our trust in the Divine guidance. Hope is strong that this year some are feeling in a peculiar manner that there is a need for their aid in the many good causes represented in our yearly meeting. We most earnestly desire that each one will individually be ready to respond if called with "Here am I; send me."

The ministry of service is ever needed by the Master, and in every heart there is surely some longing to aid in the redemption of the world from error. Let us seek diligently to discover wherein our talent lies, and cheerfully present ourselves as being ready for use in carrying forward the work of our day and generation, as have those worthies who have gone to their reward.

THE LOUISIANA PURCHASE.

ONE hundred years ago the territory of the United States was doubled by an outlay of \$15,000,000, not only without bloodshed but without even a threat of war. Before the Louisiana purchase we possessed the eastern bank of the Mississippi river within fifty or sixty miles of the Gulf of Mexico, and already the settlers in the Ohio valley were looking forward to

the time they would send their products, in large quantities, down the great river to the sea, and when the development of their resources would depend upon unrestricted navigation.

While the people of this country were pushing westward beyond the Alleghenies, the Louisiana province, which had been ceded by France to the Spaniards in 1765, was transferred back to France in 1800, when Napoleon Bonaparte was at the height of his power. Realizing the importance of securing the right of way in the Mississippi, President Jefferson sent James Monroe to Spain and France as a special envoy, with instructions to buy New Orleans and the river outlet for \$2,000,000. Napoleon, partly because he realized that it would cost more than it was worth to hold this immense territory against American pioneers, and partly because he wished to see the United States become a powerful rival of England, offered to sell, not merely the little strip of land asked for, but the entire French possessions in America, at a price that amounted to about three and one-half cents an acre.

This was before the days of steamships and ocean cables, and James Monroe and Minister Livingstone had to assume an immense responsibility, but they proved equal to the occasion and signed off-hand the treaty which was afterward ratified by the American Government. They knew they could depend upon the support of Thomas Jefferson, who had been interested for many years in the exploration of the great Northwest, which, though nominally claimed by France or Spain, had never been traversed by a white man. Indeed, at the very time when his representatives in France were considering the purchase of this vast unexplored region, Jefferson was planning that tour of discovery which made the names of Lewis and Clarke so prominent in our country's history.

In later years, when our domain had been again enlarged by the Mexican War, it is worthy of note that the great struggle over the extension of slave territory took place, not on soil won from Mexico, but in Kansas and Nebraska, in the heart of the tract ceded by France. Perhaps it is also more than a mere coincidence that the first State which gave full suffrage to women was Wyoming, on the Rocky Mountain boundary of the Louisiana purchase.

Last week there was a great gathering of representative citizens in St. Louis, from all parts of our nation, including the President and his Cabinet and the governors of many States, to commemorate the one hundredth anniversary of the signing of the treaty that doubled our country's area. In the midst of the national rejoicing there was not a single memory of cruelty, injustice or oppression to mar the pleasure of

the day. It is right that we, as a people, should celebrate, with appropriate ceremonies, the first great acquisition of territory in the world's history, for which there was no shedding of innocent blood.

In a letter to the editors Abby D. Munro writes that there are but a few dollars in the treasury of the Laing School with which to pay her teachers and that she is trusting a generous contribution will be sent her by the Friends of Philadelphia Yearly Meeting. She reports a very pleasant and successful school year, the only drawback being a lack of funds. The Philanthropic Committee has arranged that some one shall be in Room 1, between the Race Street and the Cherry Street meeting rooms, from 12 to 3 o'clock daily, during Yearly Meeting week, to receive contributions for the Schofield and Laing Schools, South Carolina, and the Friends' Neighborhood Guild, Philadelphia; and it is hoped that Friends will come prepared to contribute generously, according to their means, to these deserving institutions.

GEORGE DANA BOARDMAN, an eminent Baptist minister of Philadelphia, who was born in Burmah, Eight month 18th, 1828, died in Atlantic City, N. J., Fourth month 28th. Dr. Boardman was a cultured Christian scholar and a prolific writer upon religious subjects. He was an earnest upholder of the cause of Peace, and is known to the readers of the INTELLIGENCER as the author of an excellent pamphlet entitled "Disarmament of Nations, or Mankind One Body."

We hope our readers who are able to do so will respond liberally and promptly to the appeal for money for the Howard M. Jenkins Professorship Fund for Swarthmore College. They will remember that a Friend has offered to give \$10,000 for this purpose if the remainder of the \$40,000 necessary is subscribed.

MARRIAGES.

CHAPMAN—PINE.—Fourth month 30th, 1903, at the home of the bride, Mount Auburn, Cincinnati, Ohio, Mary Evans, daughter of William and Catharine J. Pine, and Charles H. Chapman, son of Noah H. and Mariana W. Chapman, of Brooklyn, N. Y.

COMLY—CHANDLER.—In Philadelphia, Pa., on Fourth month 18th, 1903, before Mayor Weaver, by Friends' ceremony, Ellwood T. Comly, of Philadelphia, formerly of Maple Glen, Montgomery county, and Mary H. Chandler, of Maple Glen, Pa.

KIRK—BALDERSTON.—In the Friends' Meeting-house, Newtown, Pa., Fourth-day evening, Fourth month 29th, 1903, under care of Makefield Monthly Meeting, William Biddle Kirk, of Upper Darby, Pa., and Martha Balderston, daughter of William Balderston, of Lower Makefield township, Bucks county, Pa.

DEATHS.

ATKINSON.—At Lahaska, Bucks county, Pa., on Fourth month 26th, 1903, Thomas S. Atkinson, son of Eliza H. and the late Joseph S. Atkinson, in his 44th year.

FOULKE.—At his home in Stroudsburg, Pa., Fourth month 17th, 1903, of cancer of the liver, after two years' illness, Samuel L. Foulke, M.D., aged 60 years, 7 months and 8 days.

Dr. Foulke was a son of Charles and Catharine Foulke. He was educated at the Samuel Alsopp school at Water Gap, a famous one in its day, and later attended the Jefferson

Medical College, graduating in 1874. He began practicing medicine at Cresco, but in a short time came to Stroudsburg and entered the drug business, in which he remained, except for a brief period, until his death. Several years ago he went to Scranton and opened a pharmacy, which is now conducted by a son.

Dr. Foulke was a physician of more than ordinary ability, and a pharmacist and business man of high reputation. He was a member of the Society of Friends, and was interred at Scranton.

GILBERT.—In Philadelphia, Fourth month 28th, 1903, at the residence of her son-in-law, Dr. Wilmer Krusen, Mary A., widow of Pearson Gilbert, and daughter of the late Henry and Sarah Armitage, of Solebury, Pa., in her 80th year; a member of Philadelphia Monthly Meeting of Friends.

HAWLEY.—At his country-place, near Maiden Creek, Pa., after an illness of three weeks, Jesse G. Hawley, in his 64th year.

HAYDOCK.—At Locust Valley, L. I. Fourth month 6th, 1903, Samuel M. Haydock, son of the late Henry Haydock, and Martha B. Mott, his wife, in the 60th year of his age; a life-long member of New York Monthly Meeting.

Interment in Friends' cemetery, Prospect Park, Brooklyn. LAMB.—Fourth month 28th, 1903, at the residence of her daughter, Mary L. Cox, 1516 Linden Avenue, Baltimore, Md., Esther Lamb, widow of John Emerson Lamb, in the 93d year of her age.

TOMPKINS.—Suddenly, Fourth month 16th, 1903, Barthina N. Tompkins, in the 67th year of her age.

She was on her way to visit her son at Stamford, Conn., when trying to cross the track at Mamaroneck station she was run down by a New Haven local and crushed so that she died in an hour. She was brought to her home at Mt. Kisco, N.Y. The funeral held from her home on Fourth month 19th, was largely attended by relatives and friends. Charles M. Robinson, of Chappaqua, and James Wood, of Mt. Kisco, spoke words of sympathy to the bereft. She had been for thirty years a faithful attender of Mt. Kisco Meeting. She leaves one son, Stanley Tompkins, of Stamford, Conn., and a daughter, Anna Garlock, of Mt. Kisco. She was the daughter of Caleb and Abigail Norton, of Pittstown, Rensselaer county, New York.

WOODMAN.—Near Rushland, Bucks county, Pa., on Fourth month 20th, 1903, Martha S. Woodman, wife of Comly Woodman, aged 56 years; an esteemed elder of Wrightstown Monthly Meeting.

WRIGHT.—At Springboro, Ohio, Fourth month 26th, 1903, Emily Wright, in her 87th year.

SOCIETY NOTES.

CONCORD QUARTERLY MEETING held at Wilmington, Del., on the 28th ultimo, was largely attended by its own members as well as by many from the neighboring Quarters. We were also favored by the presence of Joshua Rowntree, a recorded minister, and his wife, Isabel, from London Yearly Meeting. These valued Friends were returning from Australia, where they went last autumn to attend the first general meeting of Friends there.

The morning session was full of interest, with many lively communications from concerned visiting Friends. Samuel S. Ash and Joseph Willetts spoke most acceptably, as did also our ministers. All the strangers were warmly welcomed, and Joshua Rowntree, both in ministry and prayer, touched a responsive chord in the hearts of all hearers. His minute was read in the business session, drawing us still closer in the bonds of love. The intermission for lunch was felt to be refreshing, physically and socially.

The usual business was transacted in a lively manner, and an account of the English Friends' method of answering queries was much appreciated. L. H. H.

On Third-day, the 28th ultimo, John J. Cornell visited the Girard Avenue and Germantown Friends' schools, and gave talks to the pupils. On Fourth-day he dined at the

Friends' Boarding Home, in Germantown, and held a parlor meeting in the evening which was attended by about twenty-five persons. During the remainder of the week he and his wife paid social visits to twenty-eight families in Germantown. The meetings on First-day at Girard Avenue, Frankford and Green Street were all large and full of life. On Second-day they visited four families and attended Philadelphia Quarterly Meeting for Ministers and Elders. On Third-day, at Philadelphia Quarterly Meeting, John J. Cornell spoke acceptably from the text, "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

Joel Borton writes that Nebraska Half-Yearly Meeting was well attended and satisfactory, especially on First-day. In company with Joshua Mills he has attended nearly all the meetings composing Illinois Yearly Meeting and visited many families. He expected to attend Clear Creek Meeting on the 3d instant, stopping in Pittsburg, Pa., on the evening of the 6th, to hold a parlor meeting at the home of Samuel P. S. Ellis.

THE HOWARD M. JENKINS PROFESSORSHIP

HOWARD M. JENKINS PROFESSORSHIP FUND.

Previously acknowledged,	\$125.00
Phoebe C. Wright,	\$ 25.00
Charles F. Jenkins,	500.00
Elizabeth Lloyd,	5.00
	<u>530.00</u>
	\$655.00

The Committee has felt great disappointment in the small amount so far contributed to this fund and is at a loss to understand the reason. There certainly can be no lack of appreciation of the services of Howard M. Jenkins in the cause of education and letters, both inside and beyond the limits of the Society of Friends, and it would seem that we could in no way better testify our appreciation of those services than by a liberal support of this fund for a Professorship in Swarthmore College, to which Institution he looked with such earnest and confident hope for the future maintenance and welfare of the Society to which his best energies were devoted. Will not his friends enable the Committee to report at Commencement the completion of the Fund?

ROBERT M. JANNEY, Chairman.

PERSECUTION OF COLORED PEOPLE.

LETTER FROM SCHOFIELD SCHOOL.

Editors FRIENDS' INTELLIGENCER:

HERE are some facts that will show you how we have to share the sad burdens of those who look to us for sympathy and encouragement. The newspapers give a few lines to some terrible tragedy and the world rushes on—to money getting. These instances were brought to me by an old and reliable student, with names and dates, and both were within two months in our next county, back from a railroad.

A most worthy colored preacher was several years raising money among his race to start a school; at last he had a hundred acres, and on this land two large, good buildings were erected and all paid for. There was no opposition by the whites until the school had been open several months, having started last October. Then the whites went in a body and set fire to the school house, burning it entirely down. In the other building the instructors lived and had boarding students. The mob went again in the night,

called out the teachers, beat one most horribly, telling him to promise he would never teach again, and then burned the house to the ground. His sons fired on the mob and three were wounded; and for this all will have to leave the place and the land they earned by years of labor. The Augusta paper said, "The better class of whites regret such lawlessness." And they do, but dare not say anything or their buildings would have the same treatment.

That school house should be rebuilt—there is no other way to prove to the wrong doers they are not conquerors. If I had the funds I would go there, have it rebuilt and a school established. There are plenty of brave colored teachers who feel as a colored man in Richmond (driver of a hack) said to me. "I ain't scared to die for my rights. George Washington said, blood must be spilled for freedom;" and then with manly firmness continued, "but I'd know when I was a dyin' some other man would be dyin' too," meaning his enemy.

The other fact has renewed in me the determination to raise \$5,000 for a fund to educate young women. In the same county a brother and sister (former pupils of my student and informer) were plowing some distance apart in a large rolling field; a white man went to the sister and asked her to go bird hunting. She declined and also refused the money he offered her. When he seized her she struck him and got loose, going at once to her brother (aged 24), who said, "We will go home," and unfastening the mules they started. It was a mile away, but the white man followed, and when they were inside their own yard, he shot the brother dead.

There was a trial, but the court decided it was hard to tell who was to blame and dismissed the murderer. This young man had done no harm; there was nothing to fuss over but the protection of his sister's virtue. How does she feel now? The harrowing details in both cases cannot be told.

As my informant, Alfred, said to me, "It's discouraging to try and raise money for schools; the people feel it is no use," and then with the pathos of intense grief in his voice, continued, "It's a hard school for us, but we can't live together until you educate the whites; they are the heathen." There was a moment of hopefulness in his eye on leaving, as he said, "I'm glad you are well; the Lord leaves you here for he has more stones for you to turn over."

Aiken, S. C., Fifth month 3d. M. S.

LETTERS FROM ISAAC H. CLOTHIER.—III.

ON THE RIVIERA, NICE AND CANNES,

Fourth month, 1903.

Editors FRIENDS' INTELLIGENCER:

OUR brief stay in Egypt, twelve and one-half days, was crowded with interesting sight-seeing and incidents which, as we draw farther from them, will in retrospect grow in interest and wonder, as the visit itself will no doubt be looked on by all of us as an event in our lives. I have not attempted to write promptly concerning it, because my Palestine letter, written in Egypt, was not mailed till our arrival at Naples two weeks ago, and I also preferred to have a

little time to dwell somewhat on the wonders of the land of antiquities, and to separate in my mind in some measure all that we have seen in the short time named, which, had it been four months, would still have been fully occupied.

I find, though more than two weeks have elapsed, the task is not an easy one, and much that we have so quickly seen cannot yet be classified and arranged, even for such a record as this. Those who have spent the entire winter in Egypt, and paid more than a single visit to that wonderland, may well think it presumptuous in one who spent less than two weeks there to write at all, but it will be remembered these letters are not meant in any sense to be studies of the historic regions we have hastily passed through, but personal impressions only, addressed to those who are more or less interested in some members of our company, and who, having never visited the lands referred to, may be interested in some account of such a view as ours.

Our stay on the steamer after the rather hard trip to Palestine was all too short—one afternoon and night—and the next morning, Third month 11th, when we came from our staterooms, we lay in the harbor at Alexandria and were surrounded by small boats to take us ashore. Months before I had engaged, through friends, the services of a special dragoman to conduct our little party, and when I came on deck I found him awaiting me. I had heard much of his picturesque appearance, but the reality exceeded the description. He is an East Indian, quite black, and in his flowing, oriental costume and dignified and suave bearing, presented not only a striking but a handsome appearance, an object of decided interest to all our passengers. He took our little party ashore in his boat, and soon we were seated in the special train awaiting us, and we began the interesting ride to Cairo, where we arrived in less than four hours, and drove promptly to the world-renowned Shephard's hotel, to which we had fortunately been assigned.

A short time before our arrival we had a distinct though distant view of the great pyramids. And here we were, in thirty hours after leaving Jerusalem; it seemed in one sense almost like thirty days, the transition was so great from the sombre and dirty city to cleanly, bright, picturesque Cairo; and the contrast between the poor little inn we had left, with its rude accommodations, and this hotel, with its almost palatial parlors and dining rooms, bedroom suites with baths, and wonderful gardens outside, is scarcely to be described. But the most welcome change was that from dirt to cleanliness, from foul smells to purity of air.

Cairo is one of the most attractive cities in the world. So say those who have gone around the world, and so say we after our visit there, who have visited the chief capitals of Europe, not to mention the cities of our own country. Athens has an interest historic and otherwise all its own, and Constantinople is distinctly oriental and picturesque, but while a short visit to the latter city is well worth while, I can scarcely imagine any one desiring a long

stay, while in Cairo and about it, one could profitably and pleasantly spend an entire winter.

I need hardly say the six days we spent there were fully occupied with sight-seeing, retiring early in the evening so as to be fresh for next day's work. I cannot attempt any detailed or orderly account of what we saw, but can write only of a few things that impressed us most. The pyramids and Sphinx of course rise first in one's mind, and thither we went soon after our arrival, taking the beautiful drive of ten miles each way in about an hour and a half, and mounting camels there for the short ride to the Sphinx, more for the novel experience than because they were needed.

The first experience in mounting a camel is not apt to be forgotten. The camel lies down, and when you are ready he slowly rises, first on his fore legs, throwing one forcibly back, but so deliberate is the movement that the first impression is he will remain in that position with his rider holding hard to keep from falling off behind, but in time the operation is completed by the raising of his hind quarters. And so when time to dismount comes one has to lean back forcibly, as he goes down in front, and every time I dismounted while in Egypt I had the sensation when he was half way down that he really was not going any further. The motion of riding to me after the first was not unpleasant.

On our first visit to the pyramids we were somewhat hurried, so a couple of days afterward, First-day, I arranged to spend the morning there alone and quietly study the vast piles and the great stone face. The vastness of these monumental tombs has often been described, and only by deliberate study can it be at all comprehended. I found that to me, like St. Peter's at Rome, they were a little disappointing at first sight, then they gradually grew on me until I became almost awed in wonder, and the impression, like that of St. Peter's, can never be forgotten while memory lasts.

Some idea of the vastness of Cheops may be formed by the statement of Herodotus, that 100,000 men were employed three months annually for ten years in making the road for transporting the stone, and in building the subterranean chambers for the coffins, and that the construction of the pyramid itself occupied twenty years more. It is understood that the three months covered the period of the Nile inundation, when the services of so vast a body of laborers could be economically obtained. The stone cutters and masons were probably at work all the year, at the quarries and on the pyramid.

Both the vastness of the pile and its extreme antiquity grew on me as I gazed. We are told it was built about four thousand years B. C., and that the Sphinx is older—no one knows how old. As I sat almost oppressed with the thought, Whittier's lines came to me:

"Our father's God, from out whose hand
The centuries fall like grains of sand."

And I could but remember something of what has transpired in the world while the Sphinx has looked impassively on, many centuries before Abraham

made his offering, and Moses wrote, and Joshua judged, and David sang. During all the centuries since, through the rise and fall of empires, and in fact all the momentous epochs in the history of man, while the countless millions of the human race have lived and passed, as we are passing in our little lives, still the great stone face looks on.

That beautiful First-day proved to be more eventful in personal experiences to me than any day of our trip to the East. I had left Cairo early in the morning, and after spending nearly two hours in quiet meditation, my dragoman happened to mention that Sakkarah was only a few miles away across the Libyan desert. Some of our party—Dr. Swan and wife, J. Dundas Lippincott, and one of my daughters—had arranged to leave Cairo about the middle of the morning on the train for Bedrashen, about twenty miles distant, to spend the day on the site of ancient Memphis and at the tombs of Sakkarah, etc. They were to take donkeys at the station, and after visiting Memphis, ride as far as Sakkarah.

The suggestion of the dragoman did not at first appeal to me, but on thinking it over I became interested in what promised to be a most novel experience—to ride on camel back for nine miles across the Libyan desert to meet and greatly surprise our friends, visit the objects of interest with them, and with my camel accompany their cavalcade of donkeys on the return through Memphis to the railroad station and by train to Cairo. I naturally considered for some time before deciding. I had never ridden a camel except for a short distance a few days before, and I was not sure how the motion would suit me for so long a distance. Then the sun at midday was quite warm, and for the entire nine miles to our first stopping place there was no possible shade. But there was a gentle breeze blowing, the day and the temperature were ideal, and altogether the temptation to take the camel ride on the desert and surprise our friends was too great to be resisted. My dragoman selected two camels, had lunch put up to take with us, and about 11.30 we started.

The motion at first was not pleasant, but as we proceeded I grew accustomed to the long swinging walk, and after a while found even the trot quite tolerable. Gradually the pyramids sank behind us, while in front and around was only the great level stretch of the desert, reaching and forming part of the desert of Sahara, and stretching westward many hundreds of miles to the Atlantic ocean. While we were, of course, only on the edge, yet the sensation was the same as mid-desert travel, and the experience is one I can never forget. The sky was absolutely cloudless—from horizon to horizon I could not all the day discern the slightest fleck of cloud, and the blue of the sky was more intense than any I have ever observed. About 1.30 we arrived at Sakkarah, a town of underground tombs, and stopped at the only building, a rough one-story structure where visitors eat the lunch they bring with them.

I expected to find our little party there, but they had not arrived, so after waiting a while I ate my lunch, and was about starting to visit some of the

tombs nearby, when I saw them coming on their donkeys, evidently eager for their delayed lunch. When they stepped briskly into the rude room they were so greatly surprised that I think at first they almost doubted their senses and my identity. After their railroad ride of twenty miles and their donkey ride of six miles, to find me awaiting them in that wilderness seemed almost an impossibility until they assured themselves by the laying on of hands that it was really I, and heard my explanation. If startling to them, it was to all of us a joyous meeting, and after they had lunched and rested, we visited the wonderful palatial tombs near by.

The necropolis of Sakkarah is a vast collection of sepulchral monuments of every description dating from perhaps 2500 years B. C. to later but still remote periods. The dim tapers we held in the dark chambers revealed wonderful beauties in art decoration in colors which, though painted perhaps four thousand years ago, are as fresh looking as ours of yesterday. Our friends and their guide, on their five donkeys, and myself and guide on camels, each of the party followed by an attendant on foot, then started on our return to the railroad station, passing the site of ancient Memphis, and dismounting to inspect the two colossal statues of Rameses, II., both lying on the ground but remarkably preserved and objects of great interest. Our rather grotesque looking party arrived at the station in good time, the camels which at first had been left behind by the donkeys, coming in some time in advance. We then had our twenty-mile railroad ride, and on arrival at the hotel soon after dark, I felt the day had been with me a full and memorable one. I had ridden fully fifteen miles on the camel, and as it was spoken of from one to another at the crowded hotel, I think I was an object of interest for a day or two. Certainly the experiences of the day will be cherished in my memory.

(Conclusion to follow.)

Conferences, Associations, Etc.

LANGHORNE, PA.—The regular meeting of the Young Friends' Association was held at the home of Sara E. Allen, on Fourth month 17th. The program opened with a recitation entitled, "The Meeting Waters," by Charles Fairer. Louisa Osmond read a paper on "Work," in which she said we should simplify and systematize our work, and use our strength with judgment; that there is a pleasure in being busy, if we are cheerful, and make the best possible use of our opportunities.

A biographical sketch of the life of Whittier was given by Anna R. Mather. J. Harvey Lovell recited "Barbara Freitche." In the question box which followed, the first question, "What are three essentials to comfortable living?" was answered by Edward Palmer who said they are health, steady employment and pleasant surroundings.

The second question "Should we expect boys to be as good as girls?" was answered by Arthur E. Bye, who said that we expect more of the girls in the home life, and more of the boys in public life. In answering the third question, "Are Friends keeping abreast educationally with other denominations?" Alfred Marshall thought they were ahead, and mentioned as illustration the large number of children from other denominations who attend Friends' schools. The meeting closed with the reading of Armit Brown's oration given at the Valley Forge Centennial.

MABEL A. ROW, Sec.

NEW YORK.—A regular meeting of the Friends' Association of New York and Brooklyn was held at 16th Street and Rutherford Place, Fourth month 26th, 1903.

The questions propounded by the Executive Committee of the General Conference of Young Friends' Associations were considered and the secretary of this Association was directed to forward replies thereto.

Reference was made to preparations for our next meeting, which in compliance with invitations extended by Friends in Flushing will be held at that place on the 10th of next month.

A thoughtful paper was read called "The Duty to the Meeting of Friends who attend it," some extracts from which follow: "The Friend who makes no mental effort in meeting, who allows his thoughts to drift instead of giving them direction, loses the real value of the meeting." "The meeting is the spiritual laboratory of its members. To it they should take whatever of uplift has come into their lives during the week, as material upon which to work." In short the author was a believer in the gospel of work, and claimed that the meeting was successful in direct proportion to the number of workers in it.

WALTER HAVILAND, Sec.

RICHMOND, IND.—At the business meeting in First month, the regular time for the reports of committees, the Visiting Committee was especially commended for its effective work in visiting the sick and "shut ins," and in distributing flowers and fruit.

All members present at the business meeting in Second month were appointed as a Social Committee to entertain the Christian Endeavors of East Main Street and South Eighth Street Friends' churches. This social was held Second month 3d, at the meeting-house. About eighty Friends were entertained and all pronounced it a most enjoyable occasion.

The Topic List for this year with one exception, has been carried out as printed in last Sixth month. First-day evening meetings during this last quarter have been well attended and the interest maintained.

At the regular business meeting in Fourth month the Executive Committee was appointed for the coming year. From this Committee of the Association, officers have been appointed as follows: Edith M. Winder, chairman; Ella Gibson, vice-chairman; Edith S. Moore, secretary; Pearl Green, corresponding secretary; John T. Moore, treasurer.

The Easter time being the eighth anniversary of our Association, a part of the time of the Easter meeting was given for appropriate remarks. The thought was expressed by one of the original members of the Young Friends' Association that while we have had many seasons of discouragement, and have felt many times as though our efforts were bringing few results, yet if each individual member would imagine the Young Friends' Association taken out of his life, he would realize how large a place it had occupied in his thoughts and how much it had meant to him as a means of spiritual development.

MARGARET BRECKENRIDGE, Sec.

ACCOITINK, VA.—The Young Friends' Association met at the home of Courtland Lukens, Fourth month 19th, 1903. The president opened the meeting by reading the 26th chapter of Acts. This was followed by a reading by Frank H. Wilkinson entitled, "Experiences in the Ministry," by J. J. Cornell. Sarah E. Cox reviewed the 2d chapter of Janney's History of Friends. After a short intermission the members answered at roll call with sentiments. Sarah E. Walton read an essay, "Thou God Seest Me," written by Susan T. Pidgeon. Joseph W. Cox read the conclusion of J. J. Cornell's essay on "Principles of the Society of Friends."

LEVETTA COX, Secretary.

THE temperance movement is certainly making some headway when saloon keepers refuse to employ bartenders who drink.—[Philadelphia Ledger.]

IN an Egyptian mummy case dating back to the age of Alexander, a papyrus has been found containing an ode by Timotheus, the Greek poet and musician. This is the oldest manuscript Greek book known to exist, dating from the fourth century before Christ.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

DR. APPLETON was one of the patrons of "The Greek Play" given last week by students of the University of Pennsylvania. The play was attended by a number of persons from the college.

A regular meeting of the Audubon Club, held on the 28th ultimo, was the best attended of the year. Many of the students are watching the "spring migration" with interest.

The following subjects were discussed at the last meeting of the Historical Political Conference: "The United States and Latin America; a report of the seventh annual meeting of the American Academy of Political and Social Science," by Dr. Kleene; "Lewis and Clarke's Expedition in History and Fiction," Helen Lease.

On the evening of the 2d, representatives from Friends' Select School, Media; George School; Friends' Seminary, New York; Abington Friends' School; Friends' Central School, Philadelphia; Friends' Select School, Philadelphia; Friends' School, Plymouth Meeting, and Swarthmore Preparatory School met in the Interscholastic Oratorical Contest in Parrish Hall. Of these George Eves, of George School, took first place; J. Carle Parry, of Abington, received second, and Perry B. Strassburg, of Plymouth Meeting, was third.

On First-day morning Dean Bond presented a paper on "College Life as a School of Friendship," before the students and others assembled for meeting.

P. M. W.

The following changes have been made in the Faculty of the Friends' School, Baltimore, for next year: Edward Clarkson Wilson has been appointed principal; Olive L. Whitson, of Chester county, has been appointed an assistant in the primary department; and Philip Howard Edwards, who has held the fellowship in Latin at the Johns Hopkins University for the past two years, and who will receive the degree of Ph.D. in Sixth month, has been appointed for the Classics.

SUMMER SCHOOL OF ENGLISH FRIENDS.

It has been arranged that the summer school of English Friends this year will begin on the 23d of Seventh month and continue for six weeks. Applications for admission can be addressed to Edward Grubb, M. A., Devonshire Chambers, Bishopgate Without, London, E. C., or to John William Graham, M. A., Dalton Hall, Victoria Park, Manchester.

The total charge for persons attending, including board and lodging, will be \$8.75 per week. Persons staying two weeks will be given preference in assigning accommodations.

The school will be at Woodbrooke, which has been a fine private residence. It is charmingly situated in thirteen acres of private ground, including flower gardens, shady lawns, ornamental water, tennis courts, golf links, &c. Though on the outskirts of Birmingham, it is free from all town associations, and the beautiful open country of Worcestershire lies about it, offering rich attractions to the pedestrian and cyclist. Stratford, Kenilworth, and the Forest of Arden, are in easy distance for excursions. The famous model village of Hournville, near to the cocoa factories of Cadbury Bros., (an English Quaker firm of world-wide celebrity), is adjacent and offers an interesting study to students of economics. Birmingham is one of the most active and powerful centers of Quaker life in England.

The following is the draft program:—

First week, Seventh month 23-30.

- 1st hour. Rufus M. Jones,
 - " Present Day Ideas of God and the Spiritual Life."
 - 2nd hour. Dugald Macfadyn,
 - " Spiritual Instincts and the Gospel of Christ."
 - 3rd hour. Greek Class, Perhaps A. W. Richardson.
 - " Bible Class, (informal and expository), W. Little-boy.
 - Evening. P. H. Wicksteed,
 - " Principles and Problems of Economic Science."
- Second week, Seventh month 30- Eighth month 6.*
- 1st hour. R. M. Jones,—continues.

- 2nd hour. Prof. W. F. Adeney,
"Development of the Doctrine of the Person of Christ in the Early Church."
- 3rd hour. Prof. Starbuck, (probably), on
"Psychology and Religion," or some such subject.
- 3rd hour. Greek Class, A. W. Richardson,
"Book of Revelations."
- Evening. P. H. Wicksteed,—continues.
Third week, Eighth month 6-13.
- 1st hour. Rufus M. Jones,—as before,—repeats.
- 2nd hour. Prof. A. S. Peake,
"The Nature and Organization of the Early Church."
- 3rd hour. Greek Class, Probably A. K. Brown.
"Bible Class, Susanna E. Wells.
- Evening. Eighth month 7th and 8th,
Conference on "The Bible at School."
- Evening. Eighth month 10th and 11th,
"Philanthropy in Relation to Social Prosperity." Margaret A. Sewell.

Fourth week, Eighth month 13-20.

- 1st. hour. Rufus M. Jones,—continues.
- 2nd hour. Paul Sabatier,
"Development of the Personality of St. Francis."
- 3rd hour. W. C. Braithwaite,
"Sources of the Gospel Narratives."
"Greek Class, T. E. Harvey,
- Evening. C. E. Stansfield,
"John Woolman."
- Evening. C. E. Stansfield, and S. E. Wells,
"Religious Education in the Society of Friends."
- Evening. T. E. Haven,
Fifth week, Eighth month 20-27.
- 1st hour. Rev. Kirsopp Lake,
"The Synoptic Problem," "St. Paul and the Corinthians."
- 2nd hour. J. W. Graham,
"Quakerism and Modern Psychology."
- 3rd hour. Greek Class, Rev. Kirsopp Lake.
"Bible Class, Joan M. Fry.
- Evening. Joshua Rowntree,
"Friends in Australia."
- Evening. J. Wilhelm Rowntree,
"Some Early Engravings and a Question."
- Evening. M. C. Albright,
"Art and Life," "The Ramayana—the popular Gospel of the Hindus."

Sixth week, Eighth month 27- Ninth month 3.

- 1st hour. Prof. W. M. Ramsay,
"Paul's Mental Development."
- 2nd hour. Rev. C. H. W. Johns,
"Hammurabi," "Babel and Bible."
- 2nd hour. A. N. Brayshaw,
"The Composition and Canon of the Old Testament."
- 3rd hour. Greek Class, J. W. Graham.
"Bible Class, M. A. Wallis.
- Evenings. Ernest W. Rowntree,
"The Value of Political Economy."
- Evening. M. A. Wallis,
"Marcus Aurelius."
- Evening. Eighth month 31st, Joseph Taylor,
"Indian Religions in Relation to Missionary Effort."
- Evening. Ninth month 1st, Henry T. Hodgkin,
"Modern Thought and the Missionary Motive."
Sub-titles of R. M. Jones's lectures: The Search for God. What is Personality? Self-realization. Self-sacrifice. The Wider Intimations. The Subconscious Life. The Testimony of Mysticism. The Testimony of Quakerism. The Test of Spiritual Guidance. Faith as a Sense of Spiritual Values.
Sub-titles of D. Macfadyn's lectures: The Sphere of the Gospel. The Gospel as an Interpretation of the Person of Christ. The Gospel as the Achievement of Right Relations to the Universe. The Cross as the Key of the Spiritual Order. Science, Psychology and Dogma.

A SEED is an ultimate, trigenerational, symbiotic unit in the plant life history, integrated from tissues and structures belonging to two sporophytic generations and the intervening gametophytic phase.—[Botanical Gazette.]

NEW YORK SWARTHMORE ASSOCIATION.

THE fifth annual banquet and reunion of the New York Swarthmore College Association took place at the Hotel St. Denis, New York, on the evening of Fourth month 18th. There were ninety or more members of the Association and their friends and invited guests who attended the dinner.

The time was arranged later in the season than usual in order to have the presence of Dr. Swain and his wife, who had just recently returned from Europe. The new President of Swarthmore responded to the toast "Our Alma Mater." Dean Elizabeth Powell Bond spoke of "The New Day." Both of these speakers were most enthusiastically received, and each gave words of encouragement for the future of the College. There was a great deal of life at this reunion, and everyone present evidently enjoyed the occasion. M.

PERSONAL AND OTHER NOTES.

J. WILHELM ROWNTREE of York, England, who has been visiting friends in the neighborhood of Philadelphia for several days, left on Seventh day last for Chicago where he expects to remain a month. While in Philadelphia he secured from the Friends' Book Store a large collection of books covering sermons, travels and biographies of members of our branch of the Society of Friends. It is his purpose to write a history of the Society of Friends in America during the Nineteenth Century. As the Separation was by far the most important event during that period, it naturally will be covered in full. We have every reason to believe it will be done calmly and dispassionately, from a disinterested standpoint so far as all controversial matters are concerned.

To further the work there are many books, tracts and pamphlets which he would like to obtain. There are some of them in almost every Friend's home which are valued but lightly, and it would be of great assistance to John Wilhelm Rowntree if the sale, gift or loan of them could be obtained. As the advertisement on another page discloses, a complete set of INTELLIGENCER is particularly desired. We believe that John Wilhelm Rowntree will make good use of the material placed in hand and we trust Friends will go to the little trouble necessary to see what they can furnish him. Allen C. Thomas, of Haverford, Pa., is assisting John Wilhelm Rowntree and communications should be sent to him.

Prof. William W. Birdsall will arrive in Philadelphia the latter part of next week to attend the Yearly Meeting, and possibly for a longer stay.

Wilmer Atkinson, editor and proprietor of the *Farm Journal*, accompanied by his wife and three daughters, sailed from New York on the 6th instant. They expect to spend the summer in England and on the Continent.

Dr. Edward Martin, of the Medical Faculty of the University of Pennsylvania, a graduate of Swarthmore College, and a member of its Board of Managers, has been appointed Director of the Board of Health and Charities, of the city of Philadelphia.

Edward Shaw, the oldest member of Whitewater Monthly Meeting, at Richmond, Indiana, was 88 years old on the 29th of Fourth month. Twenty-five of his meeting friends, who love him, taking a warm dinner with them, surprised him by dining with him at mid-day on that occasion; this he and his children warmly appreciated. One of the guests was a great-grandchild. The reading of the following poem, written for the occasion, by Anna M. Starr, was much enjoyed:

How rapidly old Time is passing,
As he weaves each one our fate,
And the years he brings thee, Edward,
Make thy number eighty-eight.

And what quiet years of blessing,
Sweet and peaceful have they been,
Spent in making others happy,
Following the Light within.

Sons and daughters have been sent thee,
 Making life thus more complete,
 As their warm affections bound thee
 To a home thus doubly sweet.

Meek and lowly is thy spirit,
 Leaning on an Arm of strength,
 Which will never fail to lead thee
 To a peaceful close at length.

Seeds of gentleness and mercy,
 All along thy pathway sown,
 Now are springing up to bless thee;
 Such will come, and such alone.

For this gospel law is certain,
 What we sow, that shall we reap;
 Let us watch what seeds we scatter
 Lest the harvest make us weep.

Gently, Edward, thou art passing
 From this life to that beyond,
 Where a Father waits to greet thee
 And with Heavenly love respond.

Hail! All Hail! beloved brother,
 In thy peaceful, slow decline,
 Living now the Heavenly Kingdom,
 Ripening for the life Divine.

LITERARY NOTES.

The *Atlantic Monthly* commemorates the coming centenary of Emerson with a searching and illuminating article on "Emerson as a Religious Influence," by Dr. George A. Gordon, who, although standing at the opposite pole of religious belief, nevertheless pronounces Emerson's spirit "a tonic and inspiration of priceless worth and of inexpressible delight." Another timely paper is "The Mulatto Factor in the Race Problem," by Alfred H. Stone, of the Economic Association, who points out that the existence and power of this hybrid race has been overlooked hitherto, while it is really a considerable element in the Negro problem.

The *Southern Workman* for this month contains an enlightening article on "The Indian's Attitude toward Education" which will repay perusal by those who are interested in the government's methods of treating its wards. A chapter of the life in Africa of a Negro missionary sent out by the Presbyterian Church, South, is of more than ordinary interest, exhibiting as it does a devotion and persistency of purpose and a degree of success that are out of the common.

The dedication of the St. Louis World's Fair is the occasion of an interesting series of articles in the *Review of Reviews* on the Louisiana Purchase and its results, the exposition in forecast, and the city of St. Louis. The character sketch of the month is by W. T. Stead, his subject being the Right Hon. George Wyndham, whose name has been brought prominently before the public by its connection with the Irish land bill introduced last month in the British Parliament.

The *North American Review* has papers on several topics that are now occupying a large share of attention. Archibald R. Colquhoun discusses "The Future of the Negro"; W. Robertson Nicoll writes appreciatively of Ralph Waldo Emerson; Charles Johnston sets forth "The Present Tendencies of Russian Policy," and W. J. Long, in "The Modern School of Nature Study," replies to the criticisms upon his works made by John Burroughs in the *Atlantic Monthly*.

In *McClure's Magazine* for this month Lincoln Steffens gives another graphic picture of political corruption entitled "Pittsburg: a City Ashamed." Another notable article is "Waifs of the Street," by Ernest Poole, who reaches the conclusion that "the homeless, the most illiterate, the most dishonest, the most impure—these are the finished products of child street labor."

For Friends' Intelligencer.

A DAY WITH NATURE.

OH, Nature! Mother of us all!
 Whose love fills all our wants,
 Our feet, obedient to thy call,
 Now seek thy well-loved haunts.

Thy woods and hills and shady dells,
 Thy leafy lanes we prize;
 Thy flowery meads and crystal wells,
 Thy mountains and thy skies,

The fruited orchards bending low,
 And fields of waving grain,
 The Summer's sun and Winter's snow,
 The Spring's life-giving rain,—

All these are thine, and thou art ours;
 We yield to thee our days,
 And seek, with dedicated powers,
 To know thee and thy ways.

So, reverently, to-day we stand
 Mid many a rural scene,
 Where thou hast strewn with lavish hand
 Thy countless shades of green.

The maples' ever varying tints
 Relieve the woodside gloom,
 And here and there among them glints
 The dogwood's snowy bloom.

And deep within each quiet dell,
 With bending ferns above,
 There, nesting in their beauty, dwell
 The wildlings of thy love.

Each feathered songster round us yields
 To joy its pulsing throat,
 While overhead in azure fields
 The fleecy cloudlets float.

The Spring-tide perfumes round us flow,
 We breathe the cool, crisp air,
 And, quickened by the vernal glow,
 In Nature's new-birth share.

Oh, happy day! with favoring skies
 And charm of sight and sound,
 And merry hearts and laughing eyes
 And beauty all around!

And knowing this—that all we see
 Thy love and care afford—
 Our heartfelt thanks go up to thee,
 Our own and Nature's Lord!

ROBERT TILNEY.

A REMARKABLE WILL.

A CHICAGO lawyer of much skill at one period of his existence, but who died an insane patient in the Cook County Asylum, left the following remarkable will:

I, Charles Lounsbury, being of sound and disposing mind and memory, do hereby make and publish this, my last will and testament, in order, as justly as may be, to distribute my interest in the world among succeeding men.

That part of my interests, which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of none account, I make no disposal of this in my will. My right to live, being but a life estate, is not at my disposal, but these things excepted, all else in the world I now proceed to devise and bequeath.

Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and

encouragement, and all quaint pet names and endearments, and I charge said parents to use them justly, but generously, as the needs of their children shall require.

Item: I leave to children inclusively, but only for the term of their childhood, all and every, the flowers of the fields and the blossoms of the woods, with the right to play among them freely according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, the odors of the willows that dip therein and the white clouds that float high over the giant trees.

And I leave the children the long, long days to be merry in, in a thousand ways, and the night, and the moon and the train of the milky way to wonder at, but subject nevertheless to the rights hereinafter given to lovers.

Item: I devise to boys jointly all the useful, idle fields and commons, where ball may be played, all pleasant waters where one may swim, all snowclad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate, to have and to hold the same for the period of their boyhood. And all meadows, with the clover blossoms and butterflies thereof, the woods with their appurtenances, the squirrels and birds and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance, and without any incumbrance of care.

Item: To lovers, I devise their imaginary world with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorne, the sweet strains of music and aught else they may desire, to figure to each other the lastingness and beauty of their love.

Item: To young men jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude, I leave to them the power to make lasting friendships and of possessing companions, and to them exclusively I give all merry songs and brave choruses to sing with lusty voices.

Item: And to those who are no longer children, or youths, or lovers, I leave memory, and I bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live the old days over again, freely and fully without tithes or diminution.

Item: To our loved ones with snowy crowns, I bequeath the happiness of old age, and the love and gratitude of their children until they fall asleep.

The World Growing Better.

JOHN G. WHITTIER was not one of those who think the past ages were the best ages. This is shown by the following reflections of his, which were published for the first time in the *Outlook*:

"Nothing is clearer to my mind than the fact that the world is growing better. It is sweeter, tenderer. There is more love in it. A worthy deacon of the old time in New England once described a brother in the church as a very pious man Godward, but rather a hard one manward. It cannot be denied that very satisfactory steps in the latter direction have been taken in the century now drawing to a close. Our age is tolerant as regards creed and dogma, and practically recognizes the brotherhood of the race; it is quick and generous in its sympathies whenever and wherever a cry of suffering is heard. It cannot look on poverty or pain without seeking to diminish their evil. It has abolished slavery; it is lifting woman to an equality with man before the law.

"Our criminal codes no longer embody the maxim of 'an eye for an eye and a tooth for a tooth,' but have regard not only to the safety of the community but also to the well-being of the criminal. All the more for this amiable tenderness do we need the counterpoise of a strong sense of justice. All the more for the sweet humanities and Christian liberalism which are drawing men nearer to each other and increasing the sum of social influence, we need the bracing atmosphere of the old moralities.

"It is well for us that we have learned to listen to the persuasion of the Beatitudes; but there are cries in all lives which require the emphatic 'Thou shalt not' of the Decalogue."

"Just Loved Me."

Two little four-year-olds were at play on the lawn when the tiny girl slipped and fell. In a moment her small companion had helped her to her feet again, and stood with an arm about her until her sobs ceased.

"What did little cousin do for you when you were hurt?" asked the mother a few minutes later.

"Nuffin; he just loved me," answered baby, the tears still standing in her blue eyes, but the comfort of the tenderness she had received shining through them. "He just loved me over it."

Oh, the divine wisdom of the treatment! There are so many falls and hurts when older people feel called upon to bring reproof, advice, warning, wise-sounding platitudes, instead of the blessed love that would heal and strengthen. Many a weakness, many a slip, many a wound grows into permanent scar and deformity for lack of the balm of sympathy and tenderness. Many a warped life and embittered heart might be saved if only there were some one to "love it over" the hour of hurt and danger and temptation.—
[Exchange.]

Sculpture at the St. Louis World's Fair.

THE Colonnade of States will be 1,000 feet long, consisting of two rows of Ionic columns 65 feet high, supporting a massive entablature. These columns form arcs, in each of which is a pedestal supporting a statue of a seated draped female figure, symbolic of one of the States or Territories formed from the Louisiana Purchase.

The statues are 20 feet high; and designed by different sculptors, they fulfill Poe's definition of the essential character of a poem, "variety in uniformity." The approaches to the cascades will contain portrait statues of aborigines, discoverers, pioneers, and statesmen, such as De Soto and Marquette, Lewis and Clarke, Livingston, Monroe, and Franklin, Daniel Boone and Sitting Bull. The heroic statues of Jefferson and Napoleon, the former by Daniel C. French, the latter by J. Q. A. Ward, will stand at the edge of a big basin.

Sculpture will be an interesting and striking feature of the exposition. The appropriation for this department is five hundred thousand dollars, of which about one hundred thousand

A NEW language has been invented for international use, entitled "Esperanto," which already has some eighty thousand adherents. It is claimed that it is much simpler than "Volapuk." A monthly journal, published in French and "Esperanto" is issued in Paris.

and dollars is for permanent work. The general scheme is designed to symbolize the history of the Louisiana Territory, representing the four successive occupants of its soil; First, the wild animals; second, the Indians; third, the discoverers and pioneers, the hunters, trappers, and explorers; and fourth, the advanced races, French, Spanish, and American, that have built up its present status of civilization. The sculpture will symbolize activities rather than actors; hence portraiture will be but moderately used. The figures throughout will be of heroic cast, in harmony with the size of the grounds, courts, buildings, and open spaces.—Frederick M. Crunden, in *Review of Reviews*.

CURRENT EVENTS.

In the presence of 50,000 persons, including representatives of the American Government, army and navy, Governors of a dozen States, diplomats from half of the civilized nations of the world and plain citizens of the Republic, the Louisiana Purchase Exposition was dedicated, on the 30th ultimo, by President Roosevelt, who was received with great enthusiasm and made an eloquent address. An address was also delivered by ex-President Cleveland, who received an equally warm welcome, being introduced as "the world's most distinguished private citizen."

The situation in Manchuria still claims the attention of the leading nations of the world. The Pekin correspondent of the *London Times* says that Russia claims to have been on friendly terms with China for two centuries, though the two countries have a continuous frontier of 3,000 miles, and objects to the interference of other nations. A dispatch from Washington, dated the 4th instant, says that Secretary Hay has good reason to believe that the Russian *coup* which was expected has been either abandoned or indefinitely postponed.

ARRANGEMENTS are practically completed for the ninth annual Conference on International Arbitration, which will open at Lake Mohonk on the 27th instant, and which will

continue for three days. John W. Foster, ex-Secretary of State and counsel to the Alaska Boundary Commission, will preside. Among those who will address the Conference are William L. Penfield, who represented our Government before The Hague Court in the Fious Fund case; President Daniel C. Gilman, of the Carnegie Institute; Dr. Benjamin F. Trueblood, of Boston, and Frederick W. Hollis, a member of The Hague International Tribunal.

A DISPATCH from London states that the British case in the Alaskan Boundary arbitration was handed to the officials of the American Embassy on the 1st instant to be forwarded to Washington. The case of the United States, which is to be laid before the Alaskan Boundary Commission, has been completed and was on the same day delivered at the British Embassy in Washington. The United States case makes a volume of 650 pages.

Two European sovereigns of the Protestant faith have recently paid friendly visits to the Pope of Rome, by whom they were cordially received. On the 29th ultimo King Edward VII. of England, who had been the guest of the King of Italy, drove to the Vatican, and after an imposing reception by ecclesiastics was ushered into the presence of Pope Leo, with whom he remained in private conference for twenty minutes. On the 3d instant Emperor William of Germany, accompanied by his two sons, visited the Vatican. The Emperor was in conference with the Pontiff for forty minutes, and showed his desire to pay deference to the feelings of the head of the Roman Catholic Church.

KING EDWARD arrived in Paris on the 1st instant and was accorded a hearty reception by Republican France. President Loubet, surrounded by the Cabinet Ministers, the President of the Senate and the Chamber of Deputies, the Grand Commander of the Legion of Honor, the military and naval dignitaries and the diplomatic corps, presented an imposing

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

PHILADELPHIA YEARLY MEETING.

5TH Mo. 9.—MINISTER AND ELDERS, IN Cherry Street Meeting Room, at 10 a. m.

5TH Mo. 10.—MEETINGS FOR DIVINE worship at Fifteenth and Race Streets, Fourth and Green Streets, Seventeenth and Girard Avenue, Thirty-fifth and Lancaster Avenue, School Street, Germantown, and Market Street, Camden, N. J., at 10.30 a. m.

5TH Mo. 10.—ANNUAL CHILDREN'S Meeting, Race Street, 3 p. m.

5TH Mo. 10.—MEETING FOR WORSHIP AT Fair Hill, 3.30 p. m.

5TH Mo. 10.—MEETINGS FOR WORSHIP at Race Street, Green Street, Girard Ave. and West Philadelphia, 7.30 p. m.

5TH Mo. 11.—FIRST BUSINESS SESSIONS of the Yearly Meeting, 10 a. m., and 3 p. m.

5TH Mo. 11.—A MEETING TO CONSIDER the establishment of a Friends' Flower and Fruit Mission, with headquarters at 151 Fairmount Ave., Philadelphia, in room 15, first floor of Central School Building, at 12.30 p. m.

5TH Mo. 11.—GENERAL CONFERENCE Friends' Associations, 8 p. m., Fifteenth and Race Streets. Address, "A Revival of Quakerism," Henry W. Wilbur, of New York. Five minute papers to open discussion, George G. Nutt, George School; J. Russel Smith, Philadelphia, Pa. Chairman, Jesse H. Holmes, Swarthmore Association; Secretary, Alice C. Bartram, Willistown Association.

5TH Mo. 11.—COMMITTEE OF TWENTY-two, for the Advancement of Friends' Principles, in Room No. 28, second floor of Central School Building, at 1 p. m.

5TH Mo. 11.—REPRESENTATIVE COMMITTEE Meeting in Room 1, at 6 p. m. Annual Meeting of Friends' Book Association, in Room 4, at 7.30 p. m.

5TH Mo. 12.—A MEETING UNDER the care of Philadelphia Yearly Meeting's Philanthropic Committee, at 7.30 p. m. Address on "Purity," by Dr. O. Edward Janney, of Baltimore; address on "Temperance," by Dr. Jesse H. Holmes, of Swarthmore.

5TH Mo. 13.—MEETING OF THE FIRST-day School Association, 7.45 p. m.

5TH Mo. 14.—MEETINGS FOR WORSHIP

at Race Street, Fourth and Green Streets, and Seventeenth and Girard Avenue, 10.30 a. m. Meeting of Representative Committee in Room 1, at 6 p. m.

5TH Mo. 14.—A MEETING UNDER the care of the Philanthropic Committee, (Concluded on Page 304.)

THE OLD RELIABLE

ROYAL



BAKING POWDER Absolutely Pure

THERE IS NO SUBSTITUTE

appearance. As the train entered the station the trumpets sounded a royal salute and the band played "God Save the King."

FOREST fires were raging for several days last week in Pennsylvania, New Jersey and New York, owing to the dry weather and high winds. Millions of dollars worth of timber have been destroyed and several small villages. In the Adirondacks a timely snow storm had some effect in checking the flames. Companies of men and boys were organized in the burning regions to fight the flames.

NEWS NOTES.

THE corner-stone of a \$10,000,000 steel plant was laid, on the 30th ultimo, at Brunswick, Ga.

TWO negroes arrested for murder were hanged by a mob, near Vicksburg, Miss., on the 3rd instant.

THE Philadelphia and Reading Coal and Iron Company announced an advance of 10 cents a ton on coal for the month of May.

THE coal companies are now beginning to give the men the back pay awarded by the Anthracite Coal Strike Commission.

PAUL B. DU CHAILLU, American author and explorer, died at St. Petersburg on the 30th ult. His body will be brought to New York.

GOVERNOR PENNYPACKER has vetoed the bill giving railroad companies the right to condemn lands used and occupied in whole or in part as dwelling houses by the owners thereof.

PRESIDENT BAER testified before the Interstate Commerce Commission at New York, that in view of the present unrest, the Reading is storing millions of tons of anthracite to meet any emergency.

ACCORDING to the Weather Bureau the 30th ultimo, was

the hottest day in Fourth month, in Philadelphia, since 1888, the mercury reaching 90 degrees. At St. Louis, on the same day, the weather was bitterly cold.

PRESIDENT ROOSEVELT'S first act upon reaching St. Louis was to go to the International Good Roads Convention, and make a speech advocating the improvement of country roads in order to make farm life more attractive.

THE London Times correspondent at Tokio says that the Korean Government grants to Japanese subjects the same whale fishing privileges on the eastern coast already granted to the Russians since 1899, including three stations ashore.

IN Philadelphia on the 1st instant, some 6,000 carpenters and hoisting engineers declared a strike for 50 cents an hour, and 2,000 other building tradesmen went out in sympathy.

THE New York Court of Appeals, has affirmed by a unanimous decision, the constitutionality of the Ford Law passed three years ago, for the taxation at their real value of public service corporations. About \$18,000,000 is the accumulated amount of taxes now due under the law.

MAY DAY was marked by many strikes and demands for higher wages and shorter hours in various parts of the country, but there were fewer serious conflicts than usual, and a considerable proportion of the employers either granted increases in pay or agreed to arbitration.

MAY WRIGHT SEWALL, President of the International Council of Women, has issued a call for a universal demonstration in favor of peace and arbitration, on Fifth month 18th, the anniversary of the day on which The Hague Tribunal was formally convened.

THE commencement exercises of the Hampton Normal and Educational Institute, held on the 29th ultimo, were attended by eminent educators from all parts of the country, including President Hadley of Yale, and Booker T. Washington.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 303.)

on "Equal Rights for Women." Address by Charlotte Perkins Gilman, of New York, at 8 p. m.

Friends desiring board during the week can apply to either of the following persons, Isaac H. Hillborn, 15th and Race Streets; Martha D. Hough, 1340 Spruce Street; Rebecca B. Comly, 1529 Centennial Avenue; Matilda K. Lobb, 1702 N. 18th Street; Sarah L. Haines, 1513 N. Marshall Street. Friends in the city having accommodations should notify the Committee.

5TH MO. 10.—CHRISTIANA, PA., YOUNG Friends' Association, at the home of Mary B. Pownall.

5TH. MO. 13.—EASTON AND GRANVILLE Half-Yearly Meeting, at Granville, N. Y., at 11 a. m. Ministers and Elders, day before, at 3 p. m.

5TH MO. 13.—A MEETING OF PHILADELPHIA First-day School Association, at 8 p. m.

5TH. MO. 16.—MANSFIELD, N. J., YOUNG

Friends' Association, at the home of Elizabeth A. Scott.

5TH MO. 16.—SHORT CREEK QUARTERLY Meeting, at Concord, Ohio, Ministers and Elders, day before at 2 p. m.

5TH MO. 18.—FAIRFAX QUARTERLY Meeting, at Hopewell, Va., at 10 a. m. Ministers and Elders, Seventh-day preceding, at 3 p. m.

5TH. MO. 23.—STILLWATER HALF Yearly Meeting, at Richland, near Quaker City, Ohio. Ministers and Elders, day before, at 3 p. m.

REDUCED RATES TO SAN FRANCISCO AND LOS ANGELES.

VIA PENNSYLVANIA RAILROAD, ACCOUNT MEETING MASTER PLUMBERS' ASSOCIATION.

On account of the meeting of the Master Plumbers' Association, at San Francisco, Cal., May 19 to 22, the Pennsylvania Railroad Company will sell excursion tickets to San Francisco or Los Angeles, May 11 to 17, inclusive, good to return until July 15, from all stations on its lines, at reduced rates. These tickets must be validated for return passage, for which the usual fee of fifty cents will be charged. For further particulars concerning rates, routes, and conditions of tickets, consult ticket agents.

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The tour will leave New York 8.00 a.m., and Philadelphia 12.20 p.m., Saturday, May 23d, in charge of one of the Company's tourist agents, and will cover a period of six days. An experienced chaperon, whose special charge will be unescorted ladies, will accompany the party throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the *extremely low rate* of \$22 from New York, \$21 from Trenton, \$19 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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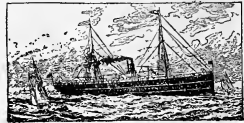
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 16, 1903.

PUBLISHED WEEKLY BY

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Established 1844. }
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PHILADELPHIA, FIFTH MONTH 16, 1903.

{ Volume LX.
Number 20.

GOOD WORDS FOR 1903.

XX.

WHEN we may feel most closely tried,
Let's look upon the brighter side,
And view the many comforts given
To aid us on our way to heaven.

ISAAC TOWNSEND.

From a letter to Samuel Comfort, written in 1860. Composed by I. T. when in his 87th year.

THE WORLD IS TOO MUCH WITH US.

"THE world is too much with us." Night and day
No time have we to pause beside the way,
Where roadside flowers in tender beauty bloom,
Or violets veil the dust above a tomb.

"The world is too much with us." Pelf and sin,
The stress of self, and Earth's tumultuous din,
The ceaseless probing into things unknown,
Eat through our lives as acids through a stone.

"The world is too much with us,"—yet, if we
Linked earnest effort to high purity,
Then we would cease through sorrow care to grope,
And see, at times, the shy, sweet face of Hope.
—William H. Hayne.

PHILADELPHIA YEARLY MEETING.

THE meeting of ministers and elders held on Seventh-day, the 9th instant, in the Cherry street end of the meeting-house was well-attended. Samuel H. Broomell and Sarah Ann Conard served as clerks. Minutes were read for John J. Cornell, a minister, and Eliza H., his wife, an elder, of Baltimore Monthly Meeting; and for Abel Mills, a minister, and Elizabeth, his wife, an elder, of Clear Creek Monthly Meeting, Illinois. Several visitors from other yearly meetings were present without minutes. A concern that was received with much unity was that Friends should be on their guard against outside flattery and absorption into other religious organizations.

The attendance at Fifteenth and Race streets on First-day morning was thought to be larger than ever before. The Race street end of the house was full by 9.45, the Cherry street end by 10.15, and soon afterwards every available place in the lecture-room of the school building was occupied. Several hundred remained in the yard during the meetings, and several hundred others went away when they found they could not get seats.

In the Race street meeting John J. Cornell was the first speaker. He said that the most important place to lead a religious life is in the home; the same self-control and courtesy that are manifested in business intercourse and in society should prevail in the family life. Love manifested towards one's neighbors would

cause integrity in business and adjust the relations of capital and labor. Love in the world of politics would cause a wide departure from the methods now in vogue. While every citizen has a right to criticise public actions and political platforms, no one has a right to traduce a man's character. To bring about such a political transformation Christians should cease to cavil at one another's creeds and unite in demanding the righteousness that exalteth a nation.

Abel Mills, of Clear Creek, Illinois, entreated all to find out, by means of the inner light, the path that God would have them tread, and then follow it.

Keziah Wilkins spoke especially to the young, urging them to be as careful to keep up their acquaintance with God as with their most intimate earthly friends. Several others spoke briefly, and an earnest prayer was offered by John J. Cornell.

In the Cherry street meeting Isaac H. Hillborn spoke in explanation of the words of Jesus to Peter when he promised him the keys to the Kingdom of Heaven. He believed that these words were spoken to Peter because God had revealed to him that Jesus was the Christ, and he had given expression to this revelation. He believed, also, that everyone who is obedient to the divine revelation will receive the keys of the Kingdom.

Joel Borton spoke of the mission of Jesus on earth to bear witness to the truth, and said that only those who, like him, are faithful witness-bearers, can hope to grow to the full stature of a Christian life.

Matilda E. Janney appealed to young husbands and wives to cherish one another and set a good example to their children.

Mary Travilla said that although no organ had sounded its soft notes she believed that many hearts present had been touched by God's instrument, that their burdens had been lifted and their griefs assuaged.

Other speakers were Henry Sheldrake and John Conard.

In the lecture room Henry W. Wilbur, of New York, Robert Hatton, Samuel Jones, Peter Smedley and Isaac H. Hillborn spoke acceptably.

In the afternoon the thirty-second annual children's meeting was held in the Race Street house. Louis Ambler presided. E. Clarkson Wilson gave a brief address to the children, in which he advised them to aim, first of all to be good men and women—to hold on to all their gladness, and drop out worry about their ability to do things, to remember that they have but one life to give, and to be more concerned about making a life than making a living. The schools that took part in the exercises were Woodstown, N. J.; West Chester, Plymouth, New Garden, West Philadelphia, London Grove, Newtown, Swarthmore, Germantown, Fairhill, Willistown and Girard Avenue, Philadelphia.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

JOHN JACKSON.

(Continued from last week.)

BEFORE giving extracts from a number of letters written by former pupils of the Sharon Female Seminary, some further quotations will be made from Elizabeth Peabody's memoirs, as she visited the school several times and seems to have thoroughly entered into the spirit of the place.

"When we came in sight of Sharon Boarding School I found it a large, square building, with an observatory on the top. Its most unpretending architecture had more of the quaint Quaker angularity than of the immortal curves of beauty. But the flat lawn around was laid out very prettily in circles and curves; and the trees were scattered about in graceful groups, and flowers were trailed over trellises here and there, showing that the owner was not the victim of any sectarian prejudices, but worshipped *toward* the Spirit of Universal Beauty, and 'considered the lilies of the field, how they grow.'

"The size of the house was immense. He had enlarged it continually as the school had gradually increased. There were nearly a hundred girls in the school and many came out to meet us, their playful greeting of the good man, and his playful replies, showing the sweet spirit that pervaded their intercourse. I was presented not only to Mrs. Jackson, but to 'Sister Jane' [Jane Peirce] and 'Sister Mary' [Mary S. Pancoast],—not sisters as I afterwards found by blood or law, but by love and union of spirit. These ladies were two of the first eight scholars with which the school began ['Sister Mary' was the very first pupil enrolled]; for the principals were so modest they began with only eight. These two had remained as assistants ever since they were pupils.

"In the course of the next few years I came to learn, what I would hardly before have believed, that a perfect friendship and union may possibly exist between four people, living all the time together, provided they have a standard independent of themselves, and one with the Eternal Love that sympathizes with all his creatures, to which each can refer all thought and feeling for judgment, and thence derive guidance of their individual action. . . . So manifestly pure were the sisters, so tenderly loved by the wife, and so faithfully they loved the wife, as well as the husband, that in many years of acquaintance with them I never saw a particle of jealousy of each other, or with each other, on either side. . . . These four persons lived together for twenty years; and besides the school they kept, they brought up two daughters and a son of Mr. and Mrs. Jackson, without any serious disagreement, though the parents were very fond and indulgent.

"Something might have been added to the charm and elegance of the life by a more specific, classical culture of the imagination; yet hardly this in the case of John Jackson himself. His nature was of a peculiar felicity; and then his idea of God was so large and ever growing, and he worshipped so constantly in 'the temple whose dome is the sky,' and 'whose lights

the sun, moon and stars,'—'whose organs are ocean winds and thunder,' with choirs of birds mingling their songs with the waters and flowers for incense and exquisite ornament; 'that magnificent temple in which Jesus sat on a mountain and taught'; that not only was his whole life a service of duty done to man for God's sake, but he instinctively felt that he was 'put into the garden to dress it and keep it.' When he had departed from the sight of those he loved, for the forever of this world, they found the grounds around his house consecrated with sweetest remembrances of him. 'There is not a tree or shrub planted here,' his widow said to me, 'that we did not all consult upon and agree to its exact locality.'

"Landscape gardening and horticulture are doubtless the first service of man to beauty; and thus was he led by the hand of beautiful nature *towards* the fine arts. It was a long way to go from a Quaker meeting-house, though he did not quite reach this last goal. His organization did not let in upon him the world of music; had it done so he would doubtless have gone the whole way; as it was he 'had a testimony against music,' on which he thought much time was wasted. I was led about the house to see its convenient arrangements. It was lighted by gas, which Mr. Jackson himself made in a neighboring building, and was altogether convenient and comfortable, and I did not fail to mark that the two chambers of the assistant 'sisters' were the most beautifully furnished in the house.

"Mr. Jackson had by his father's will the homestead, a large farm whose culture was affording an increasing income, as the neighboring city of Philadelphia was growing. If he kept school he was obliged to take a partner to cultivate it and receive but half its produce. [This partner was George S. Truman, who is now living at Genoa, Nebraska.] The school could not be profitable in money, because he made the price of tuition and board the minimum, for the express purpose of attracting the farmers' daughters and others of that class. . . . To make money was no part of the motive or plan. Their only concern was to provide everything needful for the instruction of the scholars, and not go beyond their means. I happened to be present once when the yearly accounts were settled. The income from all sources was so exactly balanced with the expenditures that Mrs. Jackson remarked that the school was anything but remunerative. Mr. Jackson replied: 'It balances; and could we live so usefully any other way, or even so happily? We are educating our children to support themselves, and they will have the farm unencumbered. We might lay up more money if we did not keep the school; but we should not so entirely employ all our faculties, and should not have 'Sister Mary' and 'Sister Jane' in our home, nor entertain so many interesting and intelligent strangers as visit us on account of our school. Our life is larger, freer, more of life in every respect. Could we spare our school?' Mrs. Jackson sympathizingly replied, and said she had not made the remark in the intention of expressing discontent; she was perfectly satisfied."

At the time of the establishment of this school

the teaching of physiology to girls was quite an innovation, and several of the parents were somewhat shocked at the idea of having a model of a woman's form exhibited to the pupils and even taken to pieces before their very eyes. The subject was taught so judiciously that these objections were overcome. Lectures on physiology were given by Ann Preston, M. D., who was for many years Dean of the Woman's Medical College of Philadelphia. All the teaching of the sciences was made as practical as possible. "Aunt Rachel" taught the relations of healthful cookery to social comfort as an application of chemistry, while "Uncle John" endeavored to make his pupils good chemists, performing many experi-



"SISTER MARY" AND "SISTER JANE."

From a daguerreotype taken at Sharon, by Sallie G. Hughes, of Wilmington, Del.

ments before them in his laboratory, which was back of his large school-room, and opened into it by folding doors. When teaching botany he took his pupils into the fields to study and encouraged the cultivation of plants. He wished to impress upon their minds that stores of enjoyment lay at their own doorsteps. His classes in astronomy studied the heavens from the lawn, and from the observatory on the top of the house. "Aunt Rachel" taught grammar and the use of the English language with great skill, and one of the assistant teachers was an excellent mathematician. With such a wide range of subjects there was something to interest every mind.

Ann A. Townsend, in her memoir, speaks thus of John Jackson and his school: "It was his aim not only to cultivate and expand the intellect, but also to imbue the tender minds of the children with the necessity of a life of daily self-denial, in order to enjoy that peace which the world can neither give nor destroy. The relation which existed between the

preceptor and pupils was interesting even to the casual beholder. Many who have shared his instructive counsel date their awakened interest in their spiritual welfare from that time. One of the pupils who went there at the age of sixteen and remained several years, was asked by a friend, 'How long has this been thy home?' She replied, 'I began to live here.' She spoke out in those few words the fullness of her spirit, realizing that the inner life is the true being." The memoir also quotes the following extract from a letter written by another pupil:

"I can never tell what I owe to his instruction. A life chaste, earnest, humble, ever faithful to the admonitions of right, ever recognizing the divine law of progress, by which the soul approaches its Maker, manifesting in word and deed kindness and love to the great brotherhood of man—such a life might be somewhat of acknowledgment of what the pupil owes to a teacher like him. How many and what pleasant memories come with his name! I remember one morning, when standing in the cabinet with one of my classmates, looking at the fossil impressions which raindrops had made upon the fragment of one of the oldest geological formations, he came in, with that benign smile so characteristic of him, took one of the Bridgewater treatises, and read from it the scientific history of what we had been examining. We had wondered before, now we were filled with awe, not from terror, but from the sublimity of the truth, which his few words and the short extract which he read, revealed to us. I felt that it was no ordinary privilege to be thus taught. Yet so it was ever. I never went with a question without having it answered plainly, fully; there was always time, there was always a smile with which to satisfy every inquiry. And now I cannot look at a pebble, or go in imagination to the farthest extremity of the universe, but I feel that he has led the way, and I follow dimly and afar off where he has gone shedding light upon mystery. Truly can I say that I always felt in those Sharon days, that worship was exalted when he mingled in it; social life was purified when in his presence; and that as a teacher, he led and guided us by a measure of the same love and care with which the infinite Father guides and instructs his children."

ELIZABETH LLOYD.

(To be continued.)

A YOUNG man who had been brought up in a religious home spent a summer in a community of strangers, persons who, though of considerable social standing, yet gave little consideration to the things of religion. The young man wrote home, after a few weeks, "Religion never before seemed so important to me as it does here, where it is discounted. You cannot imagine the smallness of the lives and interests of these folks. Their conversation, and especially their constant social bickerings, would astonish you. Nobody seems really happy, with a deep-down unchanging happiness. As near as I can make out, all this is due to the lack of real spiritual impulses. A true revival of religion would mean the social and intellectual salvation of this entire community."— [The Friend, Philadelphia.]

NEW TESTAMENT SERIES.—No. 19.

SOCIAL LIFE OF THE EARLY CHURCH.

GOLDEN TEXT.—This do in remembrance of me.—
Luke, xxii., 19.

Before study of Lesson read Acts, ii., 43-47; iv., 32-37;
v., 1-11.

We are often told that the early Church was communistic, having all goods in common; and unquestionably there are many passages which seem to support this view. Some have inferred that this is therefore the Christian ideal of society: that all men who accept that ideal should "sell their possessions and goods and part them to all, according as any man has need" (Acts ii., 45). Barnabas sold his field and laid the money at the feet of the disciples. Ananias and Sapphira were struck dead on bringing only part of the price of a possession. How then shall we excuse ourselves if we do not bring to the general use those things which we are accustomed to call our own. All this involves some misconception of the conditions among the early Christians. They were by no means undertaking to present a scheme of life for the world to follow, for they had no expectation that the world would endure. The Messianic kingdom, with totally new conditions, was to be ushered in almost at once. What a waste of effort, then, to plan and scheme for a life of one kind when they were convinced that life of another kind was imminent. Everything was temporary—a makeshift for the fragment of time still remaining. It is manifestly absurd to build a permanent scheme of life on the actions of men in this state of mind. And it must be noted that as the expectation of the immediate return of the Master faded away the ideal of goods in common faded away also. We do not find it in the churches established by Paul; indeed, it seems to have been confined to the Apostolic Church at Jerusalem, and there it succeeded so ill as a system that collections had to be taken in the churches of Asia Minor for the support of the mother church. We may even question whether a full communism of goods was practiced at Jerusalem. Barnabas is especially mentioned as bringing the price of a field to the apostles; this especial mention would seem to imply something unusual. If all who had possessions in the infant Church had done the same, why is Barnabas singled out for approving mention? In the story of Ananias and Sapphira Peter's condemnation is at least in part directed against the assumed deceit—the "lie to the Holy Ghost"; though it must be confessed that a fair reading of the story leaves a sense that the writer looked upon a full surrender as the only proper course. But we cannot too often remember that a generation at least had passed between the facts and Luke's record of them; and that the mother church maintained a special relation to all others. It may easily be that a tradition of absolute communism in the Church of the apostles grew up among the Christians at the same time that they adopted quite another system among themselves. That they did adopt quite another system is plain from Paul's emphasis on his own independence while on his missionary journeys and by the total lack of any mention of difficulties about communistic management

in the various epistles of the time. Of course the Christian principle of brotherhood made every true Christian hold his goods, like himself, as ready always for service. He would not leave his brother in want when he had plenty; but of formal communism in the early Church at large we have no evidence.

We read (Acts ii., 42) that the Christian Community at Jerusalem "continued . . . in fellowship in the breaking of bread and in prayers." This is assumed to be the sacrament known as "the Lord's Supper," and we are referred to the passage in Jesus' farewell discourse, where he broke bread and gave it to his disciples, saying, "This is my body, which is given for you: this do in remembrance of me," (Luke xxii., 19). It is worthy of note that Matthew and Mark, both nearer to Jesus than Luke, omit altogether the command "this do." It is not probable that Jesus had any idea of instituting a ceremonial; it was rather "the announcement of his impending death and the assurance that it would result not in evil but in good to his disciples. . . . As the bread was broken and the wine poured out, so must his body be broken and his blood shed, but not in vain" (McGifford). After his death, when the disciples ate together this solemn and beautiful hour could not but return to them. It is certain that the Lord's Supper was a very early institution in the Christian Church. But it was not the mere symbol it has since become. It is probable that whenever they ate together they ate the Lord's Supper. The common meal was hallowed by the remembrance of the Passover Supper at Jerusalem. So also were other services in common—the prayer, the hymn, the common labor. When a few were together the Lord was with them in an especial way. In this sense the idea of the sacrament is one most worthy to endure; it should stimulate hospitality and brotherly communion.

FORTIETH ANNIVERSARY OF WEST CHESTER FIRST-DAY SCHOOL.

The fortieth anniversary of the establishment of the West Chester First-day School was celebrated First-day morning, Fifth month 3d, by appropriate exercises.

There was a large gathering, not only of present day workers, but of others, many of whom at some period in the history of the school have been active in the work.

Lydia H. Hall, of Swarthmore, in whose heart and mind was conceived the thought of starting the First-day School and who opened it in her home Fifth month 3d, 1863, with nine children enrolled, was present. Beside her sat Wm. M. Hayes and Thomas B. Brown, also former superintendents.

The exercises were opened by Herbert P. Worth, the superintendent, reading the parable of the sower. Having expressed his appreciation of the interest shown by the large attendance, he extended to all a cordial welcome.

A very interesting historical account of the school since its beginning was given in a paper by Mary Darlington. She referred to Lydia H. Hall as the pioneer who, with prayerful spirit, dispensed the truths of God as they were given to her, to the little

band of children gathered under her roof. In course of time the small quarters were outgrown and the school was removed to the school building on the meeting-house grounds, where Lydia H. Hall was assisted by Alice Paschall Darlington Derrick and Jennie Hibberd Logan as teachers. Wm. M. Hayes, John H. Reed, Wm. P. Sharpless and Thomas B. Brown in turn acted as superintendent, the latter serving fifteen years.

In 1892 Herbert P. Worth assumed control, all being united in the feeling that he was the right man in the right place. He brought to the work the vigor and enthusiasm of young manhood, with the conviction that First-day schools have a place to fill and a work to do toward the advancement of the principles of the Society of Friends.

For many years Darlington Hoopes conducted the Bible Class. He was followed by Prof. George L. Maris, who always acknowledged the strength and wisdom of Sarah Hoopes, whom he often termed his "balancing power." Elizabeth F. Darlington and Martha Sharples were also leaders of this class. In the gallery sat Thomas Jenkinson, Emily Jackson and Philip Sharples, silent yet sympathetic advocates of the First-day School movement.

A responsive exercise entitled "Service" was given by members of the school, led by Helen Foulke.

Prof. John Russell Hayes, a former scholar, read a poem, "Yesterday and To-morrow," which dwelt upon happy incidents of the past and the need of consecrated lives to meet the problems of the future. As a closing exercise the whole school repeated the twenty-third Psalm.

Lydia H. Hall expressed the thought that while the First-day School had been undertaken with fear and trembling, her faith was strong, then as now, that if we keep our faith in the direct Guidance and the Sermon on the Mount, we will still be a people respected for our simplicity and love of truth. A letter was read from Prof. George L. Maris, now in Florida, regretting his inability to be present. Remarks befitting the occasion were made by Dr. Jesse C. Green, Thomas B. Brown and John Jackson, of Lansdowne. S. R. P.

I HAVE peered into quiet "parlors" where the carpet is clean and not old, and the furniture polished and bright; into rooms where the chairs are neat and the floor carpetless; into kitchens where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead, and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper, that render homes happy or wretched. And I see, too, that in town or country good sense and God's grace make life what no teachers or accomplishments, or means or society, can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away.—[Dr. John Hall.]

MEN'S WIVES.

"This place is perfect," Charles Kingsley once wrote to his wife from the seaside, "but it seems a dream and imperfect without you. I never before felt the loneliness of being without the beloved being whose every look and word and motion are the keynotes of my life. People talk of love ending at the altar—Fools!"

Within a few days of his death, having escaped from his sick room, he sat for a few blissful moments by the bedside of his wife, who was also lying seriously ill. Taking her hand tenderly in his he said, in a hushed voice: "Don't speak, darling. This is heaven."

John Bright spoke of his wife as "the sunshine and solace of his days." When she died he said: "It seems to me as though the world was plunged in darkness and that no ray of light could ever reach me again this side of the tomb." It was Cobden who shook him at last from the lethargy and despair which were paralyzing his splendid energies. "There are thousands of homes in England at this moment," he said, "where wives, mothers, and children are dying of hunger. Now, when the first paroxysm of your grief is past, I would advise you to come with me and we will never rest until the Corn Law is repealed."

Dean Stanley said: "If I were to epitomize my wife's qualities I couldn't do it better than in the words of a cabman who drove us on our honeymoon. 'Your wife,' he said to me, 'is the best woman in England—and I quite agree with him.'"

"Why should you pity me?" Mr. Fawcett, the blind Postmaster-General, remarked to a friend who had expressed sympathy with him in his affliction. "My wife is all the eyes I want, and no man ever looked out on the world through eyes more sweet or true."

No man ever relied more completely on his wife's guidance and counsel than John Keble, the poet of the "Christian Year." She was, as he often declared his "conscience, memory and common sense."

Dr. Pusey declared that the very sight and smell of the verbenia affected him to tears, for it was a sprig of verbenia he offered to Miss Barber when he asked her to marry him—"the most sacred and blissful moment" of his life.

Dr. Wordsworth, late Bishop of Lincoln, said that his wedded life had been "as near perfection as was possible this side of Eden."—*Tit-Bits.*

ALTHOUGH good never springs out of evil, it is developed to its highest by contention with evil.—[Ruskin.]



It is not by deliberate, but by careless selfishness, not by compromise with evil, but by dull following of good, that the weight of natural evil increases upon us daily.—[Ruskin.]



DESPISE not the little things. A word of one syllable, a nod of the head, a motion of the hand are each very small matters, but they are frequently the difference between truth and falsehood, between right and wrong.—[Kennett Advance.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIFTH MONTH 16, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE ART OF LIFE.

NINETEEN centuries ago the Divine Master came upon earth to teach men the art of life. There fell from his lips few words that could possibly give rise to theological controversy. He gave his brief span of human existence to teaching men by precept and example that greatest of human achievements, the art of living. He went about doing good, healing the sick, giving sight to the blind, teaching men the simple, direct lessons of patience, comfort and hope, and telling his followers that the reason he spoke these things unto them was, that their joy might be full. We have very imperfectly mastered the art that he exemplified for us. The theory of it is simple and direct enough, but the tendency of the ages has been to complicate the means by which the teachings of Jesus are to be worked out. He went about his Father's business. To do that is the art of life, the chief end of man's existence.

Men say the ministers and missionaries go about the business of the Father, but most men must toil in the market place of commerce, in the shops and at the looms to gain the means of sustenance. They have little time for other business than their own. Thus it is that men have failed to appropriate unto themselves the blessedness of being "ministers of God, to do his pleasure," while the daily round of toil goes on. Had God meant us to spend our time only in preaching and works of healing, he would have placed us in an environment that made no other demands upon us. We are about His business when we make the desert blossom as a rose, and turn the spindles which supply the needs of humanity.

The policeman at the crossing, who all day long protects the surging crowds from injury or imprudence and directs the stranger along the right road, ought to joy in the fact that he is serving a divinely appointed task. The merchant may feel himself a servant in God's kingdom when he dispenses to his human brotherhood the things that are needful to the body. The farmer, sowing and reaping through summer's heat, is providing for the needs of God's children. The engineers guiding their trains laden with a freight

of humanity safely to their destination are working out their share of divinely appointed work.

We clumsily apply the art of life we have been taught, because we allow the thought of gain, advancement or position to overshadow the thought that the daily work we do, and for which we both rightly and necessarily are paid, is a share of God's work given into our care and keeping. How it would revolutionize men's daily toil if they felt that the work they were doing, often wearisome to the body and poorly remunerated, was a share of God's service!

While fixed periods of religious worship and definite moral efforts have an important place in developing our best life and thought, Christianity will only serve its highest purpose when it makes men feel that all essential material work is "a part of God's great plan;" when in the hurried life of the world, we can believe that showing "faith by my works" has a larger significance than is usually attributed to it; and the effect of such a belief would react with equal benefit upon both work and worker.

JUSTICE TO THE COLORED RACE.

THE two instances of persecution of colored people in South Carolina, narrated in Martha Schofield's letter in our last issue, call our attention afresh to the helplessness of a subject race. We have been advised again and again to allow the Southern people to deal with the race question in the Southern States in their own way. Those cases are illustrations of what their way is in communities where the majority of the white people are ignorant and brutal.

In a recent letter to the *Public Ledger* a South Carolinian writes: "If the South could be let alone with its race question it would soon solve it to the satisfaction of both races." Those of us who lived through the old anti-slavery days have heard this plea before. All that the South then wanted was to be let alone, first to deal with its slaves as it saw fit, and then to take its slaves wherever it saw fit. But the system of slavery was a leprous sore, eating away the life of the nation, and it had to be gotten rid of at any cost in order that the nation might live.

This same Southern gentleman says that if all the negroes were educated their laboring class would disappear and "the white man would have all the labor to do, and still feed the negro." There is no law of God or man that requires us to feed those who will not work, so the latter part of this fear is an idle one. As to the first clause, since the colored man has been toiling for generations in order that the white man might live at ease, it perhaps would not hurt the white people of the South if they were obliged for a time to do their share of the world's work.

This same cry has been raised against the working classes in all ages of the world, regardless of their color; everywhere when common schools were first proposed the objection was raised that with universal education the laboring class would disappear. In controversy of this argument a distinguished educator says that they can make shoes cheaper in Lynn, Mass., than in Philadelphia, because the workers in the Lynn shoe factories are high school graduates and work with brains as well as hands.

What is needed for the settlement of the race question is a new infusion of the spirit of chivalry, so that the strong will feel it to be their duty to protect the weak, and the wise to share their wisdom with the ignorant. Very few friends of the colored race would object to an educational test for suffrage if it were made to apply to blacks and whites equally; but in many parts of the South the policy of the whites seems to be to give the negro as little education as possible and then to discount the little he possesses, so as to keep him perpetually disfranchised.

It would be as suicidal for one part of our nation to allow injustice to go unrebuked and unmolested in another part as to allow a contagious disease to spread itself unchecked. But as it has taken careful scientific research to learn how to stamp out contagious diseases, so it will require the utmost wisdom of sociologists to put an end to colorphobia. As a beginning of the end we would suggest that industrial education of the colored people be supplemented by Christian education of the white people.

IN view of the proverbial antagonism between the French and the English the recent visit of King Edward to the President of France is felt to be of peculiar significance. Baron D'Estournelles de Constant, who was a French delegate to The Hague Peace Conference, hopes that one result of it will be a treaty of arbitration between the two nations. He also gives America the credit for not allowing The Hague Court to die a silent death. The submission of the "Pious Fund" case and the Venezuelan imbroglio, coupled with the munificent gift of Andrew Carnegie, he believes has awakened continental Europe to the importance of this tribunal. His hopeful view of the situation is fresh evidence of the growth of peace sentiment in the French Republic.

THE "Good Word" attributed to a Welsh Friend in our last issue was quoted by John Simpson to Samuel Comfort, in 1831, when the latter was under discouragement on account of seeing so little good result from much religious service expended by Friends in visiting meetings, etc. It was taken from a letter written by Samuel Comfort to Jane Johnson, of Philadelphia.

THE Pennsylvania State Department of Agriculture has issued the first number of a monthly bulletin entitled "The Economic Zoologist," which deals especially with the habits of destructive insects and their manner of extermination. It

should be of value to those engaged in farming, gardening and horticulture, and will be sent free, upon application to Prof. H. A. Surface, Economic Zoologist, Harrisburg, Pa.

BIRTHS.

DARLINGTON.—In Focopson, Chester county, Pa., on Fourth month 29th, 1903, to Emlen and Mary Parker Darlington, a daughter named Edith Parker Darlington.

PASCHALL.—At Holly Oak, Delaware, Fifth month 2d, 1903, to Henry Morris and Katharine Aldrich Paschall, a son, who is named Charles E. Bayard Paschall.

PASSMORE.—In East Bradford, Chester county, Pa., on Fourth month 15th, 1903, to Isaac A. and Annie D. Passmore, a son named Samuel Ralph Passmore.

DEATHS.

ENGLE.—Rebecca W. Engle, wife of Charles H. Engle, a valued and important member of Mount Holly Monthly Meeting, N. J., departed this life on the 17th of Fourth month, 1903.

She has been an earnest worker on the Philanthropic and George School Committees of the Yearly Meeting, a constant attendant of, and faithful member in the discharge of her duties in the monthly meeting, whether official duties or her obligations as a member.

EVANS.—On Third month 27th, 1903, at her home in Gwynedd, Pa., Mary E., daughter of Ellen H. and the late Cadwallader Roberts Evans; a member of Gwynedd Monthly Meeting.

FELL.—In Buckingham township, Bucks county, Pa., on First-day, Fourth month 26th, 1903, Elias Hicks Fell, in his 75th year; a life-long member of Buckingham Monthly Meeting.

He was the last survivor but one of the fourteen children of Eli and Rachel (Bradshaw) Fell, and was born Second month 11th, 1829, on the farm where he died, which had always been his home.

MELONEY.—At the home of her parents, Martin W. and Jane Meloney, near Avondale, Chester county, Pa., Cornelia N., their youngest daughter, aged 23 years, 2 months and 12 days; a member of New Garden Monthly Meeting of Friends.

She bore seven months of pulmonary trouble with much patience, hoping for a long time that she might be restored to health. Toward the close she became resigned and was favored to give evidence to her afflicted parents, brothers and sisters that their loss will be her eternal gain through the mercy and goodness of the Lord.

MOORE.—At Mullica Hill, N. J., Fourth month 17th, 1903, Deborah D., wife of Samuel Moore, and daughter of the late Aaron K. and Annie E. Pancoast, in her 60th year; a member of Woolwich Preparative and Pilesgrove Monthly Meeting.

PENROSE.—At his home in Larned, Pawnee county, Kansas, Third month 4th, 1903, Elisha Penrose, aged 86 years, 10 months and 23 days.

He was the eldest son of Josiah and Rachel Garretson Penrose, and was a native of Adams county, Pa., where he lived until 1880. He then removed with his family to Kansas, where he resided until the time of his death.

LEWIS TUDOR.

On the first of Fourth month, 1903, Lewis Tudor passed to his heavenly home. He was the son of Isaac and Mary Garretson Tudor, was born and reared a Friend, and lived with his parents on their farm, in Adams county, Pa., until his father's death.

He was an active abolitionist. At the time of the fugitive slave law, making it a criminal offense to feed and harbor runaway slaves, Stephen Weekly, of Cumberland Valley, had taken some runaway slaves on their way to freedom, and in consequence he was arrested and his farm confiscated. Lewis was one who was active in giving and collecting means

to redeem their home, his kind, good heart and hand being ever ready to relieve the distressed. He was active in reform work, temperance, equal suffrage, and anti-tobacco claiming his particular attention.

A few years before the rebellion he started a nursery near Richmond, Virginia, and had a large and valuable stock on hand. All his property was destroyed, and he was thankful to escape with his life and a few personal effects he could take with him. After that he engaged in commission business in Baltimore for many years. Three years ago he left Baltimore and came to Chester county. He was twice married, first to Sarah Russell, of New Market, Maryland, afterward to Mary G. Hoopes, of Chester county, Pa. A kind, true friend and companion, he is sadly missed by those who knew him best.

"Forever near us, though unseen,
The dear immortal spirits tread
For all the boundless universe
Is life. There are no dead."

E.

SOCIETY NOTES.

OUR esteemed friend Joel Borton, on his way home from Nebraska, stopped off at our little village of Benjaminville, and held a meeting on the evening of the 4th instant. The meeting was large for a farming community, and gave close attention to the speaker, as for one hour he dwelt on the importance of living in a spirit of love, Christ-love, meek and compassionate. He urged upon his hearers to apply to their individual selves the saying of Jesus to Pilate, during his examination, "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth," for each one has it in his power, to witness before the world, to the efficacy of Truth, in his daily life, if he be earnest and sincere in his desires to know what is this truth, and endeavors to live it out. After the meeting many expressed to the speaker their hearty appreciation of his words. We are few in numbers and sometimes feel isolated, indeed, and gladly welcome any true messenger of the Gospel as he comes among us.

ELIZABETH H. COALE.

Joel Borton and Joshua Mills arrived at Prairie Grove, Iowa, on the afternoon of Fifth month 1, from Nebraska Half-Yearly Meeting. A parlor meeting was arranged for that evening at the home of Theo. and Hanna Russell. Quite a number of appreciative young people with a few older ones were present, and we believe all felt it to be an evening well spent. Joel's message was that of Right Living. He spoke earnestly and seriously and was listened to attentively, after which an excellent paper was read on the subject, "Who is Thy Neighbor?" which called forth serious questions and answers. A number of those present repeated Bible texts or beautiful sentiments. Then a period of social mingling was much enjoyed as it gave all a chance to become better acquainted with our guests. The young people then sang that appropriate and beautiful hymn "God be with you till we meet again," when the company dispersed carrying with them, we believe that which will be as bread cast upon the waters.

Our Friends spent but twenty-four hours in this vicinity, yet several families were visited, each one regretting that the time was so limited. "Uncle Joshua" has visited us several times and always finds a warm welcome from our little meeting and henceforth our new friend Joel Borton will be classed with our valued Friends.

Just here we feel like saying that much more good might be accomplished by our ministering friends if they would spend a longer time at our weak meetings. Could they spend days instead of hours a greater interest would be awakened in our midst, yet we are thankful for even what we have received and trust it will bear fruit of pure, upright, honest and faithful living.

H. M. R.

On Fourth-day evening, Fifth month 6th, upon the invitation of Samuel P. S. Ellis, Friends and others of Pittsburg and vicinity assembled at his home, 5716 Rippey Street, East End, to meet Joel Borton, of Woodstown, New Jersey.

Although our meeting was small, there being but twenty-five present, much interest was manifested.

We started the meeting in the customary way with a few minutes of silence after which were read those words of consolation set forth in the 15th chapter of John, from whence was derived the name of our Society. After a few moments of prayer our friend told us his reasons for asking for the meeting, which were made more evident to our minds as the evening progressed.

Continuing he spoke of the importance of friendly intercourse between us, comparing it aptly to the words of John, that no branch can bear good fruit when severed from the vine.

After closing his remarks with verses applicable to the occasion we enjoyed a half hour's social intercourse and then took leave of our friend, feeling refreshed and bettered for his short stay among us.

B.

On First-day, Fifth month 3d, Joel Borton was very acceptably in attendance at Friends' meeting at Clear Creek, Ill., accompanied by Joshua L. Mills. His presence was greatly appreciated, his ministry was encouraging, and helpful, entreating all to be faithful and strive for the advancement of the Christian Church. He called on most of families of Friends in this immediate neighborhood. M. E. P.

Rachel M. Lippincott has a minute from Pilesgrove Monthly Meeting, N. J., to attend New York Yearly Meeting. The minute granted to R. Barclay Spicer by Short Creek Monthly Meeting includes New York Yearly Meeting.

LETTERS FROM ISAAC H. CLOTHIER.—III.

(Continued from last week)

ONE of our interesting experiences was the visit to the Egyptian Museum of Antiquities. This collection, unequalled in extent and historical value, has quite recently been transferred to a new fire-proof building, and is not yet fully catalogued.

We had one half-day's cursory inspection of a collection that would require twelve whole days of careful study for even tolerable acquaintance. I was perhaps most impressed with the mummies of the three kings, Sethos I, Rameses II, and Rameses III, as they lay side by side exposed to the inspection of curious crowds more than 3,000 years after their entombment. The hair and teeth and the bones generally are remarkably well preserved, and the wonderful embalming process of the ancients—one of the lost arts—has almost preserved the expression of these ancient kings. The authorities tell us that Rameses II—the great Rameses—was the Pharaoh of the Captivity, whose daughter found Moses in the bulrushes. And yet his remains lay before us in a better state of preservation than those embalmed a hundred years ago—probably much better than those of Napoleon who died eighty years ago.

Aside from all the historic objects of interest in Cairo, the street life of the city in its wonderful variety and picturesqueness cannot but attract, even fascinate, more or less, every observer. It is a thoroughly Oriental city, but the European element, Greek, Italian and French, blends with the marked characteristics of the East, making in the combination a singularly striking effect. To sit on the broad portico of Shephard's hotel, on the Sharia Kamel, and watch the life flowing by is something to be remembered. There are Syrian dragomen, barefoot Egyptians, Greeks in absurdly stiff tunics, Persians,

Bedouins, Englishmen in Panama hats and knickerbockers, native women of the poorer class in black veils with only their eyes visible, Armenian priests, Algerian Arabs, merchants, beggars, soldiers, boatmen, water carriers, workmen, clergymen, gamblers, invalids, sportsmen; all classes and conditions of life in every variety of costume and every shade of complexion, on foot, on donkeys, on horseback, and in carriages, a motley crowd, ebbing and flowing without intermission through the stately street. The picturesque but obstructive camel has been ruled out only during the past year, to make the tide of travel flow more easily on the crowded street.

Cairo to me seemed Constantinople, Athens, and Naples combined, with a touch of laughing Paris, and just enough of sober London to contrast and heighten the effect. Many features of its street life which interested me greatly I cannot touch on now. But our six days have passed, and we leave the charming city both with reluctant backward glances and with eager anticipation, for have we not before us a taste of the Nile? We left on the evening of Third month 16th on the train for Luxor, where we arrived next morning, 450 miles from Cairo. Luxor is one of the chief points of attraction in Egypt, as it is a centre of antiquarian interest. The remains of the temple of Luxor and the ruins of Karnak are here, and it is famous as the site of Thebes "the hundred-gated city." We visited the first-named on foot soon after arrival, and the ruins of Karnak in the afternoon on donkeys. Here the temple of Ammon stood, the most stately creation of the great architectural age of the Pharaohs, and to this day no other building in the world has equalled it in size.

We had planned to take next day the trip to the Necropolis of Thebes, wonderful in the size of its tombs, in their decorative art, and in number of tombs already excavated, illustrative of the immense size of the ancient city. The weather was very warm, at least 90° in the shade at mid-day, so we breakfasted early in order to start at 7 o'clock. We were rowed across the river, where we were met by donkeys, and during the forenoon we rode perhaps 18 miles, stopping occasionally to visit one of the noted tombs. One I remember was 330 feet long, divided into many vaulted chambers. In another—the Tomb of Amenophis II, discovered in 1898—we saw the body of the king wrapped in its shroud, and still adorned with the garlands placed there many centuries before the Christian era. In an adjoining chamber we saw three bodies side by side, a man and two women, evidently members of the royal family.

It was all most interesting, but in our half-day we could inspect but a small percentage, illustrative however, of the whole. The trip was a hard one in the hot sun, and on arrival at the hotel about one o'clock we were quite ready for rest, and did little more during our stay at Luxor, although some of our party, including President Swain, always the most energetic seeker after information of the company, revisited the temple of Luxor at sunset that day, and the ruins of Karnak next morning.

At two o'clock in the afternoon of next day we

boarded the steamer *Puritan*, and for four days lived the idle Nile life, welcome after the strain of donkey riding and sight-seeing at Luxor and vicinity, and also welcome because there has been with me since boyhood something of a longing to see this historic river, ever since I read George William Curtis's "Nile Notes of a Howadji," just fresh from the press, and glowing with the eloquent enthusiasm of a richly endowed intellect, in sympathy with all that is beautiful in nature and ennobling in art. But Curtis's experiences and those of others were spread over months as they sailed idly along the great river, bathed in the elixir of the Egyptian air and sunshine, and surrounded with the charming scenery and all the accessories of an ideal vacation time. Our four days on a steamer running on schedule time was surely not a realization of such a dream. But it was at least a real taste of something of which I had dreamed, and henceforth I can think of the Nile with some appreciation. We steamed slowly over the 450 miles from Luxor to Cairo, mostly tying up to the shore at night, partly to allow inspection of the river by day, and partly because in the darkness it is almost impossible to keep from running aground. Even in the day time, though our boat drew only two and a half feet of water, we occasionally ran on a sand bar, when the Arab boatmen would sometimes jump overboard and push the boat off by main strength, and sometimes adopt other devices, but in one way or another they always succeeded in floating her. The brief experience was a novel but most pleasant one, and we learned by observation and reading much of which previously I had scant information.

We all knew of the annual inundation of the Nile and that to it and it alone Egypt owes her marvelous fertility in the narrow region overflowed by its waters. But always in the past, until quite recently, more than half the wealth of the great river, the sediment and rich soil from the hills of Abyssinia, during the floods is washed into and wasted in the Mediterranean Sea, and from the beginning of May, for two months, the water is so low that irrigation has been difficult and scanty. But the engineering skill of the times promises to work wonders. A dam just about completed at Assiut—through which we passed in a lock—will store up an immense quantity of water during the flood time of the late summer and early autumn, and distribute it gradually as needed during the growing season, thereby allowing the irrigation of hundreds of thousands of acres of what is now desert land. But the great work is at Assuan, 135 miles above Luxor. Here an immense dam one and a fourth miles long, and 100 feet high is almost completed, which it is claimed will add ten million dollars every year to the productive yield of Egypt, transforming into a fertile garden by systematic irrigation an area of desert twice as large as the State of Rhode Island. True it undoubtedly is that "Egypt is the gift of the Nile." This wonderful river flows nearly all its length of 4,000 miles through a rainless region, and has no tributaries in Egypt; but the equatorial rains of the summer pour into it through the Abyssinian rivers and are the cause of the overflow which alone makes

the wealth of this wonderland. The system of dams referred to will no doubt in time be extended indefinitely up the river, thereby utilizing and economizing its wealth and distributing it among the people by systematic irrigation over a vast area of now worthless territory.

There is probably no more barren and unproductive soil than that of the Egyptian desert, without irrigation, and there is probably no soil in the world as rich and productive after it receives the water of the Nile with its priceless sediment, for no other soil of which I have heard produces three or more abundant crops per year. The comparison between our farming operations, interspersed at times with long periods of drought, and then with excessive rains, is interesting, even though the opportunity for scientific irrigation may never present itself with us.

After the important question of the development of the material resources of Egypt and the prosperity of her people, that which interests the world, and especially seekers after health, is her marvelous climate, which would seem to have no equal in the world. The air is dry and bracing, sunshine perpetual, and malaria unknown. The rainfall at Cairo is about one and a half inches per year; further up the Nile rain is almost unknown, a light shower being regarded by the natives almost as a wonder of nature. There is little doubt its climate is one of the most healthful in the world, and a winter in Egypt is recommended for a renewal of the springs of life. We were all impressed with the life-giving properties of the wonderful air and sunshine, free even in their warmth from enervating qualities, and we regretted that our time to test the effects was so brief.

We arrived at Cairo at ten o'clock on First-day evening, remained on the boat all night, and early next morning drove across the Great Nile bridge thronged even thus early with carriages, pedestrians, horsemen, donkey riders, and camels, bearing their heavy burdens of all sorts of freight, and took our last look at Cairo as we sped to the railroad station, where all our ship's company gathered to take the special trains for Alexandria which we reached at noon, and sailed that afternoon for Naples. Let me say right here that no one of my readers can realize more than I that Egypt in a single letter is like the history of the world in one small volume. I think we all look back upon our visit there with peculiar interest. Some of us have already planned a whole winter's sojourn there, with at least two full months on the Nile in our own chartered dahabeah, with a small but congenial company—*can we indeed hope for the same which we have had?* Is it a fact that we are infected with the spirit of the Arab proverb? "He who has once tasted of the water of the Nile longs for it inexpressibly for ever more."

And now after three restful days at sea, our little company which has been together daily, almost hourly, for about two months in the closest association, on ship board and on shore, is about to separate. It would be hard for any one not with us to realize how we had grown to look on the ship as our second home, with what satisfaction we returned to it after each visit

to shore, and how, after the varied experiences we shared together, the members of our immediate party seemed in a certain sense to be our own household.

We all go our several ways at Naples for a few days, but our immediate party, Dr. Swain and wife, J. Dundas Lippincott and my own family, come together again on the voyage to Villa Franca before we finally part, they to return home on the steamer, we to spend some time on the Riviera, then Paris and a visit to England.

There is a certain something more than regret felt in sundering ties like those which have undoubtedly strengthened between the members of our little company, during the trip now closing, and which it is hard to realize began only two months before. But the sadness after all is an unconscious tribute to the success of the trip and the good fellowship of those who now must separate and henceforth can no more meet as we have done of late. If each of us could have contributed in our measure to the general well being, as those who have been named, surely the experience would have been an ideal one for all.

As it is, when we dined together at Nice a few hours before the steamer sailed at midnight on Fourth month 2d, underneath the general cheer, there was an undertone of sadness, but I think we all felt we had been greatly favored in most congenial intercourse with each other and as co-participants in a trip, which will be memorable in all our lives.

ISAAC H. CLOTHIER.

For Friends' Intelligencer.

THE SUFFRAGE ASSOCIATION AT NEW ORLEANS.

THE meeting of the National American Woman Suffrage Association gave my wife and me the opportunity we had long hoped for of visiting the Crescent City. So on the morning of Third month 16th we left for Washington, which had been selected as the starting point for delegates and members from the Middle and Eastern States. We spent the entire afternoon in the Library of Congress, and were much impressed by the beautiful symmetry and finish of the marble columns in the main hall and with the decorations both of the building and the reading room. When train time approached we repaired to the station and soon recognized some familiar faces among those gathering for the trip. Our train left about 9 o'clock and two Pullman sleepers were occupied by our party. We reached Salisbury, N. C., by daylight and about two hours later took breakfast at Charlotte.

Of our journey across the Carolinas and Georgia I have written in a previous article. We arrived at Atlanta two hours late and the delay there deprived us of considerable daylight by which to pass over what was thenceforth new ground to us. We reached Montgomery, Ala., about 10 p.m., and Mobile between 3 and 4 a.m. As daylight approached we were conscious of passing through a flat country and over wide stretches of water on low trestle work, just as we cross the Gunpowder and Bush rivers on the way to Baltimore. A large part of the distance between Mobile and New Orleans is of this character; looking

much like the marshes approaching Atlantic City, only intersected by many more, and much wider streams. It was broad daylight when we reached Biloxi, Miss., a summer and fishing resort for New Orleans people, about thirty-five miles distant from that city. Then came Mississippi City, Pass Christian and Bay St. Louis, all quite important places, but of which one does not see much from the railroad. We were almost always in sight of, or crossing, water; now the mouth of the Pascagoula River, then the Bay of Biloxi, then St. Louis Bay (the bridge here being a mile long) and and, last, the outlet of Lake Pontchartrain into Lake Borgne, with numerous other smaller bodies of water; while on our left was Mississippi Sound, as that part of the Gulf of Mexico which washes the shore of Mississippi is called. Later we passed a succession of swamps covered with a low species of palmetto, which grows low and spreads out fan-shaped.

We reached New Orleans on time and were landed right on the wharf with the air full of the odor of sugar. This being Fourth-day morning and the Convention not assembling until Fifth-day afternoon we devoted the intervening time to sight-seeing. In the morning we explored that part of the city adjacent to our boarding place; the afternoon was spent in visiting five of the cemeteries, which are a peculiar feature of New Orleans. With very few exceptions all interments are made above ground owing to the porous nature of the soil a couple of feet below the surface. All excavations have to be cemented and foundations for high or large buildings have to be made by driving piles, at times to a depth of fifty or sixty feet. The cemeteries in the French Quarter, of which there are four, each occupying an entire block, resemble walled cities. These walls are probably eight feet thick and, on the inside, are divided into square openings, large enough to contain a single coffin; these are arranged in tiers, four or five in height, and look like ovens, and indeed are sometimes so called. The ends of these openings, on the reception of a coffin, are bricked up and sealed usually with marble slabs, sometimes with wood and even cheaper material. The tombs are arranged, generally, in rectangular avenues. The principal exceptions to this arrangement are in the Old St. Louis, which is the resting place of the French and Spanish noblesse; and is not laid out regularly, but is so intricate that it is with difficulty one finds his way out; and in the Metairie, which is the richest and handsomest of all, and which, while it has straight avenues has also curved ones. Many of the tombs in the New St. Louis and Metairie cemeteries are very handsome and costly, and one could spend days in visiting and inspecting those "Cities of the Dead." Fifth-day morning we devoted to a partial examination of the French Quarter, the old city, full of memories of both the French and Spanish occupation. One hardly knows how to begin a description of this wonderful district, totally unlike anything we had ever seen, and to describe which with any minuteness would far exceed the limits of our space.

The Convention was called together in the afternoon for its formal opening, and the session was devoted to organization, appointing of committees, and other routine business. At its close the delegates and

members attended a reception given to them at the residence of Mrs. Reuben Bush, a leader in the exclusive set of New Orleans, which placed the seal of good society at the outset on the convention and its members. The general opening took place the same evening, when the hall, a fine room seating about one thousand people, but capable of holding many more, was well filled.

Addresses of welcome were made by two prominent New Orleans gentlemen, and responded to by Susan B. Anthony and Anna H. Shaw, after which the President, Carrie Chapman Catt, delivered her annual address, which was a masterly effort and received the very highest endorsement, not only from the large audience, but from the city press next day. This meeting was the keynote of all that followed; the meetings increased in numbers each evening until the closing one, when it was said there were 1,300 people present. Another feature was the continued increase in the number of men. It was remarked by some of the residents that if we stayed another week there would be more men than women in the audiences.

It would be impossible to give any adequate idea of the many addresses made both by members of the Convention and by such of the residents of New Orleans as appeared before it. The audiences were always thoroughly alive; they were quick and responsive to the forcible arguments adduced by the speakers and applauded often rapturously, the many telling points made by them. The convention was an undoubted success and was said by its officers to have been the most enthusiastic one ever held. The evening following the close of the convention, Mrs. Catt, by invitation of one of the commercial bodies of the city, delivered an address on "The Home and the Municipality." There were about 1,500 people in the hall and ante-rooms, and the papers next day estimated that about as many more had been unable to obtain entrance. The next evening Anna H. Shaw delivered her lecture, "The Fate of Republics," at the request of the Era Club, the Suffrage Club of New Orleans; and although the weather was inclement, there were about as many in the hall, but not so many outside.

It was generally conceded by all with whom we talked and by remarks overheard that the convention had been productive of much good and had helped along the suffrage movement in that section very materially. One evidence of this is that at the meeting of the Era Club, about a week later, the names of eighty prominent women of New Orleans applied for membership. The Progressive Union, a body composed of 1,600 of the prominent business men of New Orleans, were very sympathetic with the movement, and their president, M. J. Sanders, who addressed the convention one evening on "The Value and Influence of Woman in Public Life," announced himself as a full convert to the cause after hearing Mrs. Catt's magnificent annual address.

The women of Louisiana have already the right to vote on all matters submitted to its citizens as taxpayers; and many men are beginning to see that if they have a right to vote to tax themselves for municipal improvements, they have equal right to vote for the men who are to have the spending of their

money. The opinion was expressed that the Southern States would be the first of the older commonwealths to give the ballot to women, under the belief that so doing would help to settle the momentous problem which weighs so heavily on the South; but that it would undoubtedly be accompanied by some restriction, probably an educational qualification, which should apply equally to both races; and also, that without their votes it will be impossible to get rid of the corruption that prevails in state and municipal government, and which, judging from the outspoken remarks of the resident male speakers is about as intense as with us in the North.

Conferences, Associations, Etc.

PHILADELPHIA, PA.—The regular meeting of the Philadelphia Young Friends' Association was held on Second-day evening, Fifth month 4th. The regular program consisted of an address by Dr. Benjamin F. Battin, of Swarthmore College, student, "The Philosophy of Quakerism." Dr. Battin, a student of the philosophies of all times and thinkers, treated with comprehensive clearness the general understanding of the terms of philosophy and religion, and then specified the points in which the faith of Friends has a philosophical basis. He wished all Friends to realize the necessity of understanding the principles which we profess; also the dangers of skepticism in a superficial study or unsound reasoning. Some of our greatest philosophers, such as Kant, have been strengthened in their belief in God after years of study. The principle of the Inner Light, so identified with Friends, is as philosophically sound as that of the existence of God. Dr. Battin said: "It is the emphasis of this cardinal principle that is the distinguishing feature of the Society of Friends. What a marvelous power for developing character lies in such a principle, as opposed to that of mediate revelation! The ethical value of this doctrine is incalculable, particularly in the light of the philosophical doctrine of Socrates, that if we know the good, we will do it." The beauty of symbolic thought in the use of the word "light" was brought out. The freedom of the individual is also especially emphasized in the Society of Friends, and is of a necessity closely allied to the perfection of self-control and obedience to the divine will. Dr. Battin gave us an incentive to think more earnestly and deeply, and to add our influence to the practical demonstration of the faith of Friends.

CAROLINE F. COMLY, Secretary.

BYBERRY, PA.—The last session of the Friends' Association was held at the meeting-house on the afternoon of the 3d, with a large attendance.

Arabella Carter read the first chapter of James. The subject of a Phonograph Entertainment or Social Evening was introduced, and given to the Executive Committee for decision and action. Three o'clock was the hour chosen for the beginning of future sessions, and so announced.

John L. Carver, formerly of Byberry, now of Philadelphia, then entertained the audience for about an hour with a very interesting and instructive talk on "England," with the no less entertaining description of the trip across the Atlantic on a freighter. The land trip being made mainly a wheel, they were enabled to come nearer nature, both human and outdoor, than can the usual tourist, and the little incidental sketches given by the speaker left us with a better idea of the places and people than would be gathered by many hours' reading. His descriptions of the farming country, the coal regions, the moors, the railroads, etc., were heard with marked attention, and the end came all too soon. While this sort of a talk at the regular meetings was an innovation, it was none the less acceptable and variety surely lent the charm usually accredited to it. In response to interesting questions much further information was gained and words of appreciation came from the hearers.

A. C.

NEWTOWN, PA.—The meeting of the Friends' Association was held at the home of Ellie J. Burroughs on the 6th instant. The President read the third chapter of the epistle of John. The first paper of the afternoon was read by Anna Worthington—subject: Give characteristics of an ideal Friend and a sketch of an ideal Friend.

Her ideal was a practical religion taken into every day life. She failed to see why an ideal Friend should differ from any other ideal person. He must be devoid of the opinions of others, yet ever true to his own ideals of life; fearless in expressing the truth as it is given to him to see it. For a sketch of an ideal Friend she read the INTELLIGENCER article on our departed friend Charles M. Stabler.

On behalf of the Discipline committee Sarah W. Hicks read an article prepared by Isaac Eyre on "The Origin of the Discipline and the Changes Made in It," which paper was directed to be very carefully preserved in the archives of our society.

Ruth Anna Harvey, in response to the query—"How shall we spend our First-days?" deprecated the habit of later rising on that particular day; the mind was disturbed from its calmness and serenity by the haste necessitated before going to the usual place of worship, which seemed the important duty of the day. If recreation was needed nature study was both pleasant and uplifting.

Edward S. Hutchinson supplemented his paper of two months ago by a few additional remarks on "Can a True Peace Man be a True Patriot?"

Lavinia Blackfan read an article on "Child Thieving and the Juvenile Court," which called forth considerable expression and the need of bettering the condition of the cities' slums.

S. J. R.

HOPWELL, VA.—The Young Friends' Association was held Fourth month 26th, with a full attendance. The members answered to the roll call with sentiments from Henry W. Longfellow.

The regular exercises were omitted and Dr. O. Edward Janney, of Baltimore, gave us a very interesting talk on George Fox. He gave us a beautiful description of his pure, childlike life. He said, that George Fox did not possess the gift of language as a fluent speaker, but his holy spirit excelled in prayer, as though an angel spoke from Heaven. Some remarks were expressed after Dr. Janney's talk, as follows: At this age, we cannot appreciate the freedom we have from persecution, and cannot realize what moral courage it took to do right. George Fox went on doing good, bringing men from evil to good. How many of us have this moral courage, and can stand up for what is right? And how many of us are working and pleading for the Temperance cause?

C. P., Cor. Sec.

CORNWALL, N. Y.—The Friends' Association met at the home of Theodore Ketcham, First-day afternoon, Fourth month 26th. The program consisted of a paper by Elizabeth K. Seaman, entitled "Thoughts"; a selection, "Our Affairs in Others' Eyes," by Eva Ketcham, and a reading, "Quakerism as it was and is," by James Seaman. The paper by Elizabeth K. Seaman was especially interesting and much discussed. It consists of thoughts on the subject so much before us just now, "The Greatest Need of our Society." In the mind of the writer we need to feel individual responsibility. Each must study what the Society stands for and follow out the course marked out by our discipline. Since we received our name from this saying of Jesus, "Ye are my friends if ye do whatsoever I command you," it is very clear that we as individuals must follow him. When we realize that we are each a part of the whole, and that the perfect work is marred if we fall in coming up to the standard of our profession, a long step has been taken in the right direction, and we will learn to walk with increasing confidence.

A. M. B.

CINCINNATI, OHIO.—The Friends' Association met with Elizabeth Johnson, Fourth month 26th. After the opening selection a poem, entitled "Life and Death," was read by Rebecca Hopkins. The first paper was on "The Religious Observance of Days and Times," and was prepared and read

by Grace Hall. It treated in a historical way the principal religious holidays and festivals, including Sunday, Thanksgiving Day, Christmas and Easter, touched upon the church seasons, and told why it has never been the custom of Friends to observe such days and times.

Pierce Cadwalader's paper, "Does the freedom of the individual conscience tend toward the dissolution of the Church?" was both interesting and instructive, and carried those who heard it into new fields of thought. He said in part: "What is known as the Church is an institution of man; the doctrines of the different denominations are formed according to the ideas of certain men. While religion has always existed since man came upon the earth, the majority of people are believers in doctrines rather than religion. The Friends have always been guided by the Inner Light, receiving their teaching direct from God. The Inner Light is not a doctrine, and does not require any teacher or Church. No man can lay out a plan of life for another, but each individual must be free to follow his own 'enlightened conscience.' If every one in a community did this, the dissolution of the Church might follow, but the cause of religion would advance." The paper called out a good many remarks, and was discussed at some length.

N. C. Murray read again his excellent paper on "The Ideal Friend," which will be sent to the Committee for the Advancement of Friends' Principles. A poem, "The Other Side," read by Louis Stiemler, completed the program.

GRACE D. HALL, Assistant Clerk.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

SWARTHMORE was favored by a visit from Joshua Rowntree and wife of England. The former spoke in collection, relating many experiences during the Boer war, and giving his idea of the harm done by such contests in our times.

The Declamation Contest for the Andrew C. Pearson prizes was held in Parrish Hall on the evening of the 8th. This is the first contest of its kind, but it was a great success. There were eight students whose courses in English met the requirements to make them eligible. Of the seven who competed Agnes Sibbald was given first prize and Elizabeth Sutton second.

A meeting of the Historical Political Conference was held on the 8th. Dr. Linetacher, of the University of Pennsylvania, gave a short talk, and Dr. Hull gave some information concerning Valley Forge and its historical connections. On the following day about twenty-five students accompanied by Dr. Hull, drove to Valley Forge. They went over a great deal of the historic ground and visited many places of interest en route.

Many students of the College attended the sessions of the yearly meeting on First-day. P. M. W.

Attention is called to the following notice:
Alumni, Ex-Students and Friends of Swarthmore:

At a meeting of the Faculty, held Third month 9, 1903, a Committee on Archives was appointed, the duties of which are as follows:

1. To take charge of all relics of historical interest in connection with Swarthmore College, which relics shall, from time to time, by gift or purchase, come into the possession of the College.
2. To collect, take charge of, and place on file or in suitable books of record, accurate information of important events relating to Swarthmore College.
3. To collect, take charge of, and place on record, copies of printed matter, such as invitations, program, etc., issued by the College, or by classes, societies, or clubs connected with or affiliated with the College and thought worthy of preservation.
4. To collect and take charge of printed documents, articles, and books published by the members of the corps of instruction.

It is therefore urged upon all the Alumni, ex-students, and friends of the College, that they co-operate in this movement, which is intended to collect and preserve everything pertaining to the life and history of Swarthmore College, by donating or loaning any or all such relics.

The Committee will be glad to receive program, invitations, scrap-books, photographs, photograph albums, newspaper clippings, badges, pins, medals, athletic cups, prizes, publications of students, books, magazine and newspaper articles, etc.

Please forward the same to the Chairman of the Committee, Benjamin F. Battin, Swarthmore College, Swarthmore, Pa.

In case of doubt as to the value of any relics, or the possibility of duplications, address correspondence to the Committee on Archives.

ELIZABETH POWELL BOND,

WM. I. HULL,

BENJ. F. BATTIN, Chairman,

Committee.

Fourth month 25th, 1903.

GEORGE SCHOOL NOTES.

Under the auspices of the Science Club, Arbor Day was celebrated on the twenty-fourth, by planting two elm trees on the campus. The president, George Eves, opened the exercises by making a short speech; then Florence Stackhouse read the Governor's proclamation. Resolutions were ordered sent to Myra Lloyd Dock of the State Forestry Commission, thanking her for a present of a mossy-cup oak to be planted on the campus. Resolutions were also ordered sent to Dr. Rothrock of West Chester, also a member of the Commission, thanking him in behalf of the club for the important work he had accomplished in the preserving of Pennsylvania forests. Dr. Joseph S. Walton gave a brief talk on "Arbor Day" and the exercises closed with a song by the Glee Club.

On Fourth month 27th, Dr. Martin G. Brumbaugh completed his course of lectures on English Literature. This course, aside from being very instructive, was most entertaining and enjoyable throughout. On the 20th, Dr. Brumbaugh's subject was "The Nature Poets." He spoke of the rise of democracy and of the great debt of gratitude which we owe to Gray, Burns, Goldsmith and Wordsworth, who found companionship in nature and wrote of the things around them and of the common people.

The last lecture, on the 27th, was chiefly upon the works of Milton, Ruskin, Tennyson, and the prose fiction of the 19th Century. He said that the works of Ruskin should be read and studied much more than they are, for they contain the elements of good prose to a greater degree than any other writings of our language. In closing, Dr. Brumbaugh spoke of the books of to-day and gave the students some sound advice about reading. He said a book to be of any use to the reader must possess three qualities; it must interest him, it must make him think, and it must help him to lead a better life.

At the Inter-scholastic Oratorical Contest of Friends' Schools held at Swarthmore, Fifth month 2d, George School, represented by George Eves, received the prize—a silver loving-cup. The subject of his oration was "The Problem of the South."

PERSONAL AND OTHER NOTES.

THE Westtown, Old Scholars' Association of Westtown Boarding School will hold its Seventh Annual Reunion Seventh-day, the 6th of Sixth month, 1903. The meeting will be held in their large new tent. Special trains will be run by the Pennsylvania railroad and interesting speakers will address the meeting. It is expected that this will be a very large gathering. Other information in reference to the reunion will be furnished by the registrar, Albert T. Bell, 66 Reade Street, New York.

Hiram Brooke, who died Fourth month 21st, at the St. Elmo Hotel, Third and Arch streets, where he had lived for forty-five years, was a descendant of Friends. He was born in Montgomery county, Pa., eighty years ago, and began business in Philadelphia as clerk in a dry goods store. He retired from business forty years ago and lived with great simplicity. In his will he left bequests to 65 religious and charitable institutions, including the following legacies: Friends' Meeting, Fifteenth and Race streets, \$3,000; Friends' Central School, \$3,000; Friends' Meetings, Girard Avenue, \$500;

Spruce Street Meeting, \$500; Green Street Meeting, \$500; Library Association of Friends', \$500; Swarthmore College, \$500. To the other branch of Friends he was equally generous.

Joshua and Isabella Rowntree of Scarborough, Yorkshire, England, have been visiting Friends of both branches in Philadelphia and vicinity. They left on Seventh-day, the 9th, for New York on their way home to England. They came here from Australia by way of the Pacific Coast. Joshua Rowntree represented London Yearly Meeting at the first session of the Australian Yearly Meeting.

A fire at Swarthmore College on the 8th instant, destroyed the old gymnasium, which was used as a stable. Three horses were burned one of which belonged to the College. The fire was discovered about six o'clock in the morning. It is not known how it originated. The loss was covered by insurance.

Abel Mills, of Illinois, who has been a subscriber to the FRIENDS' INTELLIGENCER for over forty years paid his first visit to the office of that paper this week.

LITERARY NOTES.

The last volume of the "History of Woman Suffrage," recently issued by Susan B. Anthony and Ida Husted Harper, answers effectively the demand for accurate information, not only on this specific subject, but on the different phases of what is called "the woman question." No amount of tracts and leaflets could supply the information contained in this big volume of 1,140 pages, all so thoroughly indexed that its value as a general reference book is fully assured. The introduction of twenty pages comprises a general review of the past and present status of woman suffrage, why its success has been so long delayed, the reasons for expecting its ultimate triumph, etc. The first chapter covers thoroughly the ground of the contention made by many that women already have the right to vote guaranteed them by the National Constitution of the United States. The succeeding twenty-one chapters contain not only the eloquent speeches made at the national suffrage conventions by the leading exponents of this cause, but also the famous debate in the United States Senate on amending the constitution so as to enfranchise women, and the discussion in both Houses of Congress on admitting Wyoming with woman suffrage. The reader thus gets the views of the opponents as well as the advocates.

The politician who attempts to secure any credit for his party in its attitude on this question will not find it in the caustic chapter on the record of national political conventions. General interest possibly will center in the chapters on the various States, which contain the laws for women, their educational advantages, the offices they are filling, the amount of suffrage they possess and how they got it, and the record of their Legislatures on this subject. The story of the four States where women possess the full franchise is particularly interesting.

A valuable chapter is the one on "Great Britain and Her Colonies," all of which confer some form of franchise on women. The part relating to New Zealand and Australia is especially apropos. Club women will enjoy the chapter on National Organizations of Women, as about one hundred of these are carefully classified and considered. Those who are "seeking for a sign" as to the effect of woman suffrage in the States where it prevails, will find it in the mass of testimony which has been systematically arranged in the Appendix.

The immense amount of research and work which have been put upon this book can only be appreciated by a full examination. It is perhaps the most valuable contribution yet made to the cause of woman's enfranchisement. Susan B. Anthony has published it at her own expense, with no expectation of any financial profit, as the price—three dollars—barely covers the cost of production. It should be very generally placed in libraries where the public can have access to it.

YESTERDAY AND TO-MORROW.

Closing part of an ode read at the 40th Anniversary of the West Chester First-day School.

WELL, those old times have faded far, and coming back to-day
We look with tears on the golden years that have vanished
into the gray.

Gone are the friends of long ago, and many a gentle face
No more will look with kindly cheer from the well-remembered
place.

Yet even the old gives way to the new, the tale itself repeats,
And rosy children and calm-eyed youth to-day hold our old
seats:

And these are the golden days for them in the West Chester
First-day School,
Where gentle teachers lead by love, and where kindness is
the rule.

To you in your golden morn of life we look with happy hope;
Yours be the finer deed than ours, yours the grander scope,
Here you will learn with clearer mind the lessons taught of
old,—

To look with hate on the arrogant power that is trafficked for
with gold:
To cherish and hold through all your days the high resolves
of youth,

To reverence Righteousness alone, to be loyal only to Truth:
To stand in your simple strength unmoved by the foolish
cries of the day,

To know and follow a straighter path than merely the popular
way;

Distrusting the call to the "Strenuous Life," which says to
every man,
"Rush, rush at your highest speed, my friend: take every
prize you can,"—

A doctrine born of a restless age, this doctrine of stress and
strain—
Its roses shall to ashes turn and its fruit be only pain.

Nay, let meek Woolman lead your path, and simple, great-
souled Penn,—

Saintly, unselfish guides, who never taught their fellow men
That might make right, or that Saxon blood was meant to
rule the earth,

Or that aught in God's eye makes men great but the power of
honest worth.

Within these quiet Quaker walls there comes assurance sweet
That you, dear hearts, from Honor and Faith and Truth will
not retreat;

That come what may, you will cheer the world with love and
joy and song,

Cherishing all that is pure and true, hating whatever is wrong.
So shall God's sweet peace be yours, and you shall go your
way

Blest by the light that shineth more and more to the perfect
day.

—John Russell Hayes.

Against Cigarettes.

MRS. COULTER, the only woman member of the Utah Legislature, introduced a stringent anti-cigarette bill which has passed both Houses and been signed by the Governor. It provides a fine of \$5 or five days' imprisonment for any person under eighteen years of age who has in his possession a cigarette, cigar, tobacco, or opium. The anti-cigarette bill for which the women of New Jersey have been working has been vetoed by Governor Murphy, who declared, "Most boys of sixteen smoke, and generally without injury." On the same day that Governor Murphy made this assertion, Leo Mitchell, a seventeen-year-old boy of Marinette, Wis., the second Marinette boy within one week to lose his mind from the effects of cigarette-smoking, was adjudged insane and sent to the Northern Hospital at Oshkosh. If the mothers of New Jersey had had the right to vote, the Governor of New Jersey would probably have done like the Governor of Utah, and signed the bill. —[Women's Column.]

Old-Time Kitchens.

WITH the best will in the world, I have discovered little about the classical kitchen, except that it existed, that it probably stood apart from the house, and that sometimes it was provided with a chimney. When one remembers the banquets of Athenæus and Lucullus, or, for that matter, the Sabine fare of Horace, this chimney might be taken for granted. But as a matter of fact, it must have been long the luxury of the few, for the chimneyless kitchen survived until such recent time that to-day there is still near Oxford, as cooks in the university will tell you with archaeological pride, an ancient kitchen where a circle of holes round the roof takes the place of our chimney. But the old classical cooks had such a reverence for their art—the "godlike art of cooking," some of them called it—that no doubt they understood how to control the holes we think so barbarous.

Cooks who could quote Homer and knew Plato by heart, and who thought the mastery of all the arts and sciences a mere preparatory course to the study of cookery, never could have been willing to work in a kitchen reeking with smoke like a crofter's cottage. Indeed, one among them went so far as to declare an architectural training necessary to the cook, so that he might build his kitchen to suit himself, and secure the right amount of light, and avoid being exposed to all the winds that blow, for smoke, he wisely observed, according to which way it goes, makes a great difference when you dress a dinner. And I fancy there are times when the *chef* to-day would be ready to give up his chimney for the chance of playing his own architect.—[Elizabeth Robbins Pennell, in Harper's Bazar.]

FROM the result of my observations it is my judgment that the discontinuance of the liquor feature of the canteen has been beneficial to the army. Now that the temptation has been removed from the immediate presence of the young men of the army, they are less likely to indulge in the use of liquor.—[General Miles's Report.]

CURRENT EVENTS.

MINISTER BOWEN and the representatives of the three blockading Powers have signed the protocols referring the question of preferential treatment for their claims to The Hague Tribunal, and also the conventions providing for the settlement of the allies' claims by the several commissions which are to meet at Caracas this summer. An important clause in the protocol provides that in case The Hague decides adversely to the blockading Powers' contention for preferential treatment, the manner of payment of the other creditor nations shall be such "that no Power shall obtain preferential treatment."

In the Italian Chamber of Deputies recently an inquiry concerning the present status of the investigation of the lynchings of Italians at Erwin, Miss., in the summer of 1901, elicited the information that Congress had voted \$50,000 indemnity for the families of the victims, but that the guilty parties had not been punished by the State government. Concerning this affair Signor Bacelli said: "I can only hope that the great American nation, which in many respects stands at the head of civilization, will understand that lynching is a custom which certainly is no honor to so lofty a civilization, and that it will suppress it."

LORD LANSDOWNE, Foreign Secretary of Great Britain, announced in the House of Lords, on the 6th instant, that the British Government would regard the establishment of a naval base or a fortified fort on the Persian Gulf by any other Power, as a very grave menace to British interests, and would resist such establishment with all the means at its disposal. The motive for this action is the protection of the British sea route to India, and the prevention of the German plan to construct a railroad from Bagdad to some point on the Persian Gulf.

AFFAIRS in Manchuria are still in an unsettled condition. Minister Conger cabled the State Department that the Russians had re-entered Niu Chwang, and then retired. The

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

- 5TH MO. 17.—PHILADELPHIA EVENING Meeting, at Fourth and Green Streets, 7.30 p. m.
- 5TH MO. 17.—CORNWALL, N. Y., FRIENDS' Association, at the home of Nathaniel D. Brown, at 3 p. m.
- 5TH MO. 17.—UNIVERSAL PEACE UNION will commemorate the Third Anniversary of the opening of The Hague Court, in the historic church of the Mennonites, Main and Herman Streets, Germantown, Philadelphia, at 3 p. m. and 8 p. m. Address in the afternoon by Governor Samuel F. Pennypacker; in the evening by Charles Emory Smith. Also several other speakers.
- 5TH MO. 18.—FAIRFAX QUARTERLY Meeting, at Hopewell, Va., at 10 a. m. Ministers and Elders, Seventh-day preceding, at 3 p. m.
- 5TH MO. 20.—PHILADELPHIA MONTHLY Meeting, at Fifteenth and Race Streets, 7.30 p. m.
- 5TH MO. 21.—QUAKERTOWN, PA., Friends' Association, at the home of Hannah M. Penrose.

- 5TH MO. 21.—GREEN STREET MONTHLY Meeting, at Fourth and Green Streets, Philadelphia, at 3 p. m.
- 5TH MO. 22.—DUANESBURG QUARTERLY Meeting, at Chent, N. Y., at 11 a. m. Ministers and Elders, Seventh-day preceding, at 3 p. m.
- 5TH. MO. 23.—STILLWATER HALF Yearly Meeting, at Richland, near Quaker City, Ohio. Ministers and Elders, day before, at 3 p. m.
- 5TH MO. 23.—BLUE RIVER QUARTERLY Meeting, at Blue River, Indiana, 10 a. m. Ministers and Elders, day before, at 2 p. m.
- 5TH MO. 23.—NOTTINGHAM FIRST-DAY School Union, at Penn Hill, at 10 a. m. Topics for discussion, "Suggestions to Young Teachers," "Moral and Practical Results of the First-day Schools," "Duties of the Superintendent."
- 5TH MO. 24.—CONFERENCE UNDER the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting-house at Stanton, Del., at 2.30 p. m. Elizabeth Lloyd will speak on "Equal Rights for Women."
- 5TH MO. 24.—A MEETING AT RADNOR,

Pa., at 3 p. m., appointed by Philadelphia Quarterly Meeting's Committee to visit the smaller branches.

- 5TH MO. 25.—WARRINGTON QUARTERLY Meeting, at Pipe Creek, Md., at 10 a. m. Ministers and Elders, Seventh-day preceding, at 2 p. m.

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Russian Foreign Office at St. Petersburg explained that this was merely a movement of troops from Moukden province southward, instead of northward, the departure to be made by sea. To the French Ambassador at St. Petersburg the Russian Foreign Minister Lamsdorff repeated the statement that Russia had given the United States assurance that there would be no interruption of the open door policy in Manchuria.

THE Powers have notified Bulgaria that she must not attempt the acquisition of any part of Macedonia. On the other hand, the reforms in Macedonia, which were suspended through the outbreak of violence at Salonica, must be carried out. On the 6th instant, the Bulgarian revolutionists attempted to commit at Monastir anarchistic outrages analogous to those perpetrated at Salonica, but were defeated by the imperial authorities and their leader, Dietcheff, was killed. It was Dietcheff who planned the capture of Ellen M. Stone.

NEWS NOTES.

THE Pennsylvania Building at the St. Louis Exposition is to be a reproduction of Independence Hall.

THE National Conference of Charities and Correction was in session the past week at Atlanta, Ga.

KING EDWARD arrived in London from his continental journey on the 5th. He was received with much enthusiasm.

THE Irish Land bill passed its second reading, on the 7th instant, by the very large majority of 417, the vote being 443 to 26.

A FIRE in Ottawa, Ontario, on the 10th instant, destroyed over 300 homes, and caused a loss of \$1,000,000. The fire is thought to have been of incendiary origin.

THE National Congress of Mothers, in session at Detroit, has been occupied especially with the subject of child labor in the south and with the relation of the home to the school.

AFTER a term of five years the German Reichstag dissolved

on the 30th ult. Great fears are expressed in Berlin of large Socialist gains at the approaching elections for the new Reichstag.

Geo. WILLIAMSON CRAWFORD, of Alabama, a Negro student of law at Yale, won the third prize for debate on the 1st inst. He is the second Negro at Yale to win a student's prize this year.

THE Philadelphia and Reading Coal and Iron Company has begun work on a new shaft, near Pottsville, Pa., to tap a coal basin which is estimated to contain one-half the unmined anthracite in the world.

THE 28th annual meeting of the American Academy of Medicine was held in Washington on the 11th and 12th. Among the subjects discussed were the teaching of hygiene in the public schools, and the causes of the bubonic plague.

A DISPATCH from Manila reports the capture by an American force, on the island of Mindanao, of ten forts; 115 Moros were killed, 13 wounded and 60 were made prisoners, including the Sultan. The Americans lost two killed and seven wounded.

THE Supreme Court of Pennsylvania has sustained the decision refusing to grant a charter to the "First Church of Christ, Scientist," on the ground that the teachings of the church are in conflict with the laws for the prevention of the spread of contagious diseases.

It is proposed by one of their descendants, Fred F. Ayer, of New York, to erect in Salem, Mass., a monument to Lawrence and Cassandra Southwick, Friends who settled in Salem about 1630 and were martyrs to the cause of religious liberty.

In a dense fog off the Virginia coast the Old Dominion Line steamer *Hamilton*, on the 5th instant, struck the Clyde Line steamer *Saginaw*, bound from Norfolk for Philadelphia. The *Saginaw* sank within ten minutes. The *Hamilton* was only slightly damaged. Twenty of the passengers and crew of the *Saginaw* lost their lives.

SAID a white sister for whom old Aunt Hannah was washing :

"Aunt Hannah, did you know that you have been accused of stealing?"

"Yes, I hear about it," said Aunt Hannah, and went on with her washing. "Well, you won't rest under it, will you?" said the sister.

Aunt Hannah raised herself up from her work, with a broad smile on her face, and, looking up at the white sister, said :

"De Lord knows I ain't stole nuthin', and I knows I ain't, an' life's too short for me to be provin' an' splainin' all de time; so I jest goes on my way rejoicin'." They knows they ain't tellin' the truf, and they'll feel ashamed and quit after awhile. If I can please the Lord, dat is enough for me."—[Gathered.]

GENERAL BOOTH recently told an anecdote which reveals the ruling principle of his work.

A little girl injected this into her bedtime prayer :

"O Lord, don't let the birds get into Robbie's trap. Oh, I know they can't! Amen."

"Dolly" said her mother, "what makes you so certain?"

"Cause I smashed the trap."

"We pray for souls threatened by the trap of Satan," said the general, "but we smash the traps."—[Baptist Commonwealth.]

"PA," said little Georgie, "why did Diogenes live in a tub?" "Oh," replied his father, as he fished a crumpled piece of drawn work out from under himself, "I suppose that was the only place he could find where they didn't have sofa pillows and these tidies all over everything."—[Chicago Times-Herald.]

OH, trouble is a thing which many people borrow,
And the flight of time gives other folks some sorrow.

And it is a fact, my dear,
Which to me seems very clear,
That to-day will be yesterday, to-morrow.
—[St. Nicholas.]

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MY SKIES ARE SELDOM GRAY.

I've had my share
Of carking care,
Of fickle fortune's frowns;
I've braved and borne
The cold world's scorn
And had my ups and downs.
Yet I can still
A ditty trill

Or sing a roundelay;
For though I hold
Nor lands nor gold,
My skies are seldom gray!

The stress and strife
Of toilsome life
Have taught me one glad truth.
Not he who must
Crawl in the dust,

But he who will—forsooth!
And so I sing
My song, and fling
My load of care away;

For though I hold
Nor lands nor gold,
My skies are seldom gray!
I would not give
A fig to live
Divorced from fret and moil;

The bread I eat
Is rendered sweet
Because of daily toil.
And so I still
A ditty trill—

A blithesome roundelay:
For though I hold
Nor lands nor gold—
My skies are seldom gray!

—[James Ball Naylor, in National Maga-
zine.]

It might be thought that the day had gone
by when to the English mind America
appeared as a land of waste places and
wilderness unredeemed. But a story
which a recent visitor to England brings
home shows that there are still honest
Britons who do not understand our ways
of life.

At a dinner-table the American hap-
pened to remark that there was a curfew
in Cambridge, Massachusetts, and some
other towns.

"A curfew?" asked an English lady.
"Yes, a bell that rings at half-past nine
to call the children off the street."

"Oh! I see," said the English lady,
affably; "I suppose after dark there is
danger from wolves."—[Youth's Com-
panion.]

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The tour will leave New York 8.00 a.m., and Philadelphia 12.20 p.m., Saturday, May 23d, in charge of one of the Company's tourist agents, and will cover a period of six days. An experienced chaperon, whose special charge will be unescorted ladies, will accompany the party throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the extremely low rate of \$22 from New York, \$21 from Trenton, \$19 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

SAID little Johnny Green,
"This is the funniest world I've ever seen:

A fellow is sent out of bed
When he hasn't a bit of sleep in his head,
And he's hustled out of it, don't you see,
When he's just as sleepy as he can be."
--[Boston Transcript.]

A LITTLE bird sat on a telegraph wire,
And said to his mates, "I declare,
If wireless telegraphy comes into vogue
We'll all have to sit on the air."
[St. Nicholas.]

LITTLE Tom was looking at a drop of water through the microscope. Here and there and everywhere were darting animalcula.

"Now I know," said he, "what sings when the kettle boils. It's these little bugs."
--[New York Times.]

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 23, 1903.

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New York Yearly Meeting.

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—Whittier.

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AQUILA J. ¹⁰⁴⁻¹¹⁷¹¹¹

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PHILADELPHIA, FIFTH MONTH 23, 1903.

{ Volume LX.
Number 21.

GOOD WORDS FOR 1903. XXI.

*It is not the condition which makes miserable, but
the want of God in the condition.*

ISAAC PENINGTON.

THE RHODORA :

ON BEING ASKED, WHENCE IS THE FLOWER ?

IN May, when sea-winds pierced our solitudes,
I found the fresh Rhodora in the woods,
Spreading its leafless blooms in a damp nook,
To please the desert and the sluggish brook.
The purple petals, fallen in the pool,
Made the black water with their beauty gay ;
Here might the red-bird come his plumes to cool,
And court the flower that cheapens his array.

Rhodora ! if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that if eyes were made for seeing,
Then Beauty is its own excuse for being :
Why thou wert there, O rival of the rose !
I never thought to ask, I never knew :
But, in my simple ignorance, suppose
The self-same Power that brought me there brought you.

RALPH WALDO EMERSON.

PHILADELPHIA YEARLY MEETING.

THE business sessions of Philadelphia Yearly Meeting began at 10 a. m. on Second-day, Fifth month 11th. The attendance during the week was large. In the men's meeting after prayer by Allen Flitcraft the reports of the quarterly meetings were read ; 104 of the 117 representatives were present during the day.

A feeling of sadness pervaded the meeting because Howard M. Jenkins and Clement M. Biddle were missed from their accustomed seats. Several spoke feelingly of the loss sustained and William W. Birdsell, said :

" They were both Friends, not only by inheritance but by deep and thorough conviction. They were Friends in a far deeper sense than many of us, who, because our fathers were Friends, attend meeting in a formal and perfunctory manner. Useful in their day and generation to a very unusual degree, their absence is a real loss to our Society and to the community, and we should turn our thought to a contemplation of their noble examples."

Through his participation in the Parliament of Religions ten years ago Howard M. Jenkins did much to create a renewed interest in the principles of the Society of Friends, an interest that is continuing to grow among all Christian people.

Reference was also made to his efforts to bring the different branches of the Society into closer relations.

Henry W. Wilbur hoped there would be inspiration enough in the examples set by the two departed ones to arouse many others, who, perhaps, were not doing their parts, so that the real activities of the Society, the burden of the work, would not fall upon a few.

In addition to the minutes read in the meeting of ministers and elders, a minute was read for R. Barclay Spicer, a member of Short Creek Monthly Meeting, Emerson, Ohio. A cordial welcome was extended to all visiting Friends.

Interesting epistles were read from Genesee, Indiana, Illinois and New York Yearly Meetings, and a committee was appointed to prepare, jointly with women Friends, an epistle to the other yearly meetings.

At the opening of the afternoon session Isaac H. Hillborn was appointed clerk and Charles F. Jenkins and William T. Hilliard assistant clerks for the ensuing year.

The report of the Joint Committee of the Several Yearly Meetings for Work Among Isolated Members was felt to be encouraging, and Philadelphia's section of this committee was continued.

The report of the Committee on Philanthropic Labor was read, showing much active work. This will be printed in next week's issue.

Attention being drawn to faithful Friends who were not able to be present because of their bodily infirmities, a minute of sympathy was directed to be prepared.

In the women's meeting 95 of the 110 representatives were present. When the minutes for visiting Friends were read Margaretta Walton and others expressed their thankfulness that so many from other meetings, both with and without minutes, had come to give strength by their presence and words of counsel.

The epistles from all the other yearly meetings were read. That from Ohio was particularly interesting because the Friends there had co-operated with the Anti-Saloon League to secure the passage of the Beal Local Option bill, which had resulted in closing the saloons in seventy-six towns and cities.

Matilda E. Janney spoke of the great change in the contents of the epistles ^{light} was ^{settling} the past forty years ; to-day every one ^{of the} efforts made to advance temperance, purity, ^{settling} justice to Indians and negroes, equal rights for women and other reform work.

Sarah Griscom was appointed clerk for the ensuing year, Matilda Garrigues assistant clerk and Mary H. Whitson reader to assist the clerks.

THIRD-DAY, FIFTH MONTH 12TH.

In the men's meeting the remaining epistles were

read. The report of the Committee on George School was approved and the committee authorized to erect the new dormitory and make the other proposed improvements. (See page 330.)

The Representative Committee reported that the property of Philadelphia Young Friends' Association had been formally transferred to the trustees of the yearly meeting, with the understanding that the association is still to have the control and management of the property and pay all expenses connected therewith. This committee also reported that \$2,808.14 of the income of the Jeanes Meeting House Fund had been appropriated during the year toward the erection and repair of meeting houses, and that Isaac H. Hillborn's "Principles of the Society of Friends" would be printed and 2,500 copies of Howard M. Jenkins's "Religious Views of the Society of Friends" purchased, both for free distribution. Feeling allusion was made to the loss sustained by the committee in the death of its assistant clerk, Anna J. Williams.

The report of the trustees of the yearly meeting showed that the various gifts and legacies entrusted to them, amounting to more than \$1,000,000, had been wisely administered. The details will be published in the Extracts. The only change made in the trustees was the substitution of Israel Hallowell's name for Franklin W. Hallowell's.

The committee in charge of the Joseph Jeanes Fund reported that it had given \$10,850.87 (a portion of which was unexpended income of the preceding year) to the Friends' Boarding Homes under the care of the quarterly meetings, and that these homes had been enjoyed by 84 permanent and 20 transient boarders.

The Committee on Education reported that it had expended \$9,548.42 of the income of the Samuel Jeanes Fund, and \$1,925.64 from the yearly meeting treasury. This had been used to pay the salary of the superintendent of Friends' schools, to aid needy schools, to supply reference books and increase school libraries and to send out lecturers and hold educational conferences; also to extend the circulation of FRIENDS' INTELLIGENCER and "Scattered Seeds." Several Friends spoke highly of the faithful work of the superintendent, Louis B. Ambler.

The report of the Committee on First-day Schools (see p. 329) was followed by much expression concerning the value of this branch of our work. Isaac H. Hillborn said he believed the First-day School to be the best means of spreading Friends' principles and testimonies. Toward the close of the session John J. Cornell spoke to the members of little meetings, urging them not to be discouraged because of small numbers and apparent inactivity, but to be hopeful and cheerful that the **NERY** realize the benefit to be gotten from the live "Garden" meeting.

In the women's meeting the report of the correspondent for isolated members was read; in this it was stated that the Friends' meeting recently held in Pittsburg, by appointment of Joel Borton, was the direct outgrowth of the epistles sent by the yearly meeting to its members in that city and vicinity. A committee was appointed to act jointly with men Friends

in the preparation of an epistle to be sent this year, and also to prepare a message of sympathy to be sent to those who had been kept from the meeting by physical disabilities.

In connection with the report of George School the clerk made a minute expressing the meeting's appreciation of the generosity of the Friend who had made himself responsible for \$35,000 toward the erection of a new dormitory. The meeting united with the appointment of the following Friends to serve on the Committee on George School for four years: Anna T. Cernea, S. Robinson Coale, Charles Saunders, Robert Kenderdine, Mary H. Atkinson, Lucy Biddle Lewis, Mark Penn Cooper, Robert L. Pyle, Laura H. Satterthwaite, Morris Cheyney and Emma W. Peaslee; and also with the appointment of William C. Parry in place of Rebecca W. Engle, deceased, though much regret was expressed that a woman had not been selected to fill this vacancy. Afterwards William C. Parry was excused at his own request, as he felt that he would not be able to attend the meetings of the committee.

At the opening of the afternoon session Robert Hatton visited the meeting in gospel love.

FOURTH-DAY, FIFTH MONTH 13TH.

At the opening of the session Edward H. Magill spoke of the importance of united action on the part of Christian churches to suppress the liquor traffic, and proposed that the other religious denominations of Philadelphia be invited to join with Friends in a conference on this subject some time during the week of the next yearly meeting. There was general unity with this proposition, and it was referred to the Philanthropic Committee for its consideration and action.

(Continued on page 328.)

WORTHY FRIENDS OF THE NINETEENTH CENTURY. III.

JOHN JACKSON.

(Continued from last week.)

The former pupils of the Sharon School have very vivid recollections of Aunt Rachel's practical talks upon various subjects. One remembers that they were cautioned never to leave pins in the clothing which went to the wash, and that they were fined one cent for every pin that was overlooked. Another says that sometimes Aunt Rachel was prevailed upon to give one of her talks instead of hearing the regular lesson, doubtless to the great delight of any whose lesson was not well prepared. Sometimes, when all were gathered together, she would recite to them classic poetry, giving Collins's "Ode to the Passions," and other selections, with much dramatic ability. Sometimes she would give them advice concerning morals and manners which was more appreciated afterwards than at the time; concerning manners the "Young Ladies' Friend" was her guide, and, as school girls were much the same then as to-day, it is not surprising that her favorite manual became rather a by-word among them.

Jane P. Graham, who was one of the earlier pupils

and was afterward at the head of a boarding school herself, thus writes concerning her school life:

"One of the best-preserved memories of my happy Sharon school days is the persistent energy with which 'Aunt Rachel' labored to make us refined and elegant, and the insistence with which some of us resented the suggestion that we were not already so. For, however crude our manners and expressions might be, we were loyal to our home training, and few of us were willing to accept 'The Young Ladies' Friend' as our standard of refinement.

"But we learned by slow degrees that she had at heart only our best interest, and the fulfillment of her own duty, and so, in the end, the seed that she cast upon the stormy waters returned to her in the bloom and fruit of respect and grateful friendship, which endured to the end of her life.

"This culture of which a boarding school so often fails, from this far standpoint, seems to me one most to be desired, as from it grow all beautiful qualities of mind and heart—and so I reverence this teacher of my girlhood, and give to her memory the sympathy which should have been hers in those years so long ago."

Another interesting glimpse of Sharon life is given in a letter by Martha John, of Penrose, Ill., to George S. Truman, First month 12th, 1900:

"I have long had some of John Jackson's writings in my library, yet not until now, in my 69th year, had it occurred to me how young a man he was when he laid down his life—only 45.

"And 'Aunt Rachel!' Her address to the pupils of Sharon school is so familiar! More than we then knew, her school girls imbibed help and strength from her talks—far more than she got credit for in those days. Comparing the opportunities accorded to women now with those times, when R. T. J. had almost to apologize for giving as a study for girls the deep lessons in physiology and hygiene—comparing the then and now, throws light upon her ability and devotedness to a great work."

After the death of Rachel T. Jackson, a little girl who went to Sharon when she was only four years old and remained there several years, wrote as follows to one of her daughters:

"I always hoped to kiss Aunt Rachel once more and thank her for all her kindness to me when I was a little child. Many, many nights I even yet dream I am a child at Sharon, and so happy with all of those that are gone, and others that are no longer any more of the child than myself.

"I still see Sister Mary in the big school room, standing by the desk, teaching us Longfellow's 'Psalm of Life.' How little did I appreciate it then, but in after life, long after I thought I had forgotten it, it came back to me word for word, like a sermon to cheer and help me on."

Lydia H. Price, of West Chester, Pa., in a recent letter to a friend, says: "In looking over old letters I find one of my sister, Philena Heald's, written when at Sharon Boarding School, and I thought some extracts might be suitable for the proposed memorial of dear 'Uncle John.' I have often been asked to

contribute, but my memory is poor; I only know that no one ever exerted a greater influence over my life than he. Indeed, it seemed his pupils almost worshiped him. He seemed to me always the same sweet, patient spirit amid trying conditions. I never saw him moved from the balance, always seeming prepared for emergencies. And his ministry moved me as no other ever did—so clear, so spiritual, so in advance of the time in which he lived, yet withal so humble. His deep interest in science, especially his love for astronomy, added lustre to his spiritual powers, increasing his reverence for the creative Power that ruled the universe of worlds."

The letter of her sister, after speaking of the two faithful teachers who taught at Sharon for so many years and did so much for the comfort of the pupils, and also of Aunt Rachel's kindness to her, continues thus:

"And, dear Uncle John! I need not tell thee he occupies a conspicuous corner in all of our hearts. I love him dearly, and now that he seems so feeble I think of him as one who has a very slight hold of existence in this sphere; and, as the tide of his life rolls on, methinks his spirit blends ever more and more with that of divinity. His serene countenance is sometimes radiant with holy joy, and I imagine his real life even now to be more nearly associated with the good and pure who dwell in higher spheres and partake of infinite joys, than with the stern world of matter. Do not wonder, then, with these thoughts in my mind, that the feeling of love and respect I entertain for him almost amounts to reverence, and that in his presence something akin to awe possesses me, as though a being who had won a place in some bright sphere and longed to throw off the mortal coil and let the freed spirit go to join its kindred, were near. They think he is much better than a year ago; as I did not see him then, of course, it seems to me that if he were much worse he could not live. Sometimes he coughs incessantly for several minutes, till he is almost exhausted, and he is often so oppressed that it is with great difficulty that breathing is carried on. And yet he is cheerful, happy, and sometimes full of spirits; never murmurs, but when asked how he is answers invariably, in a happy tone, 'Oh, right smart,' or something similar.

"Is it, indeed, true that, after the long lapse of years, I now tread the paths so familiar to thee? That, in the old school room, where thou didst labor to store thy mind with useful knowledge, I am striving to acquire something also that may prove a blessing in the future, a source of enjoyment, perhaps, when all else may fail? For is it not possible for us, while cultivating the intellect, was we the channel of human sympathy, to develop the gentler and more divine attributes of our settled; thus sowing the seed for true happiness? And doubtless thou hast felt the influence or the effects of the genial atmosphere that surrounded thee in thy Sharon life; or, if not taken cognizance of, like silent, unobtrusive angel visitants that come and go so softly, we, in the busy routine of earth life, scarce know that they have been, yet minister they sweetly to the weary soul, oft bring

to the lonely, sorrowing heart, from out their store-house of heaven's best gifts, joy and consolation.

"And to think, in all the interval which has rolled by, those faithful spirits, Sister Jane and Sister Mary, have been constant and untiring in their line of duty as made known to them, and are still day after day pursuing their avocations with apparent interest and spirit.

"Last Seventh-day evening I spent in the cabinet, in company with Samuel Townsend, William H. Johnson, Isaac Tyson and Ann Preston. We had a rich season together. I cannot tell thee how much it was enjoyed. Many topics were discussed. Samuel was very interesting, gifted in intellect and in soul. Cousin Ann had spoken beautifully to us in the school room. First-day morning at Darby Samuel spoke. It was indeed one of the practical, real, substantial sermons, clothed in such beautiful language, while all felt instinctively that the Infinite Mind had imbued him with the true spirit of love, and impressed those great truths on his heart, to scatter among the wayward children who travel life's rough way. Then dear Uncle John arose, and, in his simple, but impressive, manner, spoke thus: 'And hath it ever entered into the heart of man to conceive of the good things which will be given unto us when God is our teacher and eternity the term of our tuition?' Thee, perhaps, can form some idea of the drift of S. T.'s discourse by the manner in which Uncle John continued it, as it were. This, though short, was full of spirit and life. A perfect stillness ensued. I thought all present must feel what a world of beauty and lofty sentiment those few words contained. Sister Jane and I talked about it after we came home, and she said that to her it was instinct with rich truth and beauty."

(To be continued.)

For Friends' Intelligencer.

TWO BOOKS BY DR. BARTON.

Two books by Dr. George A. Barton, of Bryn Mawr College, published within the last year, deserve more than the passing notice they have received from the INTELLIGENCER.

The first of these, "The Roots of Christian Teaching as Found in the Old Testament," will be found of the greatest value in the religious use of the Old Testament. Especially the First-day School teacher will find in it a wealth of helpful suggestion. The need has frequently been felt and commented on, for some means by which the teacher, as he reads the Scriptures, should be led to take a helpful view of what he reads. Dr. Barton has met this need very successfully. As he says in the preface, the purpose of the book is to "show those who would study the Old Testament devotionally, how to 'fasten the mind on those things which should be shaken.'" "The writer would take the reader apart for brief meditations upon the great themes of Christian truth, Christian character, and Christian duty, as these are foreshadowed in the Old Testament."

Many have been perturbed by the suggestions of polytheism in the Old Testament writings, by laws recognizing slavery, by the savage conditions of

warfare under supposed divine sanction, and, in general, by the sharp contrast between the "old dispensation" and that inaugurated by the founder of Christianity. In the essays, or rather meditations, before us the beginnings of the higher ideals are noted; we are made to feel the Godward gravitation, the pressure toward righteousness, manifest even in the midst of credulity, passion and violence.

The idea of God's spirituality germinates "in those childish conceptions of deity possessed by nearly all primitive peoples, who believe their god to be the genius, or spirit of a spring, a tree, a rock or other natural object." Later "it was thought that these divine spirits could be persuaded to come and live in objects of the worshiper's selection or even of his manufacture," thus shaking off "the limitations of environment." After a time corrupting practices crept into idol worship and it was prohibited and all sanctuaries except that at Jerusalem were abolished; so that "prayers had to be made directly to the Great Spirit" without idol or altar of sacrifice. Thus were men led to the condition in which they could feel that neither in this mountain nor at Jerusalem but in spirit and in truth must the Father be worshipped.

In such helpful fashion the book deals with problems of sin and suffering, with the Christ and his message, with sacrifice and its meaning. So also he sketches the lessons to be found in the lives of the patriarchs, of the judges, of the prophets. There could hardly be a more unpromising character for purposes of religious teaching than that of Samson whom Professor Toy calls "a moral idiot." Yet we may find in his story "a parable of the way in which the noblest opportunities of birth and the largest endowment of personal power may be prostituted, and how far, accordingly, a life which begins with fairest prospects may end in deepest gloom." It pictures "the dark end which awaits those who devote to selfish ends bright talents and golden opportunities."

Nearly all of the well-known characters of the Old Testament are thus treated in separate chapters, which frequently cover only two or three pages. The essential meaning and lesson of each life is presented with directness and power. Joshua gives "forcible expression to the dignity of simple manhood and the dynamic force of faith and courage." Deborah and Jael suggest "the power to inspire and achieve" which women will bring to the civilization of the future. Other subjects are "Sin as Separation from God," "The Temple of the Heart," "Priesthood," "Satan," "International Peace," "The City of God." Altogether it may be safely said that no more helpful book for directing the devotional use of the Old Testament is to be found among the publications of many years.

The other of Dr. Barton's books, "A Sketch of Semitic Origins," is intended mainly for students, yet parts of it, and especially its conclusions, are of great interest to the general reader. The first chapter is devoted to a discussion of the origin of the Semitic people and their relations with other peoples. An exhaustive review is presented of previous attempts to

trace the Semites to their ancestral home. The conclusion is reached that their earliest ancestors, so far as we can find out, lived in the Mediterranean region, in the pre-glacial ages, when Europe and Africa were united in the West, and a Saharan ocean separated the North African countries from those of the South. The geologic changes which ended some 80,000 years ago separated North Africa from Europe. Sometime thereafter an eastward movement took place among the North Africans, which resulted in the settlement of the Nile valley by those who were to be the ancestors of the Egyptians, and also in the establishment of a great section of emigrants in Central Arabia. This settlement continued for a very long period in this environment, taking on so deeply thereby the stamp of their desert surroundings that it has persisted as a race characteristic among all those peoples who have come to be called Semites.

The social and religious conditions of these primitive peoples is presented in much detail, together with the development therefrom in later times of the various customs and usages of Babylonia, Phœnicia, Canaan, Israel, and other peoples related to them. Of special interest to us is the description of the original mother-goddess of the primitive Semites and the attempt to show that all, or nearly all, the deities of Semitic nations are in a sense her direct descendants; that is, they result from the deification, under varying conditions, of her qualities and functions.

Naturally most space is given in this discussion to the origin and developing characteristics of Jahweh, the God of the Hebrews after Moses, who was destined after a long course of evolution to grow into the God of Christendom. Dr. Barton believes Jahweh to have been adopted by the Hebrews from the Sinaïtic tribe of Kenites. A concluding chapter deals with Semitic social and religious influences on the non-Semitic world.

JESSE H. HOLMES.

NEW TESTAMENT SERIES.—No. 20. PERSECUTION.

GOLDEN TEXT.—If this counsel or this work be of men, it will be overthrowed; but if it is of God ye will not be able to overthrow it.—Acts, v., 38, 39.
Before study of Lesson read Acts, v., 17-32; vi., 1-15; vii., 56-60.

The apostles and their followers did not cease to draw crowds together after the arrest of John and Peter. They must obey God rather than man; and they were God-driven to present their message to men. They frequented especially "Solomon's porch"—a covered colonnade on the east side of the temple court. As Jews and Gentiles alike were allowed in this outer court, and as people from all parts of the world thronged here, a great opportunity was thus given them. But the success of their movement carried with it the danger of opposition and persecution. As long as the Christians were an obscure sect, few in numbers and living quietly according to the law, there was no occasion to interfere with them. But when people gathered about them constantly in the court of the Gentiles and in the streets, and when the idea that the Messiah had come and had been cruci-

fied by the leaders of the Jews began to find a lodgment in multitudes of minds, the matter took on another aspect. For a time it was the "high priest and those that were with him" (that is, the Sadducees) who led the opposition: "Ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us." Peter was brought before the council, and some "were minded to slay him." But other counsel prevailed. It is not perhaps a matter for surprise to find one of the Pharisees opposing a plan of the Sadducees; for whatever cause a very noble address from Gamaliel, a noted teacher of the law, led to modification of the proposed sentence. The apostles were beaten and released with the command to keep quiet. The next persecution came from another source. Among the synagogues in Jerusalem was one called the Synagogue of the Freedmen, the membership of which was made up almost wholly of foreigners, especially of Greeks. These were, of course, mainly proselytes—those who had come into Judaism from the outside. It may be remarked that such converts are often more zealous for the faith than are those who are born into it. Among these freedmen one Stephen was converted to Christianity and taught it among his fellow-members. Not being able to controvert his assertions, they brought against him charges of blasphemy based on perversions of his teachings, and he was taken before the high priest for judgment. Had Stephen been more discreet he might doubtless have fared as had Peter and John; but he displayed that grand recklessness which is often characteristic of heroic souls. His oration was a skillful one. The story of their own history had an unflinching interest for all Jews; and such a full outline of their past from a convert could not but be gratifying. But his use of that history was unusual and unforeseen. His conclusion was too true to be denied, yet too severe to be endured: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become the betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not." What visions of Amos driven back to the desert, of Elijah persecuted and punished, of Isaiah sawn asunder, of Jeremiah almost starved in his dungeon, of John the Baptist beheaded, of the innocent Jesus crucified, rose up in the minds of the chief priests at this stern indictment! Yet what could they do or say?—was it not all true? But Stephen had a further truth to which he must bear witness right at the close of consequences, and when he proclaimed a vision of Jesus at the right hand of the Father, the charge of blasphemy needed no further settling. Stephen was condemned to death, and the sentence was carried out by stoning, according to the law. A young man, afterward known as Paul of Tarsus, stood by and "was consenting to his death." A general persecution of the Christians followed (Acts viii., 1), which had no other effect than to scatter this teaching far and wide "throughout the regions of Judea and Samaria."

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIFTH MONTH 23, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

EMERSON, THE MAN.

So much is being written about Emerson as poet, essayist and philosopher, and concerning the influence of his writings upon the religious and intellectual growth of the human race, that there is danger of our losing sight of his unusual sameness as a man. We are in the habit of making allowance for the eccentricities and weaknesses of men of genius. We lament the immoral habits of one writer, but try to forget them in the beauty of his poems; we forgive another for being cross and irritable in his home because he has put so much fire and soul into his writings; and we excuse a third for not providing a maintenance for his family, as we do not expect a man of genius to be practical.

With Emerson there is nothing in his private life to excuse or forgive. In his boyhood it was one of his delights to help his mother in her household duties, and, while yet a college student, he said, "It appears to me the happiest earthly moment my most sanguine hopes can picture, if it should ever arrive, to have a home, comfortable and pleasant, to offer mother." This hope was realized when, a few years later, he took her to live with him in the old manse. A beautiful relationship also existed between himself and his brothers and sisters; in his journal he again and again spoke of his brothers, who died young, as being much more gifted than himself.

His married life seems to have been ideal, and his writings and lectures did not prevent him from being the most delightful of fathers. It was his habit on First-day afternoons to take his children long walks in the woods and study with them the flowers and birds. He was much interested in their schoolmates and had part of the out-of-town pupils at his home. His children made a confidant of him, and he, in turn, trusted them. His theory concerning their training deserves to be written in letters of gold in every home: "We must arm them with as much good sense as we can, and throw them habitually upon themselves for a moral verdict."

As a citizen Emerson conscientiously attended the town meetings, found time to serve as a member of

the school committee, gave much thought to the conduct of government, and expressed his convictions by his ballot when election day came. As a man of affairs he managed to provide a comfortable maintenance for his family, with something to spare for his poorer neighbors. He was able to accomplish this because he understood the true meaning of economy, and had learned the philosophy of going without the non-essentials.

With many illustrious men the esteem in which they are held is greater everywhere else than in their own towns; but if one would form a high conception of the man, Emerson, let him go to Concord and hear the testimony of those who still remember him. It is said of many who attended his lectures that they did not pretend to understand what was said, but "they liked to put themselves under the influence of one who had obviously lived the heavenly life from his youth up, and who made them feel for the time as if that were the normal mode of existence." The feeling of his neighbors toward him is fittingly expressed by Hawthorne: "It was good to meet him in the wood-paths, or sometimes in our avenue, with that pure, intellectual gleam diffusing about his presence like the garment of a shining one; and he so quiet, so simple, so without pretension, encountering each man alive as if expecting to receive more than he would impart. . . . It was impossible to dwell in his vicinity without inhaling more or less of the mountain atmosphere of his lofty thought."

No persecutions to which the Jews of Eastern Europe have been subjected have so aroused the protests of their co-religionists as have the recent massacres in Kischeneff, Besarabia. Meetings have been held during the past two weeks in the synagogues of the principal cities of this country to raise funds for the relief of the survivors and to voice the indignation caused by the atrocities. There had been strong anti-Jewish feeling among the populace, and the rioting was precipitated by the mysterious disappearance of a Christian child whom the Jews were accused of having done away with for ritual purpose. The Russian Government cannot be held directly responsible for this outbreak, but the local authorities seem to have been very slow to act.

It is pathetic that this should have happened so soon after the Czar's proclamation of religious toleration. But it is the feeling of level-headed Jewish sympathizers that it is "neither fair nor wise to execrate the government of Russia because of the murderous brutality of a frenzied mob. Russia is not likely to treat with consideration any appeal for justice when it is coupled with denunciation." The thought that comes uppermost in our minds in this connection is of the insane outbreaks of horrible brutality on account of race prejudice in some parts of our own country; and this makes us sympathize the more profoundly with whatever sincere desire there is in Russia to bring about religious liberty.

There seems to be nothing that the United States can do now except to send relief, as is being done; and later if these Jews begin to emigrate to the United States in great numbers, and arriving here succeed in passing the immigration inspectors, yet show that they are ill fitted for the struggle to exist in a strange land, the United States might protest against any treatment of these people which it deemed responsible for the influx of paupers to this country.

OWING to the space occupied by the report of Philadelphia Yearly Meeting, and the pressure upon our columns in other ways we are obliged to defer the publication of several valuable contributions, both prose and poetry, and also some reports of meetings and associations.

The article in last week's paper "The Suffrage Association at New Orleans," should have been credited to Robert Tilney. A continuation of his southern trip, describing the charms of New Orleans, will appear next week.

BIRTHS.

JOHNSON.—In West Marlborough, Chester County, Pa., Fourth month 30th, 1903, to Albert Sidney and Tacie Moore Johnson, a daughter, who is named Helen Louise.

PUSEY.—At Avondale, Pa., Fourth month 19th, 1903, to Samuel H. and Mary Wood Pusey, a daughter, who has been named Rebecca Marian.

MARRIAGES.

JOHNSON—LAMB.—At the residence of the bride's parents "Cedarcroft," Baltimore county, Md., on Fifth day evening, the 16th of Fourth month, Howard Cooper Johnson, son of George K. and Sallie K. Johnson, of Philadelphia, and Edith Lamb, daughter of George M. and Anna Roberts Lamb.

DEATHS.

FIELD.—On the 8th of Fifth month, 1903, at his home near Port Chester, N. Y., James Field, aged 80 years.

He was a valued elder and life-long member of Purchase Monthly Meeting.

MARTIN.—At Kennett Square, Pa., on the 10th of Fifth month, 1903, William S. Martin, aged 70 years. Interment at London Grove.

MATTHEWS.—On Second-day, Fifth month 11th, 1903, at the residence of his son-in-law, Granville Matthews, John D. Matthews, in the 84th year of his age. For nearly sixty years a member of Gunpowder Monthly Meeting. His favorite quotation was:

"So live that when thy summons comes to join
The innumerable caravan . . .
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams."

PARRY.—On the 9th of Fifth month, at Warminster, Pa., John Parry, son of Oliver and Philena Parry, aged 21 years.

In the springtime of life, when the world seemed bright and full of promise, John Parry was called from the scenes of earth. One day when the flowers were blooming, the air laden with fragrance and all nature astir with life, in the old Bucks county farmhouse where his pure, short life had been spent he quietly passed away. Only three weeks before his death he had acted as pall bearer at the funeral of Charles Webster, a loved friend and school mate, little dreaming that the summons would so soon come for him.

His funeral took place on the 13th of Fifth month, at the Friends' meeting-house at Horsham. It was one of the largest funerals ever held in that quaint old meeting-house and the

service was beautiful and impressive. His quiet, manly manner had won for him a legion of friends. Pure in thought and deed, he leaves to his loved ones the memory of his beautiful life.

SWARTZLANDER.—At Yardley, Pa., Fifth month 14th, 1903, Joseph Swartzlander, in his 90th year.

SOCIETY NOTES.

The message of the Lord was sounded among the gathered few at a meeting appointed for Joel Borton on Third-day, the 5th of this month, at 2 p. m., in the Friends' meeting-house, Hoopston, Ill. Being much concerned for the advancement of truth among us and the acceptance of its power and efficacy to win for righteousness in the earth, and especially for the harmonizing of differences of views that necessarily must exist in the home and in the Church, he dwelt upon this at considerable length, portraying conclusively to the mind its effects, earnestly desiring that all might become strengthened against a contentious spirit. When those in this relation are thus directed, harmony and peace will flow around them and they will be united in that love which will prove to be a strength in every time of need. If we were seeking for the truth through the divine channel there would be less looking into men and less heeding of their opinions, but a seeking for Christ, the pure word, the only true Light.

Here closed his labors on the present mission in the West, and with yearning hearts for his welfare we bade him farewell and started him on his way homeward.

CHAS. A. LUKENS.

Joel Borton, with Joshua L. Mills as companion, on his way to attend Nebraska Half Yearly Meeting, spent thirty-six hours in West Liberty, Iowa.

He visited a number of the families belonging to Wap-sinoc Monthly Meeting and residing in the town, and held an appointed meeting the evening of Fourth month 21st, which was quite well attended by Friends and friendly people. The message on "The Essentials of a Religious Life," bore with it the assurance of the reward for work well done. Such visits are greatly appreciated by those who are striving to keep alive the spirit of Quakerism in our western meetings. J.

NEBRASKA HALF-YEARLY MEETING.

THE meeting for ministers and elders convened Seventh-day afternoon, the 25th of Fourth month. The pleasure of thus meeting our Friends was mingled with sadness when we thought of those who were not with us, some of whom had passed into the great beyond, while others lingered very near the border. On the other hand, we felt that we were unusually favored at this time in having with us so many visiting Friends, among whom were Joel Borton, from Woodstown, N. J., Mary G. Smith and Joshua L. Mills, of Illinois, and John Cory, of Iowa. We were greatly encouraged by their words of loving sympathy and wise counsel.

First-day morning was bright and sunny, and the hall in which we gathered was well filled. Isaiah Lightner read a portion of the 11th chapter of Luke, after which the meeting settled into a prayerful silence, which was voiced by an expression of thankfulness for our favorable surroundings, and the privilege of thus assembling with our friends, some of whom had come long distances to mingle with us in the quiet, love and peace that is felt in the presence of the great helpful power, "Our Father."

Joel Borton spoke of the necessity of presenting

ourselves to God, there being nothing higher and holier than this presenting everything, mind and body, with the same zeal and earnestness that we use in business life. To be an acceptable offering our minds must be kept clear and in a growing condition. We have no right to wear them out with unnecessary hurry or worry about that over which we have no control. If our feelings are kept in a normal condition, we are stronger to help others. The world today is hungering for love and sympathy.

As long as we live we will have something to overcome. The greater the effort required the greater the development.

Mary G. Smith referred to the law as written by Moses being simply typical of the higher law. The written law alone fails to bring the highest development. It is individual work that saves our lives. It is a great glory to have our heads crowned with this Christ life, this consciousness of right doing. By it we are enabled to lead lives of peace that will in the highest, truest sense help those with whom we come in contact, for "No man liveth to himself alone."

After an enjoyable season of social mingling, as well as physical refreshment, the clerks of the First-day School Association came to the desk. The usual report was read from Genoa School, it being the only one now in session. A program was carried out by the young people, many of whom were not members with us. Their kindly help and interest was much appreciated by all. Our visiting friends also gave us messages of good cheer and caution.

Second-day morning, at the opening of our meeting for business, a prayer went up for guidance and direction, that we might overcome what is selfish in our lives. We were also encouraged to take fresh hope and remain faithful in our work.

The reading of the queries called forth some discussion, which showed the necessity of individual faithfulness to the requirements of the Discipline.

A letter was read from Adaline Garlock, Boise City, Idaho. This dear friend is much missed from our midst, and a deep feeling of sympathy went out to her as she told of the advantages and disadvantages of her far Western home, the never-ending struggle against the saloon, the degrading effects of the Mormon faith and practices, the demoralizing influence exerted by the soldiers of the regular army, whose barracks are located near her home.

Acceptable communications were also received from Edward Coale and from Blue River Quarterly Meeting, which brought out the thought that our faith must be permeated by a cheerful hope. For a faith without hope is like a home without the mother.

A dear Friend, advanced in years but young in spirit, commended the younger as well as the older members for their earnestness in performing the services required at their hands.

As the meeting drew near the close it was felt that new ties of love and sympathy had been formed between our little Western meeting and those in the far East.

The Macedonian cry, "Come over and help us!"

had not been in vain. It had not only been heard, but a way had been provided that it might be answered.

A fervent prayer arose that we might ever be faithful in following the divine leadings in all things, spiritual and temporal; then, after a few moments of living silence, the meeting closed with the words, "May God be with us till we meet again."

KATIE E. SHOTWELL,

LIZZIE LIGHTNER,

Clerks for the day.

PHILADELPHIA YEARLY MEETING.

Concluded from page 322

The first four queries were read and their answers considered. Some mid-week meetings reported an increased attendance since they had been held in the evening. Concerning a free gospel ministry Jesse H. Holmes said: "A far more flagrant and serious violation of our testimony in this respect than listening to a paid minister and attending his church is the obstructive indolence of our own ministers and members. Too often our indolence and failure to speak when we are clearly directed to do so stand in the way of flow of thought in our meetings, which would be for the comfort and strength of those assembled."

In the women's meeting six queries were answered. Several Friends expressed a desire that some monthly meeting would propose the omission from the first query of the words, "and is the behavior of those assembled becoming?" They feel that these are no longer needed.

Dr. Hannah Thompson, of Wilmington, reminded Friends of their belief that all members of the human race are God's children, and pleaded that no child of refinement and good moral character be excluded from Friends' schools on account of color. Ruth Peirce DeCou earnestly seconded this plea.

Abel Mills visited the meeting; he encouraged all to greater faithfulness and urged the importance of teaching children early to seek the Divine guidance.

FIFTH-DAY, FIFTH MONTH 14TH.

Both ends of the meeting-house were filled during the morning meetings for worship. In the Race Street end there were sermons by John J. Cornell, David Newport, Dr. Hannah Thompson, Sarah Hall and Sidney Yarnall, and an earnest prayer by Lydia H. Price. In the Cherry Street meeting the speakers were O. Edward Janney, of Baltimore; Emma Gaskill, of Jenkintown; Ezra Fell, Sarah T. Linvill, Samuel S. Ash and Isaac H. Hillborn.

The afternoon session, in both men's and women's meetings, was devoted to the queries. Among the many helpful thoughts expressed we note two.

William W. Birdsall said that dependent children should be more than "fitted for business"; they should receive such education as would make them good and useful members of the community.

Sarah Griscom said that if preventive care were properly extended by Friends who recognized its need, there would be very few offenses requiring the attention of the meeting.

John J. Cornell visited the women's meeting, bearing a message of glad tidings. He encouraged those whose hearts had been touched and tendered by Divine love to make public acknowledgment, and not hold back through fear of being misunderstood.

SIXTH-DAY, FIFTH MONTH 15TH.

The attendance was noticeably smaller than during the preceding days. The statistical queries were answered.

There are 70 First-day Schools within the limits of the yearly meeting, with 579 officers and teachers, 4,667 pupils and 21,009 volumes in the libraries.

There are 32 day schools under the care of monthly or preparative meetings, taught by 162 teachers, 109 of whom are members, with 2,193 pupils, 443 of whom are members, and 191 have one parent a member.

The total membership of the yearly meeting was reported to be 11,052 of whom 1,716 are minors; this shows a net loss of 218 members during the year; but some of these may have removed to other yearly meetings.

O. Edward Janney said that none need be troubled by the slight decline in numbers, as it is evident that there is more activity in the Society to-day than there has been for years, and that the young people are doing a larger share of the work than ever before.

The report of the treasurer showed a balance on hand of \$203.97. Edmund Webster was re-appointed treasurer, and it was directed that \$4,500 be raised the ensuing year.

Margaretta Walton visited the men's meeting with a message which encouraged the young, impressed those in the prime of life with a sense of their responsibility and comforted the aged.

The epistles to other yearly meetings and to isolated Friends were read and met with the approval of the meeting.

Farewell words were spoken by John J. Cornell, O. Edward Janney and Abel Mills, and the meeting concluded.

In the women's meeting the balance reported in the treasurer's hands was \$705.13, of which about \$100 would be needed to pay for the parlor and resting rooms fitted up for visiting Friends during the week. It was decided to appropriate \$100 each to the Schofield School, the Laing School and Friends' Neighborhood Guild, Philadelphia.

Words of loving counsel were spoken by Emma Gaskill, Mary Travilla, Margaretta Walton and others. After the clerk read the concluding minute, she uttered the aspiration, "Bless the Lord, O my soul; and all that is within me, bless his holy name." With this prayer finding a response in all hearts, the meeting came to a close.

The morning meetings for worship in the lecture room of the school building, which preceded the business sessions, were well attended and full of life. Each morning there were brief, but earnest, words of counsel, encouragement and prayer from many Friends, and those who attended came away with the feeling that they had been spiritually refreshed.

ANNUAL REPORT OF FRIENDS' BOOK ASSOCIATION.

To the Stockholders :

Thirty years have elapsed since Friends' Book Association was organized under the belief that a pressing need then existed in our Society for such an enterprise. A retrospect of the work of the Association shows that belief to have been well-founded, and though it has not been possible to accomplish all that was hoped for by those who organized the movement, much has been done and still more may be done as means are provided.

For some years past the business of the store has been about self sustaining and no more. The superintendent's report for the fiscal year ending Third month 31st, 1903, shows a slight falling-off in amount of sales and in gross profits, which with an increase in the running expenses make a deficit of \$622.11 in the net result of the year's business. Fortunately we have a surplus fund derived from the profits of former years to cover this deficiency, thereby enabling us to leave the capital stock intact.

A selection of books and stationery from our stock was taken to Asbury Park, N. J., during the conference held there in Ninth month last, with very satisfactory results, the sales being greater in amount than had been anticipated, beside proving a great convenience to many of those in attendance. The addresses delivered by John William Graham at the conference have been published in pamphlet form and are now on sale at our store.

During the year the hand of death has removed from us one of our most earnest laborers, Howard M. Jenkins. His intelligent and well directed efforts to increase the usefulness of the Association make his loss the more deeply felt. The vacancy in the Board occasioned by his decease has not been filled.

Signed by direction of the Board,

SAMUEL B. CHAPMAN, Secretary.

Philadelphia, Fifth month 11, 1903.

PHILADELPHIA YEARLY MEETING REPORTS.

REPORT OF THE COMMITTEE ON THE SUBJECT OF FIRST-DAY SCHOOLS.

To the Yearly Meeting :

DEAR FRIENDS:—Though some schools have been greatly affected in attendance the past winter, owing to the number of stormy First-days, yet, so far as we know, they have generally been kept open as usual, and there has been some interchange of visits made, we believe to profit. These visits of the Committee have been cordially received as expression would indicate.

We have not much that is out of our usual order to report, but believe that no ground has been lost. On the other hand, sincere effort has been put forth by earnest workers in the various centers, more or less effectively perhaps, according to the depth of purpose, and of faith in the Spirit of Love which reigns over all.

At the early fall meeting a concern was expressed, into which the Committee thoughtfully entered, on account of the lack of zeal so evident in some places among those who are in sympathy perhaps with the general purpose of the school yet withhold their active participation. The cause, it is feared, is suffering from the need of just such help as these could furnish.

As this subject came before us we found that in many places this condition exists. So general was the sympathy with the concern that a committee was appointed to prepare a circular to be sent to all of the unions, and by them, if thought best, to be forwarded to the Superintendents. Here it was hoped that kindly effort would be made to reach those especially who are sufficiently interested to remain to the school.

The paper set forth that the schools are here as an opportunity with such a variety of work that the diversity of gifts among us could find an opening for their expression and

enlargement, while adding to the strength and effectiveness of the service.

If we have thus thrown out but a single thought that will awaken the pure mind we shall feel that the labor is recompensed. For while reports from the Visiting Committee come in from some quarters laden with encouragement, telling of earnestness and loyalty, with harmony and good feeling evident in a large degree, yet we can still hope for the awakening of a number whose spiritual and mental gifts could be used in increasing the usefulness of the schools, and through them, lead by natural growth to the fulfillment of our hopes.

Many of the dear young people of our Society who have been sharers of the best that the First-day School has to give are already contributing of their strength in return; yet to those who are *not* we appeal to consider well whether they have not something of value to pass along to those who are succeeding them.

The valuable lessons received at Asbury Park are mentioned in some reports as being an inspiration. One of these says: "We trust some of the good seed sown broadcast at the late Conference may have fallen in good ground with us and will continue to bring forth much fruit, but such plants need constant care and culture, and we must give our share of labor and attention.

Temperance teaching, as well as the distribution of temperance literature, is reported in some sections, and we trust is not overlooked anywhere.

It is indicated by reports that life is stirring within our borders, not alone in those schools in which location and other conditions invite and favor success, but we are gratified that the precious life is at work where numbers are small, and that the bright star of hope shines for *them* as for others.

From one of these smaller schools we learn that it is wide-awake and conscious that material for valuable lessons is to be found on every hand.

When word comes as it does from others that those who attend meeting nearly all remain and take part in the exercises, we rejoice and are glad, yet it is earnestly to be desired that this might be truly said of a larger number of the schools.

The amount expended by the Committee in the service has been fifty-one and 4-100 dollars (\$51.04).

Signed on behalf of the Committee.

MARY McALLISTER,
ALFRED W. WRIGHT,
Clerks.

REPORT OF COMMITTEE ON GEORGE SCHOOL.

To the Yearly Meeting:

The consideration of this report revives with much force the solemn sense of our great loss by the death of Howard M. Jenkins. He was a member of the first committee appointed by the Yearly Meeting for the administration of the John M. George trust; took an active part in the organization of the school and continued deeply concerned for its usefulness and diligent in the work which its management involves.

We have also lost by death Rebecca W. Engle, a valuable member of the Committee. Her services, especially as a member of the Sub-committee on Admissions, will be much missed.

During the year there have been but very few cases of severe illness, and the general health of the school has been unusually good.

An addition was made last summer to the infirmary. It comprises a small kitchen and a consulting room on the first floor, and two small sunny bed rooms on the second floor. This improvement has been found very useful and satisfactory.

At the suggestion of the teacher of botany, arrangements have been made to plant a collection of about twenty-five varieties of oak trees.

The want of a more suitable place for running any other athletic exercises of the boys has long been felt. Ground is being graded for that purpose. The expense of this work is being met, principally, from funds collected by the students and others.

The class graduated in Sixth month, 1902, consisted of fourteen young men. The number of pupils enrolled during the present year is 205, of whom 163 have been boarders and 42 day scholars, as follows:

Boarders who are members of our Society	127
Boarders who have one parent a member	10
Boarders other than above	26
Day pupils who are members of our Society	18
Day pupils who have one parent a member	3
Day pupils other than above	21

Of the boarders, 70 are girls and 93 are boys, and of the day pupils, 19 are girls and 23 are boys. The average is a little less than sixteen and one-third years.

There are 21 teachers, 17 of whom are members among Friends.

The accounts for the school year ending Eighth month 1st, 1902, show:

Net expenses of the school	\$49,864.05
Receipts on account of pupils, etc.	25,054.67

From income of endowment fund \$24,809.38

In this statement no receipts or payments on account of the farm, for permanent improvements, nor for furniture, are included.

It includes a charge of \$1,646.99 for depreciation of furniture. An analysis of the expenses indicates that they amounted to \$304.52 for each boarding pupil, and to \$122.93 for each day pupil.

It may be interesting to many members of the Yearly Meeting to know that the net expenses, as above stated, were as follows:

Provisions—about 26 cents per day for each person boarded	\$13,634.01
Salaries	18,907.00
Wages, other than laundry wages	3,992.92
Laundry wages	611.00
Laundry supplies	73.68
Fuel	2,396.54
Water	203.70
Gasoline	216.75
Electric lamps	37.74
Freight	223.53
Tableware	116.54
Books and stationery	559.71
Printing and advertising	538.46
Laboratory supplies and apparatus	598.66
Manual training supplies	178.72
Board of pupils outside of school	58.93
Stable	128.40
Care of grounds	385.45
Alterations and repairs	2,925.75
Charge for depreciation of furniture, etc.	1,646.99
Committee expenses	261.33
Miscellaneous	2,168.34

\$49,864.05

The amount expended last year on alterations and repairs was unusually large. The average for the last six years is \$1,741.84.

The Treasurer estimates that the amount of income of the endowment fund used for the school during the current school year will be about \$2,300.00 less than as stated above for last year.

The following is an abstract of the accounts for the year ending with the Third month:

Balance in hand Fourth month 1st, 1902	\$6,887.72
Received from the Trustee, income	\$22,000.00
Received for tuition, etc., net	26,764.84
Received from farm, sales of produce, etc.	3,268.89
Received contribution—applied on improvement of infirmary	60.35
	<u>52,637.08</u>

\$59,524.80

Paid on farm acct.	\$3,587.23	
Paid on furnishing account	1,132.14	
Paid on school account (of this \$603.35 was for the improvement of the infirmary)	47,405.79	52,125.16
Balance in hand Fourth month 1st, 1903	\$7,399.64	
The farm accounts show:		
Stock, per inventory, Third month 28th, 1902	\$3,938.25	
	3,587.23	7,525.48
Stock, per inventory, Third month 27th, 1903	\$3,856.75	
	3,268.89	7,125.64
Loss	\$399.84	

As explanatory of the loss on the farm operations, we may say that seven of the best cows were condemned and killed on account of tuberculosis, and thirty-five pigs were lost by hog cholera.

Counting the loss on the cows at \$30.00 each, and on the pigs at \$12.00 each, makes \$630.00.

Harriet W. Paist, by her last will dated the Third-day of June, 1898, bequeathed the sum of \$5,000 to her executors, in trust, to pay the net income to a niece during life: and further said, "It is my will that this principal at the time of her death shall be paid to George School, near Newtown, Bucks county, Pa., the interest to be applied annually to the education of female members of our Society of Friends (holding their Yearly Meeting at Fifteenth and Race Streets, Philadelphia), whose limited means would exclude them from enjoying the benefits of this school." She further said "I give and bequeath to George School all the residue and remainder of my estate after the legacies and expenses are paid incident to the settlement thereof, under the same restrictions before named."

The subject being brought to our attention, we adopted the following minute:

"George School, through its General Committee, hereby nominates and appoints the Corporation, 'Trustees of Philadelphia Yearly Meeting of Friends,' its trustee to receive from the treasurer of the Yearly Meeting or from the executors of Harriet W. Paist, deceased, or from any other person, the real estate, ground rents, and all sums paid from said estate under the will of said Harriet W. Paist for the benefit or use of George School. And said Corporation is hereby authorized to hold said property under the following trusts: 'To keep the principal of said bequest invested, and collect the interest and income therefrom; and further to pay the funds, principal and income, as the Yearly Meeting shall from time to time direct; such directions being consistent with the terms of the bequest of said Harriet W. Paist.'"

We have been informed by the trustees that, upon the reception of a copy of the above, they adopted a minute as follows:—

"On motion, it was resolved that the communication be received and filed, and the trust therein set forth be accepted by this Corporation, subject to the approval of Philadelphia Yearly Meeting of Friends, or of its Representative Committee."

We recommend that, as the will of Harriet W. Paist provides that the income from her bequest shall be used annually, the Yearly Meeting shall give a permanent direction to the trustees that the whole amount of such net income as reported each year shall be included in the payments to the George School Committee for the following year.

In consideration of the concern mentioned in our report last year, plans have been drawn for an additional dormitory and for changes in the main building of the school. Several plans were sketched, considered and rejected. Very general satisfaction is felt with one which has been worked out in detail. The proposed dormitory would have lodging rooms,

for, say, sixty-six boys, a study room for boys, parlor for boys, several chambers for guests, rooms for a teacher with a family, rooms for some of the men help, etc. The changes in the main building would result in a greatly-increased capacity in the assembly room, an enlargement of the dining room, additional class rooms, etc. It is planned that the kitchen shall be in a one-story extension north of the main building. These additions will make the total accommodation sufficient for about one hundred boarding pupils of each sex. It is estimated that the proposed dormitory and the addition to and changes in the main building, including provision for lighting and heating and consequent necessary work on the grounds around the buildings, etc., will cost about \$60,000.00.

Considerable sums have been offered as contributions toward meeting the cost of the proposed improvements, and a friend has offered to guarantee that if the Yearly Meeting will appropriate \$25,000.00, the remainder of the expenditures, not including that for furniture of rooms and school equipment, will be met by contributions. The principal and treasurer of the school seem confident that with the increased capacity of the school, and with ability to do its work more effectively and with less difficulty as to preservation of order, the income of the institution will be increased much more than its expenditure will be.

We recommend that the proposed appropriation be made.

We recommend that, in case the proposal respecting additional buildings be accepted, the Yearly Meeting shall, as money will be needed for furniture, authorize the trustee to pay over during the coming year \$28,000.00 of the income of the funds.

If the proposal respecting new buildings shall not be accepted, we propose that the trustee shall be authorized to pay over \$23,000.00.

On behalf of the Committee,
WM. P. BANCROFT, Clerk.

Fourth month 24th, 1903.

EVENING MEETINGS.

ALL of the evening meetings held during the week of the Philadelphia Yearly Meeting were large and interesting. On Second-day evening at the Conference of Friends' Associations, such live thoughts upon "The Revival of Quakerism" were given by Henry W. Wilbur, George G. Nutt, J. Russell Smith, and a dozen others who participated in the discussion, that it was felt the revival had already begun. We give two seed thoughts that were dropped:

"No society that has a definite purpose and the grit to live up to it can outlive its usefulness."

"The Society of Friends will continue to live because it is the most democratic religious organization in existence."

On Third-day evening J. Eugene Baker presided with ability. Dr. O. Edward Janney portrayed the beauties of a pure life and invited the young men to sign the "white cross pledge." Jesse H. Holmes said he wanted the people who attended temperance meetings simply to be interested or entertained, to go to work and do something. The discussion that followed was unusually animated.

On Fourth-day evening, at the meeting of Philadelphia First-day School Association, the strength given to the meeting by the First-day schools, and the much greater strength that might be given if there were more faithful workers, was shown in a well-written paper by Alexovna M. Rohr, principal of London Grove Friends' School. The practicability of class grading in First-day Schools was discussed by J. Russell Smith and Lucy Biddle.

On Fifth-day evening the new department of philanthropic work, "Equal Rights for Women" attracted the largest evening audience of the week. Susan W. Janney presided and Charlotte Perkins Gilman, of New York, gave an address on "The Duties of To-day." She spoke of important changes for the better that have taken place where women have equal privileges with men, and said that it is the duty of women to participate in the affairs of government. A number of new members were added to the "Friends' Equal Rights Association."

Conferences, Associations, Etc.

LANCASTER, PA.—The Lancaster Friends' Association met at the home of Robert Houston on the afternoon of Fourth month 26th, and a well-attended and interesting meeting was held. After a Bible reading by the president, Clarkson Whitson, Clinton Arnold answered the question, "How did the custom of Friends not removing their hats in meeting and in the presence of ladies originate, and should we adhere to it?" Some discussion took place concerning the question.

Sarah H. Gilbert read a selection from "The Pennsylvania Pilgrim," it being a description of Friends' meeting in Germantown in 1688.

Clarkson Whitson read a paper entitled, "What is the Present Outlook in Respect to the Future of the Society of Friends?"

Ellen Greist read an extract from a sermon on "The Quaker Ministry," given at Asbury Park by John William Graham.

Sentiments were given by some members and after a brief silence meeting adjourned.

LUCY H. ARNOLD, Cor. Sec.

RISING SUN, MD.—West Nottingham Young Friends' Association was opened on the 3d of Fifth month by the reading of a selection entitled "A Tuned Receiver," found in the INTELLIGENCER. This contained much food for thought which was proven by the comments following. At roll call the majority responded with appropriate sentiments.

Edwin Buffington in his fifteen minutes' talk considered "The Development of Society," comparing it to the unfolding or the developments of nature. Back of this development is what we call Life, the same dynamic force or power implanted in the soul of humanity, which is Divine, that is causing the evolution of Society. We are at present passing through a great transition period, in which two modes of thought are uppermost, that which unfolds from within, the other acted upon by something outside of self, necessary to arouse this Divine thought into action. He said that the silence which is customary with Friends is a dead one, unless there is something garnered which will help develop and uplift, a turning within and conversing with the Father in secret.

The remarks by Henry W. Wilbur, on "Little Ways of Bettering our World," at the recent General Conference were reviewed and commented upon. The thought was expressed that the kingdom of happiness, like the kingdom of heaven is within us.

"Little Worries and how to Get Rid of Them" was a subject generally discussed, a remedy for worry was sought after, and it was finally decided, that if we would each consider how small a part of the universe we really are, there would be less room for selfish thought. Worry is of itself wrong. If we accept the little worries which we daily encounter, as blessings, by surmounting them, they will help to strengthen our characters, and through the wisdom of the All Wise Father, we will be led to eventually see that all things happen or work together for our good. We were pleased to have with us as visiting friends Burling Hull and wife of Baltimore, the former adding some words of encouragement. After observing the customary silence the Association closed to meet in one month.

JANETTE REYNOLDS, Cor. Sec.

FLUSHING, LONG ISLAND.—A regular meeting of Friends' Association of New York at Brooklyn was held in Flushing, L. I., by invitation of Friends of that place, Fifth month 10th, 1903.

Answers to the questions put by the committee for the advancement of the work of Friends' Associations were forwarded, as follows:

First Question. What is the present condition of your Association? Is the interest well maintained and the work progressing satisfactorily?

First Answer. Interest is well maintained by a few members and the work done is mostly by these. The average attendance is much smaller than formerly,—say one-third to

one-quarter, but lack of attendance is not all due to lack of interest. These conditions of course leave something to be desired.

Second Question. What line of work have you found to be of the greatest interest and value in the past? Have you any suggestions to offer as to other lines of work for the future?

Second Answer. We have studied the books of discipline of the various Yearly Meetings of America and Great Britain, but at present we gain most interest from the reading and discussion of papers on ethical and other subjects prepared by our own members; with a view to promoting truer living and deeper thinking; to stand for Quakerism and to make Quakerism stand for more in the world. We are glad to think that most of us are the better Friends for these frank discussions, and for the social mingling at our meetings. A feeling of brotherhood exists not always easily attained.

Third Question. Would any suggestions in regard to future work which this committee might be able to make be acceptable to your Association?

Third Answer. Any suggestions regarding future work would be welcome.

WALTER HAVILAND, Sec'y.

CORNWALL, N. Y.—The Friends' Association met at the home of Nathaniel D. Brown, First-day afternoon, Fifth month 17th. The following selections were read and discussed: "Ready for Service," by Marianna Seaman, and "Friends as Citizens," by Rowland Cocks. Arrangements were made for a Friends' picnic to be held Sixth month 13th at Plum Point. After a general giving of sentiments the meeting adjourned.

A. M. B., Cor. Sec.

PLAINFIELD, N. J.—The Young Friends' Association held its Fifth month meeting on the Sixth instant. The exercises opened with a reading from the twenty-third chapter of Luke, which tells how talebearing and detraction caused the death of the most blameless one of earth.

It is the custom of the association to have a paper on some important subject, and as far as practicable have the other exercises relate thereto.

After disposing of routine business a very excellent paper on the subject of "Talebearing and Detraction," was read by the president, Cornelia Gavitt, which called forth numerous expressions of approval and a lively discussion of the subject. William Williams contributed a reading from the life of St. Paul, which showed that the life of that most eminent apostle of Christ was barely rescued from the mob that was fired to frenzy by the tongue of a talebearer.

A new feature was introduced at this meeting, a review of the reports of the various associations that have appeared in print within the last month. Even those who had read the reports were entertained and benefited by having the important suggestions and information brought out more pointedly by the synopsis and subsequent discussion. This exercise was generally approved and will be continued.

YARDERY S. BROWN, R. S.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

The Joseph Leidy Scientific Society held its last meeting of the year on the 12th. Arthur Collins gave an account of some original work he had done in connection with the sodium spectrum. He also explained the relation between this work and astronomy. Prof. Hoadley gave a short report from the Physics department and Charles Bedell gave an account of work and results he had obtained in experiments to determine the Hysteresis loss in different qualities of steel. The principal topic of the evening was, "A Plea for Plant Preservation;" in presenting this Prof. Price urged that we do all in our power to prevent needless destruction, especially of the rarer species of plants.

Prof. Hayes delivered an Ode at the dedication of the monument to the Delaware County Soldiers and Sailors of the Civil War, at Media, on the 9th instant.

The inter-society debate between Delphic Omicron and Eunomian Sigma was held on the 14th. The question for

debate was, Resolved: That the question of negro suffrage should have been left with the individual States, and should not have been determined by an amendment to the constitution of the United States. Louis N. Robinson, Anna L. Curtis and Maurice Hansell, of the Eunomia Sigma team, debated the negative side of the question and won from Aldus Wilbur, Maude E. Rice, and Harold Mowery, the Delphic Omicron representatives.

The musical clubs of the college gave an entertainment in Parrish Hall on the evening of the sixteenth.

The plan of studying the system of education among Friends was continued at the last meeting of the Young Friends' Association. Short sketches of the colleges under the care of Friends were given as follows. Bryn Mawr, Lois Fomance; Swarthmore, Sara E. Wood; Haverford, William E. Hannum. Pres. Swain gave a very interesting talk on the system of education in Indiana. After brief remarks by Dean Bond and E. J. Durnall, the association adjourned until the fall of 1903. P. M. W.

GEORGE SCHOOL NOTES.

On Fourth month 2d, Dr. Holmes, of Swarthmore College, gave a lecture before the Young Friends' Association on "Habits."

After the lecture, a reception was given in the library in honor of George Eves. A few appropriate remarks were made by the chairman of the reception committee, Bertha Pancoast, and then Dr. Holmes, in his usual happy manner, presented the beautiful loving cup to George Eves, who responded with a few well chosen words. Speeches were also made by Dr. Walton, Clara Adams and Prof. Hiatt.

A debate between the third team of the Philomathean Society of the University of Pennsylvania and a George School team, George Eves, Charles Parker and Howard Smith, was held in the Assembly room Fifth month 15th. The question, "Resolved: that the recent movement in the South towards the disfranchisement of the negro is to the interest of those States and to the welfare of the United States," was discussed on the affirmative by George School and on the negative by the University of Pennsylvania. The judges, Edward S. Hutchinson of Newtown and G. W. Moore, Superintendent of the public schools of Chester Co., decided in favor of the negative.

After the debate, the Union and Ciceronian debating societies tendered the visiting team a reception in the library.

The annual Junior Recital was held on the 16th. The two plays, "King Rene's Daughter" and "The Unexpected Guests," were very well presented and showed careful preparation on the part of all who participated.

On Fourth-day, the 15th, ground was broken for the new dormitory for boys, to be erected on the triangle east of the main building, and the work is being pushed forward as rapidly as possible. A. W. L.

PERSONAL AND OTHER NOTES.

The 20th of Fourth month marked the eighty-third mile stone in the life of Francis Asbury Beall, generally known and respected as one of the pioneer citizens of Preble county, Ohio. For over fifty years he has resided on the same farm, within a few miles of where he was born. The family arranged to celebrate the occasion by the coming together of the near relatives of the old couple.

Asbury has but one child, Fannie Vanskiver, who with her husband was among the happy company that gathered around the well-filled tables. One table was given to the four oldest couples there; the combined ages of the four oldest men made 317 years. The table cloth on the old-fashioned six-legged table was almost two hundred years old, being spun of flax and woven by Mary's great-grandmother.

Most of those gathered to celebrate this birthday were descendants of the Browns, who settled in this place early in 1800. There were seven brothers and two sisters, who were Friends, and assisted in keeping the West Field meeting to the present time through their descendants. All left wishing Uncle Asbury many more birthdays. Three states, Ohio, Indiana and Illinois, were represented among the guests. R. A. B.

John H. Vail of Quakertown, N. J., and daughter Evangeline (Swarthmore '91) have been spending the winter in California visiting places of interest from San Diego northward, staying for the past few months in the family of Barclay J. Smith, San Francisco. They went late in last month to Lake county for a brief stay, where they camped on the banks of Clear Lake, William Woverton, son of Dr. William and Anna Wilson Woverton, of Vancouver, Wash., who was with them went bathing in the Lake on the 7th instant and was drowned. He was a young man of much promise, an only son in his 28th year. The body was found two days later and taken to the home of his parents for burial. The mother and sister, Florence, had started east on a visit when the news reached their home; they were recalled by wire. Another sister, Mary, lives at Swarthmore, Pa.

Elma M. Preston and traveling companion were present on the 2d instant at the semi-annual meeting of the College Park Association of Friends (Joel Bean's meeting), where they met several members of the Philadelphia Yearly Meeting, who gave them a kind welcome. On the evening of the 6th they left San Francisco for Yosemite Valley, to return in about ten days.

For Friends' Intelligencer.

ULTRA.

'MIDST the marvels round about thee,—
Floweret blue from earth upspringing,
Feathered songster heavenward winging,
Fulgent stars their harmonies singing,—
Wonder and marvel of all art thou,
O Mind that dwellest in Man!

Empyre widening ever thou seekest,—
Darksome recesses to treasuries molding,
Secrets of forest and field unfolding,
Flashes of lightning fearlessly holding:
Scaler of limitless heights art thou,
O Mind that reignest in Man!

Realms of beauty rare enchant thee,—
Musical murmurs from woodlands blowing,
Silvery ripples to seaward flowing,
Roseate cloudlets radiant glowing:
Circling afar is thy wistful sway,
O Mind that rulest in Man!

Valies there are beyond thy vision,—
Where the dawn her light is spending,
Dissonant chords harmonious blending,
Whither the infinite reaches are trending;
Silence prevaileth and humble art thou,
O Mind that abidest in Man!

ANNA WILDMAN.

THE MEADOW LARK.

A BRAVE little bird that fears not God,
A voice that breaks from the snow-wet clod
With prophecy of sunny sod,
Set thick with wind-waved goldenrod.

From the first bare clod in the raw cold spring,
From the last bare clod, when fall winds sting,
The farmboy hears his brave ^{ring} ring,
And work for the time is a ^{ring} thing.
—^{ems.} Hamlin Garland.

FROM THE HOLY SCRIPTURES OF THE SIKHS.

BE kind! Make this thy mosque,—a fabric vast and fair;
Be true! Make this thy carpet, spread five times for prayer;
Be just! When art thou this, thy lawful meat thou hast;
Be good! In this behold thy God-appointed fast.
Thy cleansing rite a heart that no lustration needs,
Thy rosary a crown of self-forgetful deeds,
—E. Martinengo-Cesaresco.

METEOROLOGICAL SUMMARY FOR
FOURTH MONTH, 1903.

Mean barometer,	29.913
Highest barometer during the month, 6th,	30.464
Lowest barometer during the month, 15th,	29.355
Mean temperature,	53.5
Highest temperature during the month, 30th,	90.
Lowest temperature during the month, 5th,	28.
Mean of maximum temperatures,	62.1
Mean of minimum temperatures,	44.9
Greatest daily range of temperature, 4th,	37.
Least daily range of temperature, 13th,	5.
Mean daily range of temperature,	17.2
Mean temperature of the Dew Point,	40.
Mean relative humidity, per cent.,	65.7
Total precipitation, rain, inches,	4.50
Greatest precipitation in any 24 consecutive hours, 1.59 inches of rain, on the 13th and 14th.	

Number of days on which .01 inch or more precipitation, 11.

Number of clear days 13, fair days 6, cloudy days 11.

Prevailing direction of the wind from northeast.

Thunder storm on afternoon of the 8th.

Lunar halo on 5th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a. m., 62.5° on 30th.

Minimum of the wet bulb thermometer at 8 a. m., 28.5° on 5th.

Mean of the wet bulb thermometer at 8 a. m., 46.1°.

Maximum of the wet bulb thermometer at 8 p. m., 62° on 30th.

Minimum of the wet bulb thermometer at 8 p. m., 29.5° on 4th.

Mean of the wet bulb thermometer at 8 p. m., 47.4°.

Mean of wet bulb thermometer for this month, 46.7°.

NOTE.—Some snow fell with rain on morning of the 4th. A killing frost, ice, ground frozen on the 5th; heavy white frost on the 6th.—In suburban districts killing frost also occurred on the 10th, and 22d, and light frost on the 27th.

The means of the daily maximum and minimum temperatures, 62.1° and 44.9° respectively, give a monthly mean of 53.5°, which is 0.9° above the normal, and 0.7° above the corresponding month in 1902.

The total amount of precipitation for the month, 4.50 inches, is 1.20 inches more than the normal, and about one inch more than fell during Fourth month, 1902.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Fourth month 30th.

Boyhood of Emerson.

THE following letter, written by Emerson a month before he was ten years old, gives us an interesting glimpse of his boyhood. It is taken from Cabot's "Memoirs of Emerson," published by Houghton, Mifflin & Co.

BOSTON, April 16, 1813.

DEAR AUNT:—I am much obliged to you for your kind letter. I mean now to give you an account of what I commonly do in one day, if that is what you mean by giving an account of one single day in my life. Friday, 9th, I choose for the day of telling what I did. In the Morning I rose, as I commonly do, about five minutes before six. I then help Wm. in making the fire, after which I set the table for prayers. I then call mamma about quarter after six. We spell as we did before you went away. I confess I often feel an angry passion start in one corner of my heart when one of my brothers gets about me, which I think sometimes they do by unfair means, after we eat our breakfast; then I have from about quarter ^{to} ^{seven} till eight to play or read. I think I am rather inclined to the former. I then go to school, where I hope I can say I study more than I did a little while ago. I am in another book called Virgil, and our class are even with another which came to the Latin School one year before us. After attending this school I go to Mr. Webb's private school, where I write and cipher. I go to this place at eleven and stay till one o'clock. After this, when I come home I eat my dinner, and at two o'clock I resume my studies at the Latin School, where I do the same except in studying grammar. After I come home I do mamma her little errands if she has any; then I bring in my

wood to supply the breakfast room. I then have some time to play and eat my supper. After that we say our hymns or chapters, and then we take our turns in reading Rollin, as we did before you went. We retire to bed at different times. I go a little after eight, and retire to my private devotions, and then close my eyes in sleep, and there ends the toils of the day. . . . Give my love to Aunt Haskins and Aunt Ripley, with Robert and Charles and all my cousins, and I hope you will send me an answer at the first opportunity, and believe me, I remain your most dutiful Nephew,

R. WALDO EMERSON.

Without Wine Sauce.

THE following suggestive incident, given in the New York *Evening Post*, serves to show how much we help or hinder another, quite unconsciously it may be, by our example: A young man sat at a hotel table with a gentleman and lady friend for whom he felt the greatest respect. The waiter said to the gentleman "Will you have pudding with wine sauce?" "Yes," was the answer. The young man's craving for strong drink was aroused at the mention of the wine sauce, and he was also about to reply affirmatively to the waiter's question, when his lady friend quickly said "Pudding without wine sauce, if you please." "Without wine sauce," came the young man's reply.

Afterwards in the parlor he said to her, "I want to thank you for doing me a great favor." She looked astonished. "You do not know what it meant to me when you said at the dinner table, 'Pudding without wine sauce, if you please,'" He then told of his struggle against strong drink, and how near he had come to falling, saved only by her timely example. The uniform example of abstinence from all use of intoxicants on our part can harm no one, and may help many.—[Selected.]

Size of Philadelphia.

SOME idea of the great size of Philadelphia may be gathered from the figures in the department reports just printed. There are in the city 1,147.71 miles of paved streets, beside 412.29 miles of unpaved roads in the suburbs. All but a small percentage of these streets have modern "improved" pavement of asphalt, granite block or brick. The paved surface would make a continuous driveway, 30 feet wide, from here to the Mississippi.

There are, beneath these streets, 951 miles of sewers. They would form a continuous water course as long as the Ohio river.

The streets, with 318 city bridges, are lighted by 9,426 electric arc lights and 33,409 gas and gasoline lamps. One thousand, four hundred and nineteen and six-tenths miles of water pipe convey water to 242,506 premises. Only 11,738 premises are not supplied with city water.

There are more than 800 miles of conduits for electric wires, representing more than 5,000 miles of ducts, and there are still 18,189 miles of electric wires in the air, sustained on 61,981 poles.

There are 435 miles of street railway track, enough to reach from the Delaware to Lake Erie. Yet how few Philadelphians know more of this great city than the little space within which their own daily interests lie.—[Public Ledger.]

WHOEVER thinks nature study a fad of modern times should read ancient history. Nearly three hundred and fifty years before Christ Alexander the Great placed at the disposal of his tutor, Aristotle, the services of one thousand men throughout Asia and Greece, with instructions to collect and report details concerning the life-conditions and habits of fishes, birds, beasts and insects. To this magnificent equipment of assistants Alexander added fifteen thousand dollars in gold for books and laboratory supplies. While praising the modern millionaires who give so generously to biological research, let us not think that interest in natural phenomena began with them.—[Youth's Companion.]

CURRENT EVENTS.

ACCORDING to the latest dispatches the Russian occupation of Manchuria is virtually assured. China has undertaken not to alienate any part of Manchuria to any other Power; also not to alter the present administration of Mongolia; not to open new treaty ports in Manchuria and, lastly, to employ foreigners in the administration of Manchuria. It is also understood that Russia retains the telegraph line from Port Arthur to Mukden, and the customs revenues at Nin Chung are to be paid into the Russo-Chinese Bank. The United States Government has had pledges from Russia that the commercial privileges of this country shall not be curtailed.

SECRETARY CHAMBERLAIN, on the 12th instant, announced to the House of Commons that as a result of the British military operations in the Sokoto and Kano districts, ending in the capture of the Emir of Kano, 100,000 square miles of territory had been added to northern Nigeria and would be administered by the government of that territory. Nigeria is a British-African protectorate on the Niger river, bordering on the French Soudan at the south.

ARTICLES of incorporation have been filed with the Secretary of the Interior for a railroad to be built in Alaska from Valdez, the most northerly port that is open all the year, to Eagle City, on the Yukon River. The road is expected to open up for development one of the greatest mineral and agricultural districts in the country, and to cause the settlement and development of the Copper River Valley, the Nizina and Chittyna mining districts, including the copper deposits in that district, and also the Tanana river and Yukon districts.

WILLIAM H. ROBERTS, stated clerk of the General Assembly of the Presbyterian Church, has received returns from 203 of the 237 presbyteries on the question of creed revision. Of the returns received 185 are in favor of all the overtures, 13 are partly affirmative, 2 negative and 3 took no

action. This vote ratifies the proposition, which required a majority of two-thirds of the presbyteries, and practically assures the adoption of the revised Confession of Faith by the General Assembly, which is now in session in Los Angeles.

MANILA'S mediæval wall, built by Spaniards several hundred years ago, is almost the only one of the kind left in the Orient. A part of the least picturesque portion of this wall has been torn down because it was in the way of wharf improvements on the river and seriously obstructed commerce, but Secretary Root has given assurance that the remainder shall be preserved as it now exists.

UNLESS some efforts are speedily made by historical societies to preserve the building which served for seven years as the Capitol of the Northwest Territory it will be destroyed in a few weeks. It is a frame house, two stories high, with two rooms on each floor, in Vincennes, Ind. It was built in 1805, and, like most buildings erected in the West at that time, it is held together by wooden pegs instead of nails. William Henry Harrison read his first message as Governor of the Territory within its walls. In August, 1810, Tecumseh and seventy-five of his braves came to the building every day for ten days, seeking a place in the council. It ceased to be the home of the Government on March 13, 1813, when the capital was moved to Corydon.—[Philadelphia Ledger.]

A VOLCANIC eruption occurred on the 29th ultimo, at the town of Frank, Northwest Territory, on the eastern slope of the Rocky Mountains. The earth opened up for three-quarters of a mile in length and millions of tons of rock slid off the top of Turtle Mountain, which overhangs the little town. The coal pit mouth and several buildings near thereto were buried. It is estimated that the loss of life is about 70 residents of the town, and in addition about 50 miners were entombed in the mine. The Canadian Pacific Railway at once arranged for trains to convey doctors, nurses and hospital stores, both from the east and west, to Frank.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

NEW YORK YEARLY MEETING.

- SEVENTH-DAY, 5TH Mo. 23.
10 a. m. and 3 p. m. Meeting of Ministers and Elders, 15th St. and Rutherford Place.
1.30 p. m. Annual Meeting of Friends' Home Association.
5 p. m. Executive Committee of the First-day School Association.—Meeting House.
7.30 p. m. First-day School Association.
- FIRST-DAY, 5TH Mo. 24.
10 a. m. First-day School.
11 a. m. Meetings for Worship in New York and Brooklyn.
3 p. m. First-day School Union.—Meeting House.
4.30 p. m. Meeting for Worship.
8 p. m. Young Friends' Association. Paper by Alice Mary Brown, of Cornwall.
- SECOND-DAY, 5TH Mo. 25.
9 a. m. Devotional Meeting.
10 a. m. and 3 p. m. Business Meetings.
8 p. m. Educational Meeting.
- THIRD-DAY, 5TH Mo. 26.
9 a. m. Devotional Meeting.
10 a. m. and 3 p. m. Business Meetings. Joint Session.

- 8 p. m. The Friends' Equal Rights Association. Paper by Lucretia L. Blankenburg, "The Contribution of Friends Towards the Advancement of Women." Address by Carrie Chapman Catt: "Women a Practical Factor in Civic Life."
- FOURTH-DAY, 5TH Mo. 27.
10.30 a. m. Meeting for Worship.
3 p. m. First-day School Association. Address by Dr. Jesse H. Holmes.
8 p. m. Meeting under care of Committee on Philanthropic Labor.
- FIFTH-DAY, 5TH Mo. 28.
9 a. m. Devotional Meeting.
10 a. m. and 3 p. m. Business Meetings.
- 5TH Mo. 23.—NOTTINGHAM FIRST-DAY School Union, at Penn Hill, at 10 a. m. Topics for discussion, "Suggestions to Young Teachers," "Moral and Practical Results of the First-day Schools," "Duties of the Superintendent."
- 5TH Mo. 24.—CONFERENCE UNDER THE care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting-house at Stanton, Del., at 2.30 p. m. Elizabeth Lloyd will speak on "Equal Rights for Women."

5TH Mo. 24.—A MEETING AT RADNOR, Pa., at 3 p. m., appointed by Philadelphia Quarterly Meeting's Committee to visit the smaller branches.

5TH Mo. 24.—PHILADELPHIA EVENING Meeting, at Fourth and Green Streets, 7.30 p. m.

(Concluded on Page 336.)

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NEWS NOTES.

TWELVE HUNDRED slot machines were burned in Philadelphia on the 19th by order of Director of Public Safety Smyth.

GOVERNOR PENNYPACKER has signed the bill raising the age limit of children employed in the coal mines from 14 to 16 years.

RECENT advices from Venezuela say revolutionists are making headway in Venezuela. In a battle near La Guayra the Government lost more than 1,000 men.

THE last Congress increased the number of Government offices by 9,501; the salaries of the new office holders will amount to \$7,927,639 annually.

THE Woman's General Missionary Society of the United Presbyterian Church, at its convention in Pittsburg, decided to support a woman missionary for every man in the field.

THIRTY-THREE thousand persons are dying each week of plague in India, according to a report from Consul-General Patterson, at Calcutta.

PRESIDENT ROOSEVELT rode among the Grand Sequoias and through the Yosemite National Park with John Muir, who is authority on the "big tree country."

In a riot at Bridgeport, Conn., on the 17th, caused by a strike of trolley workmen and the employment of non-union motormen in place of the strikers, the Mayor and 18 officials were injured.

A DISPATCH from Manila states that on the 18th instant in an encounter between American-Philippine forces and a band of "fanatics," twenty of the latter were killed and a larger number wounded.

EX-LIEUTENANT GOVERNOR HENRY CLAY KNOBLOCK of Louisiana was shot and killed on Main street, Thibodeaux, on the 19th, by James Garault, a barber. The tragedy created intense excitement.

GOVERNOR YATES, of Illinois, has signed the Mueller bill,

the Chicago Traction measure, the threatened defeat of which, by the alleged unwarranted use of Speaker Miller's gavel, led to a riot recently in the House of Representatives there.

MANY meetings have been held this week in commemoration of the opening of The Hague Court; among these were one in the historic Mennonite Church, Germantown, Philadelphia, on the 17th, and one on the 18th in Eutaw Street Friends' Meeting-house, Baltimore.

GOVERNOR PENNYPACKER has signed the Grady-Salus Libel bill, for the restraint of newspapers and the immediate result is that the newspapers of Pennsylvania are vying with each other in publishing cartoons which hold him up to popular ridicule.

RICHARD HENRY STODDARD, the well-known poet and author, died in New York on the 12th instant. His last literary work was his "Recollections, Personal and Literary," a volume of memoirs covering a period of more than fifty years.

HEREAFTER all members of the Protestant Episcopal Church who have been working for the advancement of the interests of labor will be associated with one organization. At the annual meeting of the Christian Social Union, it was decided to merge with the Church Association for the Advancement of the Interests of Labor.

MAYOR JONES, of Toledo, has been made one of the Vice-Presidents of the American Peace Society. The President of the Society is Robert Treat Paine, the Secretary Dr. Benjamin Trueblood. There are 100 General Peace Societies and 350 branches which carried on propaganda during the year.

TOME INSTITUTE at Port Deposit, Md., endowed by the late Jacob Tome was dedicated on the 15th instant. Among those present were President Remsen of the Johns Hopkins University, President Sharpless of Haverford College, Provost Harrison of the University of Pennsylvania. It is considered to be more fully equipped and more generously endowed than any other secondary school in the country.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 335.)

5TH MO. 24.—THE VISITING COMMITTEE of Salem Quarterly Meeting will attend the meeting at Salem, at 10 a. m.

5TH MO. 25.—WARRINGTON QUARTERLY Meeting, at Pipe Creek, Md., at 10 a. m. Ministers and Elders, Seventh-day preceding, at 2 p. m.

5TH MO. 26.—BURLINGTON QUARTERLY Meeting at Crosswicks, N. J., at 10.30 a. m. Ministers and Elders the day before at 11 a. m. Stages will meet the 8.20 train from Philadelphia at Bordentown. Carriages will meet the 9 o'clock trolley from Trenton at Yardville. The stage will meet the 9 o'clock train from Philadelphia on the 3.15 p. m. accommodate ministers and elders.

5TH MO. 27.—SOUTHERN QUARTERLY Meeting at Easton, Md., at 10 a. m. Meeting of Ministers and Elders the same day at 9.15 a. m.

5TH MO. 28.—BUCKS QUARTERLY MEETING at Buckingham, Pa., at 10 a. m. Ministers and Elders, day before, at 11 a. m.

5TH MO. 29.—NOTTINGHAM QUARTERLY Meeting at Deer Creek, Md., at 10 a. m. Ministers and Elders, day before, at 2 p. m.

5TH MO. 31.—A PHILANTHROPIC CONFERENCE in connection with Young Friends' Association, at Horsham Meeting-house at 3 p. m. Address by Lucretia L. Blankenburg, "What Friends have done to advance the cause of Equal Rights."

5TH MO. 31.—A CONFERENCE UNDER THE care of the Philanthropic Committees of the Yearly and Quarterly Meetings, in the Meeting-house at Fallsington, Pa., at 2.30 p. m. The meeting will be addressed by Joel Borton, of Woodstown, N. J., on the subject of "Temperance." Joel Borton also expects to attend the morning meeting at same place.

5TH MO. 31.—OBSERVANCE OF CENTENARY birthday of Emerson in Goose Creek Meeting-house, Lincoln, Va., at 1.15 p. m.

6TH MO. 2.—CENTRE QUARTERLY MEETING at Fishertown, Pa., at 10 a. m. Meeting of Ministers and Elders, Seventh-day preceding at 3 p. m.

ONE of the readers of the INTELLIGENCER sends the following interesting reminiscences:

Nicholas Wain, of Philadelphia, was at supper at a Pike county hotel in company with two preachers of the Gospel. They reached the table about the same time and found three good-sized trout before them. Instantly the three fish were transferred to the plates of the "divinity" and one dominie proceeded to ask a blessing. Nicholas reached over and forked one of the trout to his plate, remarking as he did so, "I watch while you pray!"

At the beginning of the century a well-known Hibernian living near Marshallton, Chester county, made application to become a member of Bradford Monthly Meeting. In due course a committee waited upon him to learn his reasons for making the request. He replied, "I've lived among the Quakers these many years—and have observed their ways, and I find them to be an economical, God-fearing and money-making people, and I want to be wan of 'em!"

Two boys played about the outside of old Plymouth Meeting-house in Montgomery county. The day was warm, and the sermon was lengthy and of a character well-known by frequent repetition. One boy said, "Is he most through?" "Oh, no," replied the other, "he has only got as far as the unquenchable fire."

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Asheville, N. C., Southern Student Conference and Convention, Y. W. C. A., June 12-22, 1903.

Asheville, N. C., American Society of Civil Engineers, June 8-12, 1903.

Asheville, N. C., National Dental and adjunct Societies, July 24-31, 1903.

Athens, Ga., Summer School, July 1-August 9, 1903.

Atlanta, Ga., National Convention B. Y. P. U. of America, July 9-12, 1903.

Knoxville, Tenn., Summer School, June 23-July 31, 1903.

Monteagle, Tenn., Bible School, July 1-August 30, 1903.

Nashville, Tenn., Peabody College Summer Schools, June 1-July 30, 1903.

St. Louis, Mo., Saengerfest of North American Saengerbund, June 17-20, 1903.

San Francisco, Cal., and Los Angeles, Cal., National Encampment, Grand Army of the Republic, August 17-22, 1903.

Tuskegee, Ala., Summer School, June 26-August 7, 1903.

Above rates open to the public. Tickets will be sold to above points from all stations on Southern Railway.

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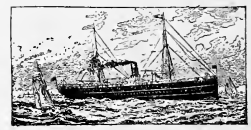
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—Langfellow.

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Established 1844.
The Journal 1873. }

PHILADELPHIA, SIXTH MONTH 13, 1903.

{ Volume LX.
Number 24.

GOOD WORDS FOR 1903.

XXIV.

To talk well is good, but to live well is much better.

THOMAS CHALKLEY.

IN WORD AND POWER.

Lo! this one preached with fervent tongue;
The world went forth to hear;
Upon his burning words they hung
Intent with ravished ear.

Like other lives the life he led,
Men spoke no word of blame;
And yet unblest, unprofited,
The world went on the same.

Another came and lived and wrought,
His heart all drawn above.
By deeds, and not by words, he taught
Self-sacrificing love.

No eager crowds his preaching drew;
Yet one by one they came:
The secret of his power they knew,
And caught the sacred flame.

And all around, as morning light
Steals on with silent wing,
The world became more pure and bright,
And life a holier thing.

—*W. Wiltsham Row.*

HAPPINESS AND SERVICE.¹

I wish to speak briefly on "Happiness and Service." Surely if there is any place in the world favorable to the living of a happy life it is in college, and college trained men and women should carry with them from their Alma Mater all the elements of happiness. Among those things which stand out as glittering possibilities, but which are attained by the few, and are not necessary to a happy life, are wealth, fame and power.

Wealth is all right, if it comes naturally and under economic laws, but if it comes through the sacrifice of home, and the finer things of life, it is all wrong. I can think of a man who has accumulated his millions, but with his wealth there has come a curse to his family. He has a degenerate son and a wife who has lost her reason. If wealth is the cause and not merely the accompaniment of the misery, it comes at too dear a price.

I was present at one of the installations of Thomas B. Reed as Speaker of the House of Representatives. As he walked up the aisle and took his place at the Speaker's desk, he was greeted with loud and prolonged applause, as his achievements deserved, for he had honorably won a place of great distinction. Among other things he said, "The honor lasts but

¹Address of President Swain to the Senior Class at Swarthmore College, Sixth month 7th, 1903.

for a moment, the anxiety and responsibility for many weary days and nights." It is ever thus with place and power. If wealth, fame, position, power, come to you in the fulfillment of your position in life, well and good, but they are not necessary for a happy life, and usually do not bring it. It is the opportunities open to all normally constituted men and women which offer the greatest possibilities for happiness.

It is your privilege to enjoy every power and gift which God has given you. You have been here these years to train these powers and gifts in the direction of their greatest development. You have a right to enjoy those things which cause the body to come to its highest perfection. The food which brings health and strength and life should be pleasant to the taste. The table is the best center of friendship and domestic affection.

I trust your eye has been trained. To such an eye, Nature and Art afford an infinite variety, and should be a never-ceasing source of happiness. The same scenes are imprinted upon the retina of all alike, but the eye sees only what it brings the power of seeing. The charm of the sunset, the splendor of the mountains, the glory of the sea, the sublimity of the heavens, the beauty of the rose and all Nature in her myriad and wonderful forms should be yours to enjoy.

To the enjoyments of the eye may you have added those of cultivated ears. To realize what a harmony of sweet sounds are ever present to our ears, we must remove ourselves for a time from the haunts of birds and animals and insects and men. I went once to the high Sierras above the timber line, above the clouds, and above the habitation of living things. I could not hear a sound from animal nature, only the occasional roar of the avalanche as a field of ice or snow would yield through the heat of the advancing summer and fall to the glacier or valley below. I cannot adequately describe the awful stillness of such surroundings. Not until we have witnessed the intense quiet of the high mountains do we realize the contribution to our happiness of the many sounds of animal life. As one slowly comes down from the highest mountain, if one but observes the new notes, as he descends to the plains below, there appear a thousand voices of which he had before scarcely been aware.

The eye, the ear, and the other senses in their normal use bring to us the manifold joy of the outer world. "Natural History," says Darwin, "and domestic affection make a man truly happy." The variety, the evidence of law, the beauty in the animal world, satisfied the longing of his mind, and the fire-side the longing of his heart. What natural history was for Darwin, some field of study or labor should be to every human being. If you follow your highest

insight and better tastes, you should find a life work which should bring solid contentment to you. "I could be happy anywhere in the months things are growing," said a young botanist: he referred to the summer months when the plants are growing. In a larger sense there is no moment when you have once learned to see the world about you, when something on which your mind is set is not growing. It may be a plant, an animal, a school, an enterprise, or a cause which you cherish. If your mind is made up and your heart is set upon the accomplishment of a purpose, you will reap satisfaction in the growth of your undertaking.

Darwin was right when he placed domestic affection as a necessary part of happiness. The elevation of the family is an important, if not the most important end of civilization. He who allows the pursuit of wealth, the struggle for place, the thirst for glory, or the feverish haste of modern life to encroach upon the joys of domestic life, crowds out the most sacred ties which bring joy to life.

High in the scale of life's privilege is that of exercise. Physical exercise, including brain work, should bring with it joy. The child on the play ground let loose from schools, the athlete who rejoices in his art, the student in his leisure hours, or the man of productive labor, each in his way should have pleasure. It was said of Dr. Elliott that he could do an immense amount of work, for he found such keen enjoyment in it. May you so happily adjust your lives that the keen enjoyment of productive labor will be one of your choicest blessings. This is of the highest importance, for the labor of every person has much in it of routine, and the doing itself should be attractive.

As you go farther along in the journey of life, you will come to see more and more that Shakespeare was right when he said:

"The purest treasure mortal time affords
Is spotless reputation."

Out in the cemetery west of the site of my Alma Mater, there rests the mortal remains of a noble woman who served her generation of college students and who was loved by all who knew her. On her tombstone are these words from the Sacred Book: "Unspotted before the World." The consciousness that one lives a healthful, cheerful, unspotted life before the world is one of life's choicest blessings.

"Oh! it is not the amount of good done which measures the love or heroism which prompted the serviceable deed, or the happiness which the doer gets from it. It is the spirit of service which creates both the merit and the satisfaction."

Abou Ben Adhem had a dream. He saw an angel writing with a pen of gold, and on inquiry the angel said he was making a list of those who loved the Lord.

"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as one that loves his fellow-men."

The angel wrote, and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had blessed,—
And, lo! Ben Adhem's name led all the rest!

If you love the animal, the mineral and the vegetable world, and above all your fellow-men, it is the best indication that your name will be found on the list of those who love the Lord.

With all your natural and acquired possessions, and with all the splendid hopes and aspirations and optimisms of youth, I trust you have firmly fixed in mind that you fill the highest ends of your own life by serving and cooperating with your fellow-men. One may accumulate a fortune and bless the rising generation by founding a university; another help a young man or woman by word or deed or money to a higher life; another serve his community, his state or nation in a position low or exalted. God hath not set by metes and bounds the fields of service or happiness. "Do well thy part, there all the honor lies."

For myself I know no more inspiring sight than a band of earnest, chosen young men and women, with trained eyes to see, with cultured ears to hear, with healthy bodies subservient to their educated wills, with love of home, of country, of God, eagerly going forth to serve each in his chosen way according to his light and gifts, the family, the community, the state, the college which has made it possible that he should receive life's best gifts.

Lovingly, hopefully, expectantly, your Alma Mater commissions you to go forth as workers among men. May you be happy. May you be of service. May your greatest happiness be in your service.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

JOHN JACKSON.

(Continued from last week.)

GEORGE S. TRUMAN contributes the following account of Sharon's connection with the Underground Railroad:

"Situated in close proximity to the Great Southern Post Road, formerly known as the King's Highway, leading from Philadelphia through Chester and Wilmington, down through the Eastern Shore of Maryland and Virginia, it was perfectly natural that the fugitive in his search for freedom should make Sharon one of his points of rest and recuperation, but no record was ever kept for precautionary reasons, as our friends, Thomas Garrett and John Hunn, situated on this line, had fully realized, being virtually bankrupted with fines and prosecutions under the Fugitive Slave Law for acting the part of the Good Samaritan to these poor creatures.

"On the Southern road near the State line there was a public house called the 'Practical Farmer,' the occupant of which was always on the lookout for fugitives in order to get the reward offered by the masters for their apprehension, but after they had got past this they were generally pretty safe. In Chester they had a valiant friend in Samuel Smith, a colored Methodist preacher, who almost invariably piloted them to Sharon, where he announced his arrival in the night by dropping pebbles on the roof just below my chamber window. The most of those who came were men who were safely stored in the haymow until the next evening; and although our family was large, yet

until after they were gone very few knew of their presence. We had also a most efficient helper in William Brown, a colored quarryman, who had lost one leg by a premature explosion. He walked on a wooden stump and withal was more active than many men with sound limbs. Whenever notified he was always on hand to escort passengers to the next stopping place or put them safely on the way, and I have no recollection of any who passed through our station who were ever returned to their masters.

"The travelers were only moved in the night season except when imperatively necessary, as when belated, and their pursuers were close behind them, in which case it was necessary to resort to stratagem to get them to a place of safety. I call to mind one morning when three men came in just after daybreak. Their pursuers were seen mounted on horses riding round the farm on the lookout. It was necessary to be expeditious and the large dearborn wagon used by the school was got out and straw placed in the bottom. The men were told to lie down and bags of apples were placed on each side of them. They were covered with bags of hay and two flour barrels were placed in the tail of the wagon as though going to mill. To carry out the deception further I went in my shirt sleeves, the mill not being much over a mile distant. I had hardly got out of the lane before I perceived that I was pursued; the man rode alongside, gave a hasty glance in the wagon and passed on. Fearing I might be pursued I quickly turned off the main road and made for a station about five miles distant. Finding the occupant was not at home I was at a loss how to proceed as there was no other safe point in that direction. I therefore kept on, nor stopped till near sunset, when I brought up at Attleborough at the close of Bucks Quarterly Meeting. Here I parted with my companions and the next day returned home.

"But the most interesting case that occurs to me was that of Allen Ricketts and family, consisting of a brother and sister, one half-brother and two sisters and a niece. They were owned by a man near Baltimore and I presume were house servants. Their owner died insolvent and the administrator thought it necessary to sell the slaves in order to pay their debts. Their master's children, with whom they had always been brought up on terms of intimacy, advised them to leave, and they accordingly did so and in course of time arrived at the home of Daniel Gibbons in Lancaster county, Pennsylvania, and were sent by him to his sister Rachel Hunt, of Darby. Here they found homes, and were appreciated by their employers for their integrity and faithfulness. Allen was taken into the family of John and Rachel Hunt, where he remained for a number of years as gardener and chore boy. He was sent to Friends' school with the rest of the family and acquired the rudiments of education—the three R's of which we hear so much.

"In this neighborhood they resided quietly for several years until the younger members had grown to man- and womanhood. A man who had known them in their old Maryland home came to reside in their neighborhood, obtained work close by and finally married one of the sisters. He opened a

correspondence with the creditors of their former master, one of whom, having obtained a claim to them, came in search of them without making himself known. He professed to be a drover going west after a drove of horses and hired Allen to go with him. When they reached Harrisburg, unknown to Allen, they switched off on the road to Baltimore and as soon as they crossed the State line he slipped handcuffs on Allen and conveyed him to Baltimore where he sold him to a slave trader by the name of Slatter. Here he was confined in a jail just back of the Philadelphia depot, on Pratt street, preparatory to shipping a vessel load to New Orleans. The slaves' dwelling was attached to the house and some of those he thought trustworthy were used as house servants. One of these, a young woman, Allen persuaded to furnish him with pen and paper, and he wrote me of his situation, appealing to me for help in his dilemma. He got the young woman to mail the letter for him and I received it very fortunately on the afternoon of one of the weekly lectures for the neighborhood which were held at the school and a goodly number assembled. Allen being known to them all, when the news was read to them it created quite a sensation, and it was decided that I should go to Baltimore that evening and see what could be done.

"Accordingly, the next morning at sunrise found me in that city, and after hunting up our valued friend, John Needles, we went to see Slatter and had quite a talk with him, but previously I went into the jail to make sure that Allen was there. I found him overjoyed to see me and earnest in the hope that some way might be found to help him out of his troubles. The jail was nothing but a large room bare of everything but a few benches, and surrounded by a high brick wall enclosing a yard where the inmates, shackled and otherwise, might exercise under the supervision of the keeper.

"Slatter, from his talk, did not incline to terms, as he expatiated on the price which, as a likely slave, Allen would bring in New Orleans—about \$1000. But finally, perhaps as a matter of bluff, he agreed to take \$800 for Allen provided the cash was paid not later than that day week, and I returned home not very hopeful of the prospect in view. After reporting the situation a subscription was started and through the energy and influence of John Jackson \$500 was soon raised and the balance was advanced by a wealthy Friend of Philadelphia, so that at the allotted time I was in Baltimore, and with my friend John Needles as witness, called on the trader prepared to consummate the bargain. He appeared to be very much surprised, and so expressed himself, as he did not expect the money would be forthcoming in so short a time, and rather hesitated about confirming his agreement on the ground that he could get so much more by shipping Allen south. He then asked me to allow him to see the letter I had received from Allen, stating that he himself used a certain kind of paper and if any of his house servants had been instrumental in communicating with me he would sell them south at once. Fortunately I had left the letter at home and could not gratify him. When we

had completed the papers it was nearly train time, and under the laws of Maryland the railroad companies were not allowed to carry colored people unless two residents of the State gave bonds as to their freedom, under heavy damages. John Needles and I went over to the depot to get tickets and the bond prepared, Slatter saying he would come over to sign the same and bring Allen with him, which he accordingly did, though I have it from Allen that before doing so he applied the lash to make him disclose his aids in getting the letter to me, but without success. Allen is still living in Darby and has been placed in many positions of trust, enjoying the respect and esteem of his employers. The rest of the family have passed away in the home of their adoption, no one having ever disturbed them, but the faithless brother-in-law found it too hot in the neighborhood for him and was obliged to leave."

ELIZABETH LLOYD.

(To be continued.)

THE GENTLEMANLINESS OF CHRISTIANITY.¹

ONE of the first marks of gentlemanliness is modesty. Christianity teaches modesty of deed, of gift, of religion. Take heed that you do not your righteousness before men, merely that men shall see it and praise you. Let your light so shine before men that, seeing your good works, they may glorify your Father who is in heaven. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father in secret."

The ideal of gentlemanly reserve is held up in the injunction, "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you."

Gentlemanly dignity is pre-eminently a Christian trait. Through his life, and especially in the great crises of it, Jesus exemplified this virtue. When the apostle who had bargained with his enemies to betray him asked him to his face, "Is it I?" he answered simply, "Thou hast said." When Judas came to betray him by a kiss, his words to the trembling wretch were simply, "Friend, do that for which thou art come," and to the armed mob who came to seize him he said, "Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not." In his trial before the Sanhedrin and before Pilate and Herod, and through the last sad hours of torture, we realize beneath the tragic pathos of the scene what a wealth of manly dignity was there.

That gentlemanliness which consists in simplicity and restraint of speech is embodied in the brief injunctions, "Let your speech be yea, yea, nay, nay," and "Swear not at all."

Self-control in its perfection is shown by the contrast: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto

you, that everyone who is angry with his brother shall be in danger of the judgment."

Courtesy to women and to men—to the lowliest as to the highest—has received a high and lasting sanction from the kindly consideration for the woman with the alabaster box of ointment, for the widow with her mite, for the many sick of loathsome diseases who importunately pressed upon the great physician to be healed, and for the wretched thief who was crucified with him and to whose dying ears came the gracious, cheering words, "This night we will sup together in Paradise."

The cheerfulness of Jesus and his disciples, their entire aversion to asceticism, was so marked as to incur from their enemies the charge of being winebibbers and gluttons, and from their friends, the disciples of John, the wondering question as to why they fasted not. The account of their lives as they journeyed up and down through Judea is one of cheerfulness and gladness, which came of a gentlemanly self-forgiveness and a minimizing of their difficulties and hardships. And because of their loveableness they enjoyed the true gentleman's popularity, "advancing in favor with God and men."

Courage, physical as well as moral, was manifested on various occasions by Christianity's founder, when he faced excited crowds of threatening opponents; and the secret of his courage, the secret of every true gentleman's courage, was revealed in his words to his disciples, "Be not afraid of them which kill the body, but are not able to kill the soul."

Self-respect, soul-respect, respect for one's own higher, inner self, which yields neither to undue anxiety for material welfare nor to the pressing temptations of the world, is embodied in the allusion to the birds and the lilies, in the rejection of Satan's three-fold temptation to wealth and power and spiritual pride, and in the question whose bare statement is deemed a sufficient answer, "For what shall a man be profited if he shall gain the whole world and forfeit his soul?"

The chivalry which is awakened by the weak and the helpless, which takes the weaker side and insists on fair play, is grounded in Christianity: "When he saw the multitude, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." And the parable of the good Samaritan brands the priest and the Levite, who passed by on the other side, not only as uncharitable, but as not gentlemen.

Broad charity, which begins but does not stay at home, and a cosmopolitanism which rises above narrow provincialism and realizes that beyond the mountains there are also worthy human beings, are founded upon the reminder that God "maketh his sun to shine on the evil and the good, and sendeth rain on the just and the unjust," and upon the assurance that many shall come from the East and from the West, and shall sit down with Abraham, and with Isaac, and Jacob, in the kingdom of heaven. Perhaps its greatest manifestation was in the memorable scene in the temple when the sinning woman was saved from her

¹ A portion of a paper read to the students of Swarthmore College, before meeting, by Dr. William I. Hull, Fifth month 24th, 1903.

accusers by the warning, "Let him that is without sin among you cast the first stone at her," and then dismissed with the kindly words, "Neither do I condemn thee; go and sin no more."

That knowledge of the world and of its temptations, a resistance to which constitutes virtue as distinguished from innocence, is enjoined upon the apostles in the words, "Behold I send you forth as sheep in the midst of wolves; be ye therefore as wise as serpents, and harmless as doves"; and it is illustrated by those wonderfully clever replies to the chief priests and the elders when they asked him by whose authority he taught, and to the Pharisees when they asked him if it was lawful to pay tribute unto Caesar.

And finally, that purity of heart, that purity of speech and of thought, as well as of deed, which we associate with every gentle, perfect knight, and which makes Sir Galahad so strong in our affectionate remembrance, was first riveted upon man's passionate attention and emulation by him who "moved like a ray of sunshine" amidst the foulness of the world, illuminating and sweetening all that he touched, but himself remaining unstained,—by him who gave the assurance that the pure in heart should see God—God's image in the lowliest of human beings, forbidding all impure thoughts, and God Himself, from whose presence all impurities are banished.

Modesty, reserve, dignity, simplicity of speech, self-control, courtesy, cheerfulness and loveableness, physical courage, self-respect, chivalry, broadness of sympathy, knowledge of the world and purity of heart—what a list of gentlemanly virtues is this! Can we be true gentlemen, lacking any one of them? And yet, we painfully ask, may we hope to attain to so exalted a standard?

We marvel not that when King Arthur and his knights sought to attain to their ideal of chivalry, their thoughts should have turned from their own table round, back to that other table in the large upper room at Jerusalem, where the first knights of Christendom were instructed how to use their authority over unclean spirits in the journeyings upon which they were soon to be sent. Nor need we marvel that those simple-hearted, mediæval knights, realizing that at that last supper had been held up the standard of perfect knighthood, should have made it their most anxious quest to find the holy grail which had been touched on that occasion by the lips of him who had expressed the idea of chivalry, and which ever afterwards in remembrance of him vanished from sight when any impure thing approached it.

I know not if in our college life we can aid each other to attain to our ideal of gentlemanliness by any such bond of apostleship or knighthood as those of old. But this I know, that to be a true Christian one must be a true gentleman, and that the highest ideal of gentlemanliness is to be found embedded in the precepts of Christianity and realized in the lives of those who have followed most closely in the footsteps of its founder.

EMERSON'S QUAKERISM.

Addressed to the students of Swarthmore College.

ON this centenary of Emerson's birth much is being said throughout the land as to the teachings and happy influences of that wisest and sweetest among modern philosophers.

In this presence there is one trait of Emerson's thought which it seems very fitting to recall to-day, and that is his sympathy with Quakerism. Too liberal to hold to any single church or creed, and alive to whatever was loveliest and of best report in the worship of ancient Greek or Druid, mediæval Catholic or Mohammedan, modern Puritan or Cavalier, Emerson has yet paid his tribute to the serene and simple spirit of Quakerism. Being asked in England as to who were his chief friends in America, he replied: "I find many among the Quakers."

Edward Emerson says this of his father: "Spirit, and not form, was what he had been striving for in public worship, and the simple worship of the more liberal Quakers pleased him much."

And to a cousin, who asked him to define his religious position, Emerson replied, speaking very slowly: "I believe I am more of a Quaker than anything else; I believe in the 'still, small voice,' and that voice is the Christ within us."

Yet in another mood Emerson the poet could avow his reverence for the venerable beauty of that early Church that existed for centuries before Calvinism or Quakerism were thought of. His lines in "The Problem" come to mind:

"I like a church, I like a cowl;
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains or pensive smiles."

Thus, and in many another passage, does the great Emerson's serene philosophy and world-wide tolerance show itself; and, although he declared himself "more of a Quaker than anything else," yet surely there is no sect, no earnest people, that may not gather from the starry utterances of our noble seer a calm assurance that they all are gradually coming together in that common brotherhood "Toward which the whole creation moves." J. R. H.

"If, instead of a gem or even a flower, we could cast the gift of a rich thought into the heart of a friend, that would be giving as the angels give."

MUCH stress is laid in these days upon the importance of well-prepared sermons and lessons. No minister or teacher would be long tolerated who neglected thorough preparation for the pulpit or the class. It is not, however, so carefully insisted on that they must be in the power of the Holy Ghost. A minister would feel at a loss in his pulpit if he had failed to prepare his sermon, or having prepared it, had forgotten to bring it with him. It is not so certain that all ministers would feel the same embarrassment because of the absence of the Holy Spirit. Why shouldn't they?—*Baptist Commonwealth.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SIXTH MONTH 13, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE HIGHER TOLERANCE.

It was a long step in advance when men came to see that they ought to let one another alone in the matter of personal beliefs. It has taken long ages to learn to live up to the ideal, but we may congratulate ourselves that the world has, for the most part, come to believe in religious tolerance, and, among the more forward nations, to try pretty consistently to practice it. But there is a higher and better thing than tolerance; there is a better way of regarding one another's beliefs than merely tolerating them. We ought to make a sympathetic effort to appreciate and understand them. If "we are members one of another" (Ephesians, iv., 25), if we are to be as a "building fitly framed together" that "groweth unto an holy temple" that is to be "buildd together for an habitation of God through the Spirit" (Ephesians, ii., 21, 22), then it will not do for us merely to tolerate one another. We must each grapple with the other's thought and get out of it whatever is for us. We must not be shy of one another; we must not be suspicious of one another in regard to matters of belief. We must not divide ourselves up into schools, and take sides with parties. We must not say, "I am a liberal," or "I am Orthodox," and merely tolerate the existence of those who do not believe or express themselves as we do. We are to learn of one another.

We must remember that truth is the same for all, and none of us see it clearly. Each of us needs all the light he can get from others, especially from another who has a different point of view.

It is very *easy* for the younger generation to leave all the old beliefs behind and to strike out on new lines, but it is *better* to make use of all the old material that has proven valuable and to build on old foundations. It is *easy* for the older ones to rest in the beliefs they have found good to live by, and to ignore, or even try to suppress, the eager outreaching of younger minds with new problems and conditions to face, but it is *better* to travail sympathetically with the young "radicals" and, perchance, have the opportunity of contributing to the solution of the new

problems, something from the experience of a life-time.

It is not that we are to acquiesce in one another's errors. If we feel that some one is wrong let us speak out in a way that will be most effective to make our protest tell. If some one thinks us in error and says so, let us examine carefully and see if there is some truth in the criticism. If we find there is, let us mend; if not, let us not be hurt, nor angry, but rather sorry that he does not see the truth which is so clear to us.

Christians need to get together, not so much by glossing over and ignoring their honest differences, as by honestly and frankly understanding the differences, and so getting at truth from different view points, thus broadening out and coming at more of truth.

This is especially the case with those of the same "household of faith," who have to work together in intimate association with one another, and who are in the best of positions to understand each other and to broaden one another and grow together into "an holy temple," a fit habitation of the Spirit of the universe.

Is the telegraphic news of the 4th instant are two items, one immediately following the other. The second states that a negro was lynched in Greenville, Miss., for assaulting a woman; the first records the conviction of a white man, at Carthage, Mo., for leading the mob that hanged a negro at Joplin recently, and his sentence to ten years in the penitentiary. That one lyncher has been made to feel the arm of the law is a source of encouragement.

At the annual meeting of the Progressive Friends, held at Longwood, Pa., last week, two important committees were appointed. Florence Kelley, daughter of the late Judge Kelley, of Philadelphia, gave a startling revelation of the hardships of child labor in Pennsylvania, and a committee was appointed to investigate the subject and ascertain what changes are needed in the laws of the State. Another committee was appointed to study the conditions and needs of the colored people in the villages and towns in the vicinity of Longwood, it having been stated that there had been no perceptible improvement within thirty years.

SWARTHMORE COLLEGE commencement, which was of unusual interest this year, took place this week. The exercises of the graduating class were held on the afternoon of Second-day, and the commencement exercises on Third-day morning. On Third-day afternoon the Alumni met for their annual business meeting and in the evening held their annual reunion. In next week's issue full reports of these occasions will be given. The addresses of Joseph Wharton and President Swain and the oration on "Quakerism at Swarthmore," by Elizabeth Sutton of the graduating class, will be published.

Among the most interesting events of the day was the announcement that \$493,600 of the \$600,000 that has to be raised in three years, is already in the hands of the Treasurer. It is also understood that work is to begin on Wharton Hall, the new dormitory for boys, this summer.

BIRTHS.

GREEN.—At Swarthmore, Pa., Fourth month 26th, 1903, to Howard B. and Mary L. W. Green, a daughter, who is named Florence Wolverton.

DEATHS.

ATKINSON.—On the morning of Sixth month 7th, 1903, at her home in Upper Dublin, Montgomery county, Pa., Hannah Atkinson, widow of the late Thomas Atkinson, in her 94th year. The funeral was held at Upper Dublin Meeting-house on Fourth-day.

She was the daughter of James and Margaret (Good) Quinby, and was born in Amwell township, Hunterdon county, New Jersey. Immediately on her marriage she removed to Bucks county, and about sixty years ago she and her husband located in Upper Dublin.

She was active and deeply interested in all reform movements, but her outside interest and sympathies seemed to rest particularly with the colored people. Speaking in her last illness and shortly before her death, she expressed great satisfaction with what she had been able to do for this race, particularly in anti-slavery times, when their home had been a station on the Underground Railroad. She was a regular attender of meeting and a member of Horsham Monthly Meeting. Her five children, James O., Wilmer and Albert Atkinson, Emma E. Smith and Mary Anna Jenkins survive her.

KIRKBRIDE.—At her home in Bustleton, Pa., on the morning of Fifth month 24th, 1903, Jane T., wife of John B. Kirkbride.

She passed from a home beautified by its atmosphere of peace, its perfect freedom from hurry and discord, where mutual tenderness and sympathy lightened every care, and where her guests delighted to linger because of its exceeding restfulness. G.

REYNOLDS.—On Fifth month 28th, 1903, Annah May, daughter of Hiram L. and Amy S. Reynolds, aged 15 years and 10 months. Interment at West Laurel Hill.

FRANKLIN SMITH.

Franklin Smith, a notice of whose death was in last week's INTELLIGENCER, was born in 1830, thus making him 73 years of age. His high integrity of character was unquestionable, as well as his uniform disposition and uprightness in his transactions as a business man. The Scriptural injunction is illustrated in his departure, "Therefore be ye also ready." * * *

COMMUNICATION.

PROPOSAL TO VISIT WESTERN FRIENDS.

Editors FRIENDS' INTELLIGENCER:

I HAVE read the letters upon "Conditions in the West" with great interest. I came from England last year to visit Friends, all under that name, and was encouraged by the late Howard M. Jenkins and Friends of both sides so that I visited many meetings around Philadelphia. I find myself now in the Middle West and would gladly visit any meetings so far as my means allow. If Friends in Nebraska or Iowa will write me at once, and refer to Isaac H. Hillborn or Herbert P. Worth at the same time, some work may be done. Otherwise I was intending to pass on to California in two or three weeks as there are no meetings in this locality.

ALFRED COOK.

305 Dakota Ave., Sioux Falls, South Dakota.

FRIENDS INVITED TO FISHING CREEK.

Editors FRIENDS' INTELLIGENCER:

I wish to call attention to the fact that the series of meetings included in the general term of the Half Yearly Meeting, at this place, convenes next week, the 17th, 18th and 19th. We are always glad to have concerned Friends from other sections with us, and hope some may feel that their presence and labors are required at this time. Millville is easily reached by rail, by way of Watsonstown, and by stage, by way of Bloomsburg.

SARAH J. KESTER, Cor.

NOTES FROM LONDON YEARLY MEETING.

Taken from reports in the *Friend* (London) for Fifth month 29th.

ONE of the assistant clerks of London Yearly Meeting on Ministry and Oversight is Joan M. Fry. This is the first time that a woman has sat at the clerk's desk of this meeting.

At the opening session of the yearly meeting "application for leave to attend was made on behalf of Isaac Clothier and his wife and daughter, and Wilmer Atkinson (brother-in-law of the late Howard M. Jenkins), and his wife and three daughters, all of Philadelphia, belonging to the 'other body' in that city. Leave was granted."

Statistics of London Yearly Meeting show a total membership of 17,617, being an increase for the year of 141. The number of particular meetings are 326, "allowed meetings," 43. The number of ministers are 375, an increase of six.

In connection with the "mission membership" a concern was expressed as to the importance of helping young members to suitable work. Dr. Thomas Hodgkin said he would like to see Friends engaged as wardens of prisons, feeling "the great influence for good that the sympathy of a simple-hearted Quaker in such a position might be." Warders come more closely in contact with the prisoners than governors or chaplains.

An earnest concern was felt in the yearly meeting in regard to the present state of the ministry, and especially in regard to the appearance of so few young members in the ministry. Our custom of recording ministers was earnestly considered, some expressing themselves as ready to discontinue it if that should seem best. A desire was expressed that a conference be called "to consider the general subject of the ministry and our own practise in recording ministers." A committee was appointed to consider the matter of such a conference.

A subject that received a great deal of consideration in the meeting of Ministry and Oversight was that of the adult school and mission membership in its relation to the Society. Steps were taken to encourage the bringing of this membership into more vital relationship with the meetings.

NEW YORK YEARLY MEETING.

(Concluded from last week.)

ON Third-day morning the nine queries were taken up and answered. In the afternoon the Philanthropic Committee made its report. The Friendly Employment Society of New York has been active for 41 years. It furnishes sewing to worthy women, thereby enabling many to be self-supporting who otherwise would have to be dependent on charity. The Friendly Aid Association has given temporary relief and assisted in getting employment in thirty families during the past winter. A mission kindergarten is held at Rutherford Place during the summer. The usual activities in Purity, Temperance, Colored People of the South, Prison Reform, Peace, and Equal Rights departments were reported. Reference was made to the importance of work among the colored people of the North, and a concern was expressed that more attention be given

to this much-overlooked field for work. A memorial of Robert S. Haviland was presented and called forth much expression. The memorial was ordered to be printed in pamphlet form in addition to its insertion in the minutes of the yearly meeting.

Third-day evening was devoted to a meeting of the Friends' Equal Rights Association. Marianna W. Chapman presided, and there were addresses by Lucretia L. Blankenburg, of Philadelphia, on "The Contribution of Friends Towards the Advancement of Women," and by Carrie Chapman Catt, on "Woman as a Practical Factor in Civic Life."

FOURTH-DAY.

On Fourth-day morning there was a public meeting, at which the first speaker was Abel Mills. Lydia Price spoke of the making of good homes, and of the humble home from which the beautiful need not be excluded. Henry W. Wilbur took the text, "Gather up the fragments that remain, that nothing be lost." He said that men have been so much taken up with the myth and miracle of the story of the loaves and fishes that they have overlooked the little lesson of economy contained in the closing words. He spoke of economy in the spiritual life, drawing illustration from the manufacturer's careful saving of the by-products and from the practice of thrift in temporal things. "May 'we lift up our eyes unto the hills from which cometh our strength'; may we gather up the fragments of the little things, not for ourselves, but all." Joel Borton, who attended the yearly meeting on Fourth-day and Fifth-day, spoke from the words in Job, "There is a spirit in man and the inspiration of God giveth it understanding." Martha Townsend, of Baltimore, spoke from the words, "The Master has come, and calleth for thee."

Fourth-day afternoon there was a session of the First-day School Association, addressed by Jesse H. Holmes, whose subject was "The Teacher and his Material." He said in substance: The necessary characteristics of a First-day school teacher are (1) intelligence—not a tremendous amount, just an ordinary, respectable amount; (2) industry—not merely in making a living, but the kind that will not let him rest with meager preparation of the lesson; and (3) courage—that he may say what he thinks, irrespective of the ordinary way of thinking. There must be no steering clear of certain "dangerous" questions. It is better for a teacher to teach right out from his heart, even though he be sometimes mistaken. There is not much danger in honest mistakes; there is danger in getting into ruts. It is very desirable to be right, but it is better to be honest than it is to be right. Among the "dangerous" questions that a teacher must face fairly and squarely are those connected with the Bible. There will be the question of the verbal inspiration; if he has to give it up he must do so frankly and not shrink. If he comes to the conclusion that the Bible is the verbally-inspired standard of life he ought to stand by that and teach it; but in that case he is not a Friend. One thing is essential to be a Friend—the personal standard—the sense of right of the individual, the only standard. A Friend cannot make the Bible his

standard, ignoring the immediate revelation of God.

A second series of questions that have been too long lightly touched as "dangerous" are those relating to Jesus and his place in the plan of salvation. We shall find, for instance, that the materials for the study of the miraculous birth of Jesus are very meager. We find that we cannot know all about it; therefore we must honestly and frankly acknowledge it an open question. As to the usually accepted plan of salvation, we find it not very definitely outlined in the Gospels; that it was worked out in church councils, by majority votes, with many opposed. Even those that have most faith in it, do not agree. So *we* cannot agree. The teacher must have his opinion of it, but must not teach it dogmatically. If he teaches that his scholars must hold the view he holds then he is not a Friend. He must not teach it as settled, for it is not settled. So in regard to the Trinitarian and to the Unitarian view. He must study it with an open mind and present the result of his studies frankly, on whichever side he finds himself standing. He must teach what he believes, but must not teach that every one must believe as he does. God is not angry with us because we know so little about him. The Trinitarian and the Unitarian views are both noble attempts to express the idea of God. Both are true, but neither expresses the whole truth nor the final truth. Making one's own sense of right the only standard may lead the teacher into mistakes, because our faculties through which the light comes to us and by means of which it is interpreted to us, are fallible. And yet in regard to character-building it never fails us. There is no other way of building up character than by following one's own sense of right. By our very mistakes we grow. The very teachings of Jesus, like everything else in the Bible, are to be tested by means of the faculties that have been given us for that purpose. The teachings of Jesus are pre-eminent because they have been tested and not found wanting.

A First-day school teacher, then, who accepts as his only standard his sense of right is a Friend in good standing. He is to go into his class and teach what he believes. If his sense of right, because of defects in his faculties of mind, leads him off into vagaries, or away from what the common sense can approve, then the superintendent of the school must get some one to take his place.

An interesting discussion followed, in which the distinction was clearly made by Edward H. Magill and others between the infallible light of God and the fallible faculties of man by which it is perceived.

Being asked as to the use of the Bible as the text book Jesse H. Holmes said he thought we should use the Bible as much as possible; it has been found of so much value, that if we do not find it so we must feel that there is something wrong with ourselves.

In the evening a meeting was held under the care of the Yearly-Meeting's Committee for the Advancement of Friends' principles, Henry W. Wilbur, presiding. In the discussion of the plan of the work a Friend asked whether the object should be to advance Friends' principles or to enlarge the borders of the

Society. Henry Wilbur said the two things cannot be separated. Edward Rawson said "If we work only to build up the Society with nothing back of it but this, there is no danger of our succeeding."

William M. Jackson thought we should speak of Friends' principle rather than principles. The same Inner Light comes to all men as to Friends. They have their theories, but they are only theories, their lives are governed by the same principle. We are not Friends because of our attitude toward war, for instance, or toward intemperance.

Elizabeth Stover said, if we were sufficiently convinced of the need of our message it would be impossible for us to be idle.

William M. Jackson said, it is impossible to do anything in a neighborhood from the outside, unless there is found some one in the neighborhood who is concerned, and is willing to be a leader.

FIFTH-DAY.

On Fifth-day at the morning session the report was heard of the Yearly Meeting's Committee on Isolated Members and also the report of the joint-committee of the several yearly meetings.

In this connection Joel Borton gave some account of his recent visits within the limits of Illinois Yearly Meeting, and of an appointed meeting he attended in Pittsburg.

The Committee on the Advancement of Friends' Principles reported that it has held monthly sessions during the year. Sixteen meetings have been visited, thirty visits having been made. It has used \$88 in traveling expenses. Visiting meetings was not regarded by the Committee as an end to be sought, but, in each case to inspire some Friend or Friends on the ground to take up the work, and be actively interested in the advancement of Friends' principles in the neighborhood. Also, speaking in meeting is not the only service, but it is always looked for by those who are visited. The Committee would encourage all who can to develop in themselves what power they may have to speak in public. For the use of the committee the coming year \$200 was appropriated.

With the session of Fifth-day afternoon the business of the yearly meeting was brought to a close. Parting words were spoken by Lydia H. Price, Rachel M. Lippincott, Margaretta Walton, Joel Borton and Abel Mills.

Each day during the session of the yearly meeting except Fourth-day a devotional meeting was held at 9 o'clock. The exercises were always brief and the expression general. These meetings were felt by all who attended them to be seasons of refreshment.

BLUE RIVER QUARTERLY MEETING.

"GATHER up the fragments that nothing be lost," was an important command of the Master, which is too often lost sight of in this work-a-day world. To acknowledge the spiritual feast with which we have just been blessed is the purpose of thus giving some account of Blue River Quarterly Meeting, held at Highland Creek Meeting-house, Washington county, Indiana, 23d of Fifth month, 1903, near the place where

it was first established over 80 years ago. In the first place the weather was fine and a recent rain had seemed to make all nature rejoice. Next a whole-souled band of representatives from Chicago, Clear Creek, and Hoopston cheered our hearts. Still another blessing was in store, the like of which we had not had for years and years before, and that was the company of visiting Friends, for which we felt humbly thankful to the All Father for these tokens of His loving favor in sending laborers into the field so white unto harvest. Samuel R. Battin, wife and daughter, with minutes from their monthly meeting in Ohio, and Sarah J. Bogue, of Maple Grove Monthly Meeting, Indiana, members of Indiana Yearly Meeting, were acceptably with us. Our assembling together was felt to be in a remarkable degree favored with the overshadowing of the Father's love in the sweet spiritual communion of kindred souls and voiced in the spoken words.

The meeting for ministers and elders on Sixth-day at 2 p. m., though small, was felt to be a profitable season in which we were led to feel that of ourselves we could do nothing. The First-day school quarterly conference held Sixth-day evening was said to be good by those who attended.

First-day opened fair and bright. We had a very satisfactory First-day school in the morning; then meeting in which the spirit of devotion reached the highest, perhaps, of any of the different sessions, and spread as a canopy over the meeting, and was apparent in the different offerings.

At noon a bounteous lunch was served in the shade of the forest trees, an hour of social enjoyment following. There were supposed to be over a thousand present. At 2 p. m. the meeting again convened; a number of testimonies were given.

On Second-day evening an appointed meeting was held which closed the series of meetings.

"Drop thy still dew 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."

Salem, Ind.

SIDNEY TRUEBLOOD.

CENTRE QUARTERLY MEETING.

CENTRE QUARTERLY MEETING was held at Fishertown, Fifth month 30th and 31st and Sixth month 1st. We were glad to have with us David and Ann Branson, of Virginia, Sarah R. Matthews, of Washington, and Lucy Sutton of Baltimore. Also several representatives from other parts of our quarterly meeting. First-day School Association convened at 2 p. m. on Seventh-day. After encouraging reports from our schools were read, a short program was rendered by the children and some older members. Much interest was manifested in the discussion of the question, "How can we best teach our children an idea of God?" The meeting of Ministers and Elders was held at the close of the Association.

Three meetings for worship were held on First-day. Weather being damp and cool, the attendance was not so large as usual but the house was comfortably filled at every session and beautiful order prevailed.

David Branson, Sarah R. Matthews and Reuben P. Kester were favored to present the Gospel of Christ in a clear, practical manner, which found acceptance in seeking, responsive hearts.

A meeting for worship was also held on Second-day morning, which was followed by the regular business of the Quarterly Meeting.

A philanthropic meeting was held on Second-day evening. R. P. Kester gave a very interesting and helpful talk on "Character Building." He emphasized the importance of good home training. Sarah R. Matthews read a paper on "Work among Women and Children," which was much appreciated. She told us that not in the cities alone is this work to be done; if we desire to help, we will find an opportunity in country neighborhoods, also. David Branson spoke of the harmful results of whiskey and narcotics. Short remarks were made by others, and the last session of our Quarterly Meeting closed. All felt we had a most helpful gathering.

The social feature of these occasions is not without its beneficial results, as it brings in close touch laborers in the vineyard. The young are inspired, the aged are cheered by exchange of greeting, and all are stronger to go forward with the Master's work.

Fishertown, Pa.

M. W. B.

LETTERS FROM ISAAC H. CLOTHIER.—III.

London, Fifth month 21st, 1903.

EDITORS FRIENDS' INTELLIGENCER:

I HAVE had it in mind to write some notes somewhat supplementary to my recent letters, filling in omissions here and there, and adding matter germane to the subjects treated, but necessarily omitted for want of time and space. In reading the printed letters, however, I find I cannot do more than add a few disjointed general observations.

First as regards our fellow passengers. The size of our own company of seventeen precluded the necessity, which is generally felt, in a long voyage, of seeking the society of others, and so, although there were numbers of pleasant people in the ship's company of three hundred-and-fifty we made comparatively few acquaintances, at least for some time.

Generally in a trans-Atlantic voyage, there are some well known people aboard, and this voyage was no exception to the rule. I recall but two of the passengers, however, who being somewhat public characters, it seems worth while to name. One was Nathan B. Scott, U. S. Senator from West Virginia, a member of some of the important committees of the Senate, and also a member of the National Republican Committee.

Senator Scott is a man of commanding appearance, and most vigorous personality, one likely to make his presence felt in any company. While I saw him daily, we did not become really well acquainted until we landed at Nice, but we met considerably there, and afterward, in Paris and London. Our first point of contact seemed to be his interest in the Society of Friends. He was placed as a boy among Friends in Ohio, and for several years lived in a Friend's family and attended me-tings, receiving impressions which

led him to retain a high regard for the Society and its members. Since we have become well acquainted he has generally used the plain language in addressing me, and although I do not as a rule welcome the use of it in persons not Friends, I felt differently with him, as I thought he really enjoyed its use, and his talks with me pleasantly recalled the memories of his early life. My wife also enjoyed the society of his estimable wife, and it is pleasant to know that we shall be fellow passengers on our return voyage next week.

The other passenger referred to was Antoinette Brown Blackwell, a woman of advanced age, who started on the long trip without, I think, knowing any one on the ship. She will be remembered by survivors of the anti-slavery workers as one of a group of highly cultivated women who made a distinct impression on American life in the past two generations. She was associated for many years with Lucretia Mott, Elizabeth Cady Stanton, Julia Ward Howe, and others, in the anti-slavery work, and in the movement for the elevation of women. Fifty years ago she was ordained a minister, the first woman clergyman in the United States, and became widely known for her eloquence as a preacher and her advocacy of the reform movements of the day. She spoke twice, by request, to gatherings of our ship's passengers. The first time I had not made her acquaintance, and did not happen to be present, but the second time, at her request, I acted as chairman, and introduced her to the audience. Her addresses were of a rare order, eloquent, terse, and full of refined thought. Although most quiet and always shunning notice, she was a distinct acquisition to our company, and I think all who came in contact with her felt the benefit of her presence among us.

One of the customs of the East, which strikes newcomers as strange, is the oriental system of trading, the price first asked by the seller being generally not what he expects to get, but intended as a basis of negotiation with the buyer. Beginning with Algiers, wherever we stopped the deck of the steamer was transformed into a trading mart where a general assortment of merchandise was displayed for sale, and eager bargaining was maintained, generally with the women passengers, until just before we sailed, when the merchants were unceremoniously hustled off by the officers. While this unfortunate and demoralizing system of trading is in vogue more or less all through the East, it was probably on the steamer's deck that the most extreme and characteristic specimens of it were found, and it was generally understood that one-half the amount asked by the vender was quite as much as was expected to be realized by him.

I remember one evening inspecting a quaint looking watch said to be several hundred years old, and of no value except as a curiosity. The dealer asked me either ten or twelve dollars for it. When I laid it down and turned away, he called after me and asked what I would give for it. I told him that while I did not care to buy at the price he asked, I did not like the system of making offers. As he insisted, however,

I finally told him, if offered to me for four dollars, I would buy. He made a wry face and told me at once it was mine. As a rule, however, the bargain is only struck after considerable negotiation and much loss of time. Afterward one of my daughters bought a little wooden ornament for a shilling. On hearing of the transaction, I inquired what price had been asked by the dealer, and was told "one shilling." I told her I felt sure she had paid too much and I proposed to see at what price I could buy a duplicate of the same dealer, and I offered six pence which was promptly accepted. I then thought still better could be done, and by way of experiment asked Dr. Swain as a new customer, to offer three pence for another. In a few minutes he came back with it in his possession. I then told my daughter I would see whether one penny would not be accepted for still another, but just then the vendors were ordered off, and we shall never know what the bottom price really was. The trifling cases adduced are similar to many others and are perhaps too extreme to be fairly characteristic, still they are somewhat illustrative of a system which undoubtedly tends to lower the self-respect of both buyer and seller, and which is objectionable in every way.

In writing the Palestine letter, I find I made scant mention of the mosque of Omar, for the reason that in Jerusalem I felt little interest in anything that was not directly connected with the Founder of our religion. This Mosque, however, perhaps the largest and finest temple of the Moslem religion in existence, not excepting Santa Soffia in Constantinople, is of great interest from its immense size and wonderful beauty, and also because it stands on the site of Solomon's temple, a portion of the walls of which are still in existence.

It is outside the mosque and just over the ruins of the walls of the Temple of Solomon that the Jews repair every week to weep and wail. While its sacred associations will always make Palestine a most interesting land, as compared with Egypt there is little of antiquarian interest, the only notable ruins in Jerusalem being the remnant of the walls just referred to of Solomon's Temple.

Of course everything is comparative. When I looked at a few old buildings on High Holborn here in London, which are said to be all that remains of Old London, and perhaps four hundred years old, while at first they seemed of great interest, I could not remember that in Athens and Palestine that which was associated with events of two thousand years ago was afterwards dwarfed in our minds so far as antiquarian interest is concerned, by far older Egypt and associations and ruins two thousand years older still; and so four hundred years will not appear old, at least until this trip is over.

When I read, more than forty years ago, Curtis's book on Syria, my youthful mind was so much impressed with certain portions, especially a chapter entitled "Jerusalem or Rome?" in which he compared the relative interest excited in his mind by the two cities, that it has ever since remained in my memory.

I had intended in this letter to give some account

of two rather incongruous experiences—the entry of King Edward of England into Paris, which we saw, and my attendance on a portion of London Yearly Meeting. I find, however, to do so would unduly extend this letter, so I close with some extracts from the chapter referred to as expressing my own feelings better than I could hope to do.

"Rome, Athens, and Jerusalem—the physical, the intellectual, and the moral, do we long doubt which is the greatest?"

"The art of Greece is still supreme. The Empire of Rome has never been rivaled. But the spirit which has inspired art with a sentiment profounder than the Greek—the faith which has held sway subtler and more universal than the Roman—are they not the spirit and the faith that make Jerusalem, the holy, because they were best illustrated and taught by a life whose influence commenced there?"

"More cognate to ready sympathy, more appealing to the sensuous imagination is the pomp of imperial Rome, as with camp-fires burning from the Baltic to the Euxine, and from farthest Euphrates to the Pillars of Hercules, its gorgeous confusion of barbaric splendor and Grecian elegance, gleams athwart the past.

"Fascinated by that splendor, as by auroral fires streaming through the sky, the young student reaches the gates of its metropolis with an ardor that merges in romance.

"Hence were hurled the thunderbolts that shook the world, and whose vibrations tremble yet. Hither came the poet, the philosopher, the statesman, the scholar, and in no city of the world was there ever assembled so much human genius in every kind, and in every time, as in Rome.

"Do you remember, Xtopher, when we came to Rome over the hushed desolation of the Campagna, that separates it from the rest of populous Italy, as the grim belt of the middle ages separates it in history from modern times?"

"The afternoon was waning when we reached the edge of a little hill. Upon those dreams of Rome, rose suddenly Rome itself. It lay beyond us and below, silent and solemn, a group of domes and spires only, the rest was hidden by a hill. But as we proceeded, the city advanced into view, a long procession of architectural pomp—domes, and spires, and campaniles mingling in rich confusion, until, when all had passed before, the dome of St. Peter's closed the pageant like a monarch. In the last rays of the sun, the golden cross blazed in air. Lost in a chaos of memories, expectations, and dreams, we leaned from the carriage and gazed at Rome.

"So, as I smoked the pipe of meditation at the door of the tent, among the hills of Judea, waiting for the day, which should lead me to Jerusalem, returned the vivid image of the moment and the feelings which led me to Rome. It was natural, for Rome and Jerusalem, as the two extremes, are the two most memorable cities of history.

"Yet against the claims of its superb Italian rival, what has the Syrian city to show?"

"To the myriads of men who throng whole

centuries of history, headed by the eagle and asserting Rome, Jerusalem opposes a single figure, bearing a palm branch, and riding upon an ass into the golden gate of the city. That palm is the magic wand which shall wave the discordant world into harmony; that golden gate is the symbol of the way which only he can enter who knows the magic of the palm. That single figure is the most eminent in history, the highest hope of art is to reveal his beauty—the sublimest strains of literature are the prophecies and records of his career—the struggle of society is to plant itself upon the truth he taught.

“In the vision of the past, as upon an infinite battle-field, that single figure meets the might of Rome, and the skill of Greece, and the wit of Egypt, and the flame of their glory is paled before his glance. He rode in at the golden gate, and was crucified between thieves. But it is the victim which consecrates the city. In vain the heroism of the republic and the purple splendor of the empire would distract imagination and give a deeper charm to Rome. The cold auroral fires stream anew to the zenith, as we sit in the starlight at the tent door. But a planet burns through them brighter than they, and we no longer discuss which city we approach with the profoundest interest.”

I. H. C.

Conferences, Associations, Etc.

PHILADELPHIA, PA.—The regular meeting of the Young Friends' Association was held on Second-day evening, Sixth month 1st.

Howard Cooper Johnson read a paper entitled, “Growth of Corporate Power,” in which he briefly sketched the development of the corporate idea from the time of the early Roman republic to the present era, when the formation of corporations has reached such magnitude. He maintained that their principle is right, though the methods employed are often wrong, and such methods should be prevented by “casting a strong light upon the actions of directors, forbidding restriction of competition, and keeping the corporations in clear subjection to the laws of the country.”

Dr. Jesse H. Holmes, of Swarthmore College, talked earnestly and to the point, upon the present political aspect and Friends' attitude thereto. Dr. Holmes' attitude was one of great broad-mindedness; he is strong in the belief that one's loyalty is due not to the administration or its exponents, as it now is, but to the ideals on which a democracy is founded. Intelligence, independence, modesty of opinion, and courage are essential qualities of the true patriot. The complacent willingness to ally with the masses, and disinclination to be one of a minority, give support to many disloyal and degrading political acts. Excessive deference to wealth, as shown in its undue representation in Congress; the increasing centralization of power in governmental circles,—these must be fought against. Above all, let a man never have as his only reason for voting a certain ticket, that he has always done so; let him ally himself with the group where he finds truth, without regard to party or precedent. Let him be optimistic in his faith that political conditions can be improved, and untiring in his individual effort to lessen the gulf between the real and ideal democracy. Dr. Holmes made his audience think to some purpose, and his fearless honesty of conviction was refreshing.

Edward C. Wilson, the President of the Philadelphia Young Friends' Association, made his final appearance in that capacity, as he leaves Philadelphia in the fall. It is with the greatest regret that we lose such an actively interested, enthusiastic officer and member.

CAROLINE F. COMLY, Secretary.

NEWTOWN, PA.—The last meeting of the Friends' Association met at the home of Thomas and Elizabeth Stapler, on Fourth-day evening, the 3d inst., Willis G. Worstall presiding.

After Scripture reading, the first paper of the evening was read by Mary Anna Packer, giving a biographical sketch of George Truman. At seven years of age he felt that his Heavenly Father would ask him some future time to dedicate himself to His work, and how faithfully he did dedicate himself to the work of the Father the paper most ably showed.

“Is it wise or helpful to insist that sorrow and suffering are necessary for the development of character and spirituality?” was answered by George Walton. He drew a very nice distinction between the worldly sorrow and the Godly sorrow, citing the characters of Jesus, and Paul, and John Woolman, as expressive of the Godly sorrow, and concluded with the thought that possibly sorrow is necessary for the proper development of our souls, but that we need not seek it.

Ella J. Burroughs read “Nauhaught, the Deacon,” which conveyed its own beautiful lesson.

Sarah F. Cary, on behalf of the Discipline Committee, read a paper giving her own personal views upon the deficiency of our members in living up to the requirements of our Discipline, which paper called out considerable expression.

Elizabeth Packer, representing the Current Topic Committee, read a very timely article on the strike in the Lowell cotton mills, showing what such a strike meant to the community.

The next meeting of the Association will be held in Tenth month.

S. J. R.

PLYMOUTH, PA.—The regular meeting of the Friends' Association was held Sixth month 5th. Lydia Webster opened the exercises by a reading, followed by Isaac Roberts, who read a short selection entitled, “Two Flags and One Bible.” Donald Corson then recited “The Modern Version.” Anne E. Davis read a few extracts from Professor Drummond's “Death,” followed by a review of Current Topics by Elizabeth D. Corson. Benjamin Smith closed the exercises by a reading from “Dynamic Faith” on “Mystics and Mysticism.”

WILLIAM W. ANBLER, Secretary.

HORSHAM, PA.—The Horsham Friends' Association met on First-day afternoon, Fifth month 31. A large number were present. Hannah P. Satterthwaite read an account of the life of John Comly, Martha C. Wood recited “The Tapestry Weavers,” and Hanna Comly “The Battlefield of Life.” Three questions which had been sent by the general conference of Friends' Associations was answered. An address was given by Lucretia Blankenburg, of Philadelphia, on “What Friends have done to advance the cause of equal rights for women.”

MOORESTOWN, N. J.—A regular meeting of the Young Friends' Association was held on Sixth-day evening, Fifth month 29th. Joel Borton of Woodstown addressed our meeting on “Fidelity to our Principles and Duty to our Meeting.”

The former subject he divided into the three heads, Light, Life and Love.

The latter topic he divided into the three heads, Meetings, Ministry and Conversion. He said that often it is not lack of interest but death and removal that make our meetings small. We should all be earnest workers, even though silent, and it is this virtue which leads to ministry. The life as we have it to-day is made up of the two parts, human and divine, and real true ministry leads to the growth of both.

Conversion is the silent operation that goes on by which gradually the soul is developed, and conscience, the eye to judge what we do, is enlightened. Conversion gives the power to realize what is the “true and perfect will of God.”

After this interesting talk a reception followed.

ANNA B. DUDLEY, Sec.

ACCOITINK, VA.—The Young Friends' Association met at the home of Alfred H. Roberts, Fifth month 10th, 1903, with a large attendance. The president, Charles M. Pidgeon, read the third chapter of St. John. An excellent account of an early Friends' family by Clayton Conrow was read by Sarah

E. Walton, Abbie A. Gillingham read extracts from a biography of Miriam Gover, and the third chapter of Janney's History was reviewed by Anna M. Wilkinson.

After a short intermission an essay, written by Tacy B. Doing, was read by Frank H. Wilkinson. A recitation, "Unawares," by Lewetta Cox, was followed by a reading by George C. Gillingham.

LEWETTA COX, Sec.

Educational Department.

DEGREES CONFERRED AT SWARTHMORE.

At the Annual Commencement of Swarthmore College, Sixth month 9th, degrees were conferred as follows:

BACHELOR OF ARTS, In Greek and Latin:

Carrie Burnham Kilgore, Philadelphia; Fannie Burnham Kilgore, Philadelphia; Clara Price Newport, Swarthmore, Pa.; Norman Sumner Passmore, Oxford, Pa.; Marion Virginia Peirce, West Chester, Pa.; Maud Esther Rice, Newtown, Pa.; Samuel Townsend Stewart, Cleveland, O.

With the major Biology—Edmund Cocks, Cornwall, N. Y.; Margaret Gleim, Lansdowne, Pa.

With the major Chemistry—Edgar Thomson Greene, Germantown, Pa.; Pennock M. Way, Fairville, Pa.

With the major Economics—Joshua Hibberd Taylor, West Chester, Pa.

With the major English—Caroline Clothier, Wynnewood, Pa.; Helen Nesbitt Emley, Philadelphia, Pa.; Elizabeth Westfield Jackson, Bartville, Pa.; William Ely Roberts, New Hope, Pa.; Helen Dewees Souder, Woodstown, N. J.; Elizabeth Sutton, New York, N. Y.; Hallie Gundaker Hulbert, Swarthmore, Pa.; Mabel Pryor, Langhorne, Pa.

With the major French—Anna Josephine Elizabeth Nichols, Wilmington, Del.; Annie Ross, Flushing, N. Y.

With the major German—Helen Elizabeth Lease, Salem, O.; Lulu von Ramdohr, New York, N. Y.; Nora Leland Stabler, Sandy Spring, Md.

With the major History—Byron Beans, Hartsville, Pa.; Elizabeth Martin Booth, Chester, Pa.; Louis Ely Thompson, Penn's Park, Pa.

With the major Physics—William Hannum, Ward, Pa.

BACHELOR OF LETTERS: Inez Helen Lord, Charleston, Ill.

BACHELOR OF SCIENCE, in Engineering: Walker McClun Bond, Winchester, Va.; John Horace Ervien, Ogontz, Pa.; Howard Sterr Evans, Hoyt, Pa.; Robert Emerson Lamb, Baltimore, Md.; Edward Roy Meredith, Calcium, Pa.; Marriott Price, Baltimore, Md.; George Satterthwaite, Conshohocken, Pa.; Asa Pound Way, St. Thomas, Ontario, Canada.

Mechanical Engineer, John Amand Lafore, C. E. 1898, E. E. 1901.

Master of Science, Lewis Fussell, B. S. 1902.

Civil Engineer, Henry C. Turner, B. S. 1893

GEORGE SCHOOL NOTES.

On Sixth-day evening, Fifth month 29th, Prof. William C. Stevenson, of Tome Institute, Port Deposit, Maryland, gave what he chose to call a heart to heart talk with the boys and girls on the right ways of living. He also spoke on the meaning of true education and made a strong plea for more serious, earnest thinking.

On the 30th, the Whittier Literary Society presented the following program:

Recitation, "The Old Man and Jim," Harry Sherwood; Oration, "Ignorence the Barrier to Success," Beulah Hurley; Whittier Greenleaf, by its Editor, Chester Middleton; Farce, "The Elixir of Youth"; Recitation, "The Two Home-comings," Mary Satterthwaite; Farce, "The Census Taker."

The Penn Literary Society held a public meeting on the 6th, when the following program, composed entirely of selections from James Whitcomb Riley, was given: Recitation, "Afterwhiles," Sara Brown; Recitation, "An Old Sweet-heart of Mine," Mary Sands; Recitation, "Knee Deep in June," James Greene; Play, Charles Parker and Marion Watson; Recitation, "Thoughts for a Discouraged Farmer," Harry Parker; Recitation, "The Little Cripple," Vesta

Haines; Gleanings of the Penn by its Editor, Lanning Masters; Recitation, "A Bear Story," Harriet Sheppard; Recitation, "Prior to Miss Belle's Appearance," Harry Buzby.

This spring, a number of the teachers and students signed the pledge of the Pennsylvania Audubon Society for the protection of our native birds, thus increasing the membership in the school to forty-nine.

Feeling the necessity of teaching the students practical business methods, and of providing a safe place of deposit for their money, a George School Bank was opened about two months ago, and has been in successful operation since. The bank which is conducted according to regular banking methods is in charge of the book-keeping class, and is open twice a week for the transaction of business.

Prof. Lorin H. Bailey, professor of mathematics, is president of the bank, Rebecca McDonald is cashier, and two members of the book-keeping class are chosen each week to act as tellers.

Friends wishing to attend the Commencement at George School, Fifth-day, Sixth month 18th, can take a special train at the Reading Terminal at 9.15 a. m. R. A. L.

ABINGTON FRIENDS' SCHOOL.

The corps of instructors at Abington Friends' School for the school year 1903-4 is as follows:

George M. Downing, M. S. (Pennsylvania State College), Principal, Science and Mathematics; Carrie B. Way, B. L. (Swarthmore College), English; Isadore E. Croyse, B. Mus. (Syracuse University), German and Music; Harry H. Derr (Graduate of West Chester Normal School), Mathematics and History; Lyndon E. Ayres, B. A. (Bucknell University), Latin and Mathematics; May E. Stevenson (Graduate of School of Industrial Art), Manual Training; Rachel S. Martin (Graduate of West Chester Normal School), Principal of Primary Department; Elizabeth R. Cox (Graduate of Abington Friends' School), Assistant in Primary Department, Geography; Alda D. Leaw, Matron. An additional instructor is to be appointed in German and French.

The Commencement exercises take place on Fourth-day, Sixth month 17th, at 10 a. m. President Swain, of Swarthmore College, will give the address to the graduating class, which contains eleven members. This is the largest class ever graduated from the institution.

COMMENCEMENT OF BALTIMORE FRIENDS' SCHOOL.

Baltimore Friends' School held its Fifth Annual Commencement Exercises in Park Avenue Meeting-house, on Sixth-day evening, the 5th instant. The meeting-house was well filled. President Ira Remsen, of Johns Hopkins University, addressed the graduates on "The Distinction Between Memory and Knowledge." Dr. Remsen drew largely on his own school days for illustrations needed.

Jonathan K. Taylor, Chairman of the School Committee, also addressed the graduates, speaking, among other things, on some of the advantages of the system of co-education, as practised by Friends.

John W. Gregg, principal, presented the school's diploma to Arthur W. Broomell, G. Lupton Broomell, Harry D. Holme, Muriel Janney, Erma A. Krug, Edith S. Lewis, and Edgar C. Powers.

The scholarship awarded by the Woman's College was won by Muriel Janney. The Swarthmore scholarship was awarded to Arthur W. Broomell.

An informal reception to the graduates followed the graduation exercises.

John W. Gregg expects to study law in Washington next fall. He will be succeeded as principal by Edward C. Wilson, now at the head of the department of Chemistry and Physics at the Friends' Central School, Philadelphia.

PROFESSOR DAVISSON, of the Nebraska State University, has issued a pamphlet in which he claims that the farmers of that State are getting larger dividends than the Steel Trust.

LITERARY NOTES.

"CHANGES in College Life in Fifty Years," by John Bascom in the *Atlantic Monthly* is an article of especial interest. "A Forgotten Patriot," by Henry S. Pancoast, is a defense of Thomas Day, the author of "Sanford and Merton," whose reputation has suffered on account of Dickens' satire of him and his book. "Baratria," by Leonidas Hubbard, Jr., is an account of the old pirate kingdom of the New Orleans bayous. M. A. DeWolfe Howe gives a lively review of the rise of Unitarianism under the heading, "The Boston Religion."

Among the studies of Wesley and the great Methodist revival of religion is one in the *North American Review* by Professor Rice of Wesleyan University. In the same number, under the title, "Tennyson; A New Estimate," Frederic Harrison reviews Sir Alfred Lyall's recent life of Tennyson. Marion Wilcox writes of the misuse under Henry VIII., calling it "A Proto-type of Latin-American Misgovernment." In the subsequent experience of England he sees the way to better things for Latin-America. Sydney Brooks discusses the present situation of "Politics in England." "Paterfamilias" takes issue with President Roosevelt in regard to large families, discussing the matter in the interest of the poor man's wife.

The Wesley article in the *Review of Reviews* is by Dr. J. M. Buckley. A series of articles on the modern treatment of consumptives takes up "The Out-door Treatment," "How to Live Out of Doors," the "Chances in Colorado," and "New York's Fight against Tuberculosis." Charles M. Harger writes on "Forest Making on Barren Lands," describing the experiments in tree-planting on Western sand-hills begun by the Government this spring.

SUBMISSION.

Read at the College Park Association of Friends, San Jose, Cal.

"Though he slay me yet will I trust Him."

DID no cloud our pathway darken

As the maze of life we tread ;

Did our skies all bright and joyous

Naught but light around us shed ;

Were our cup of bliss unmingled

With the bitterness of dread,

We might find this world too radiant ;

And while drinking in its bliss

Deem no other worth our seeking—

None so bright and fair as this—

And in careless joy e'er dwelling,

Thoughts of change with scorn dismiss.

Welcome, then, the cloud and shadow—

Welcome all thou seest we need ;

O, our Father, wise and holy,

Unto thee our steps to lead,

Though full oft on bread of sorrow

Bathed in bitter tears we feed.

Though our hearts all pierced and bleeding

Oft must find the fragile reed,

Once earth's fairest hopes appearing,

In the hour of utmost need,

Broken by thy power in sunder—

Teaching that in very deed,

Every idol from thy altar

Howe'er cherished must come down ;

That without thy aid we perish

Neath the terrors of thy frown,

While earth offers naught so glorious

As the saints' immortal crown.

Ne'er, O ne'er, with hearts repining

May we bow beneath thy rod ;

Called through paths all rough and thorny

As of old the Saviour trod,

May we feel through them we're passing

To the mansions of our God. R. F. B.

The Life of an Ant Queen.

How long may an ant queen live? In their natural habitat some queens doubtless have short lives; but by reason of the protection afforded them, and the seclusion enforced by the workers, they probably live much longer than other members of the community. Within artificial surroundings they attain a comparatively long life. The oldest emmet queen known to science was one preserved under the care of Sir John Lubbock, later Lord Avebury. A number of years ago, during a visit to this distinguished naturalist at his country-seat, High Elms, Kent, the writer for the first time saw this venerable sovereign, living in the ingenious artificial formicary which had been prepared for her. She was then in the prime of life, as it afterward appeared, being seven years old.

In the summer of 1887 Sir John was again visited, this time at his town house in London. After greetings, he was asked about his royal pet.

"I have sad news to tell you," he answered.

"What? Is the queen dead?"

"She died only yesterday. I have not had the heart to tell the news as yet even to my wife."

Having offered my hearty condolence I asked to see the dead queen. Sir John led the way to the room where his artificial nests were kept. The glass case which contained the special formicary in which the old ant had lived was opened up. Lying in one of the larger open spaces or rooms was the dead queen. She was surrounded by a crowd of workers, who were tenderly licking her, touching her with their antennae, and making other demonstrations as if soliciting her attention, or desiring to wake her out of sleep. Poor, dumb, loving, faithful creatures! There was no response. Their queen mother lay motionless beneath their demonstrations.

"They do not appear to have discovered that she is really dead," remarked Sir John. Afterward he wrote me of another queen which died at the age of fourteen. The ants dragged her body about with them when they moved until it fell to pieces.—[H. C. McCook, in Harper's Magazine.]

Emerson's Courtesy.

MARY A. LIVERMORE, the other day, at the final meeting of the Massachusetts Woman Suffrage Association for the season, gave a reminiscence of Emerson, showing how his rare courtesy affected even children. Mrs. Livermore said that when she was a little girl she was monitor at the Hancock School in Boston, and it was her duty to answer the door. One rainy day the bell rang, and she found at the door a tall, thin man with a dripping umbrella, who inquired for the principal. She was just at the hoydenish and disrespectful age, but there was something about this visitor which so impressed her that she led him in as politely as if he had been a prince, placed a chair for him by the fire, relieved him of his wet coat and umbrella, and after she had started to leave the room, came back to draw a fire screen between him and the blaze, for fear he should find it too hot. She afterward expressed to her teacher some surprise at the unwonted civilities she had felt impelled to show the stranger. He answered, "Ah, that was Ralph Waldo Emerson, and that is the effect he has upon everybody. He is so courteous himself that he calls out the latent courtesy in all others."—[Woman's Column.]

A Porto Rican in Pennsylvania.

THE *Indian Helper* contains the following letter written to Colonel Pratt, by Milagro Schulze, a pupil of the Carlisle Indian School who is now living in a country home.

"I came up here from Porto Rico two years next July and I did not know how to speak a word of English. I go to school here in Kennett Square and I work hard at school and get promoted twice a year. I feel sorry for the other Porto Ricans who don't stay in the country. If I did not have a strong will I never would have stuck this long. I hope you

will permit me to remain here until I graduate, then I will go home and teach my people the ways and customs of the northern people.

"My favorite studies are history and biography. One of the great men I read about and admired very much was Abraham Lincoln. I thank you very much for your kindness to me, and if I can never repay you with anything else I will with gratitude."

CURRENT EVENTS.

PRESIDENT ROOSEVELT reached Washington at 7 p. m., on the 5th instant, on his return from his western trip, and received a warm welcome. On his homeward way he stopped at Freeport, Illinois, and he and his party were driven to the site of the Lincoln-Douglass debate in 1858, where a monument commemorating the event was unveiled in the presence of thousands. In his speech at this place the President eulogized Lincoln as America's greatest orator, and a statesman worthy to rank side by side with Washington, the founder of our republic.

It is impossible at this writing to estimate the great damage done by floods in Kansas and Missouri. At Topeka and Kansas City the waters have subsided, but St. Louis is flooded along the entire water front, and East St. Louis is threatened with complete inundation. Over 200,000 acres of rich farming land are under water and 25,000 people are homeless. Relief is being sent to the stricken cities. As soon as the news of the disaster reached Philadelphia Mayor Weaver, acting for the Citizens' Relief Committee, sent \$5,000 to Topeka.

On the 7th instant a torrent descended at daylight from the Blue Ridge Mountains upon the town of Clifton, S. C., with 4,000 inhabitants. The Pacolet river rose 30 feet in one hour, and the loss of life and property was appalling. Five cotton mills at Clifton and Pacolet were destroyed. In addition to the mills large warehouses filled with cotton and cotton cloth were swept away. Thousands of people are homeless and their means of livelihood taken from them. The War Department will furnish absolutely necessary relief in the way of rations, medicines, etc.

In England the interest in the Irish Land Bill has for the time been eclipsed by the proposal of Joseph Chamberlain, the British Secretary of State for the colonies, and leader of the Unionist faction of the Conservative party, that Great Britain abandon her policy of free trade and impose duties on goods imported from all countries except her own colonies. The main object of this policy, which is seconded by Balfour, the British Prime Minister, is to unite the colonies more strongly to the mother country. This plan is opposed by two rising young men in the Conservative party, Lord Hugh Cecil, son of the Marquis of Salisbury, and Winston Churchill.

The Bartram Association met in Bartram's Garden, Philadelphia, on the 3d to do honor to the memory of John Bartram. About 200 persons were in attendance, most of whom were descendants of the famous botanist, and Mordecai Bartram presided. Out of the meeting sprung a movement for the improvement of the Garden, not to convert it into a park of formal cut and line, but to smooth its paths, cut dead branches from the trees and give some appearance of trimness to the lawns. The Executive Committee will take charge of the work, and will ask the coöperation of all historical and naturalist organizations.

It is commonly supposed that the books which are most widely read are fiction, and new fiction at that. The public libraries, however, can sometimes tell a different story. From both San Francisco and Chicago comes the same report that "The Making of an American" by Jacob Riis is one of the most popular books with the readers of those two cities, being rivalled in the former city by Hale's "Recollections of a Century."

NEWS NOTES.

The textile strike in Philadelphia is still unsettled. It is said that 30,000 children are in the strikers' ranks.

The Sultan of Turkey and the Queen of the Netherlands are the only total abstainers among European sovereigns.

Two French passenger steamers collided near Marseilles on the 7th. One vessel sank and over 100 of her passengers and crew perished.

On Commencement Day at Bryn Mawr College, Pa., the corner stone of a fine new library building was laid. Dr. Horace Howard Furness was the chief orator.

French monks who recently arrived at Caracas, after having been expelled from France, have been forbidden by the Venezuelan Government to open a college there.

MUSLIMANS over the world have contributed \$2,500,000 to the construction of the Hedja Railway from Damascus to Mecca. The road is finished past the Dead Sea.

In Chicago a general strike of waiters, waitresses and cooks employed in hotels and restaurants began on the 6th instant. The guests in the Grand Pacific prepared their own dinner.

One thousand people left Seattle for Nome on the 2d inst. in three steamships. Each was crowded to its capacity with freight and passengers, and hundreds seeking passage were turned away.

The royal gold medal for the promotion of architecture has been awarded by King Edward to C. F. Maklin, the New York architect who designed the remodeling of the White House.

The United States Grand Jury, in Washington, has returned true bills against the Groff Brothers, charging them with offering bribes to A. W. Machen, former Superintendent of Free Delivery.

HENRY G. MORSE, the head of the New York Shipbuilding Company, whose extensive plant is located on the Delaware, in lower Camden, died suddenly on the 2d instant, from an attack of apoplexy.

The annual wage scales of the Amalgamated Association of Iron, Steel and Tin Workers, in Pittsburg, has been signed one month before the expiration of the old scale. The workers gain some slight advantages.

The tornado which swept the town of Gainesville, Ga., on the 1st instant, destroyed a large cotton mill, killed 125 people, wounded 300 more and left 1,500 homeless. Army rations are being issued to the sufferers.

A NEGRO who shot a white man was taken last week from a jail in Belleville, Ill., by a mob and hanged, after which his body was thrown into a blazing bonfire. The other atrocities committed are too horrible to relate.

The strike of the journeymen carpenters in Philadelphia is practically ended. The men are to work 44 hours per week at 45 cents an hour, until Tenth month 1st and 48 hours per week the remaining eight months of the year.

The old order of German Baptists, whose national convention was recently held at Kakarusa, Ind., decided by a vote that members should not be permitted to use telephones in their homes. Five thousand persons attended the conference.

A CONVENTION of United Mine Workers has been called to meet in Pottsville on the 15th, it is thought for the purpose of electing the miners' three members of the Conciliation Board. Credentials from such a convention will be acceptable to the operators.

GOVERNOR TAFT has written to the Government that there is little real famine in the Philippines and that the \$3,000,000 appropriated by Congress will be sufficient to relieve real needs. A contract has been made to import into the islands 10,000 carabao that have been made immune from rinder pest.

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Egyptian Balbriggan—made of superior combed yarn; shirts have looped-on ribbed skirts; drawers have double bicycle seats—50 cents each.

Morley's White Gauze Shirts—a famous English make; long or short sleeves; a quality that sells regularly at 75 cents each—50 cents each.

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Peppercil Drawers—our own make; jean and feather-weight, with elastic web or string and button ankles—50 cents each.

Athletic Drawers—in knee length; our own make; jean and feather-weight styles—50 cents each.

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Additional styles at 50 cents are of medium-weight natural wool, light-weight silver-gray cotton, fast-black and light-blue balbriggan.

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CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

6TH MO. 13.—THE COMMITTEE ON Philanthropic Labor of Philadelphia Yearly Meeting of Friends will meet in the Meeting-house, Fifteenth and Race Streets, Philadelphia, at 1.30 o'clock p. m. The Sub-Committees will meet as follows:

The Indian, in Room No. 5, at 10.30 a. m.

Peace and Arbitration, in Room No. 3, at 10 a. m.

Colored People, in Race Street Meeting-house, at 9.30 a. m.

Improper Publications, in Room No. 4, at 10 a. m.

Purity, in Room No. 2, at 9 a. m.

Women and Children, in Race Street Parlor, at 12.15 p. m.

Equal Rights for Women, in Room No. 6, at 10.45 a. m.

Temperance and Tobacco, in Room No. 1, at 11 a. m.

Educational and Publication Committee, in Room No. 1, at 9.30 a. m.

Legislation Committee, in Race Street Parlor, at 10.30 a. m.

All members of the Friends' Equal Rights Association of Philadelphia Yearly Meeting are invited to attend the meeting of the sub-committee on Equal Rights for Women; Lucretia M. Blankenburg is expected to be present.

6TH MO. 13.—BURLINGTON FIRST-DAY School Union will be held at "The Mount." All are cordially invited.

Carriages will meet the 8.18 a. m. train from Kinkora at Jolustown, the 8.27 train from Wrightstown, and 9.10 from Mount Holly at Birmingham.

6TH MO. 13.—A COMBINATION PICNIC by Girard Avenue and Race Street First-day Schools will be held at Abington

Meeting Grounds. Take Willow Grove cars on Eighth or Thirteenth Streets to Greenwood Avenue, Jenkintown. All are cordially invited.

6TH MO. 14.—CORNWALL, N. Y., FRIENDS' Association, at the home of William Westervelt, at 3 p. m.

6TH MO. 14.—A CONFERENCE AT WARMINSTER Meeting-house under the care of Abington Quarterly Meeting's Philanthropic Committee, at 3 p. m., will be addressed by Elizabeth Lloyd, on "Scientific Temperance Instruction."

6TH MO. 14.—A CIRCULAR MEETING AT Frankford, at 3.30 p. m.

6TH MO. 14.—MARY TRAVILLA, OF WEST Chester, will attend Plymouth meeting in the morning, and will address a meeting of the Friends' Association, in the meeting-house, at 3 p. m.

6TH MO. 14.—VALLEY MEETING, 10 A. M., will be visited by Philadelphia Quarterly Meeting's Committee to visit the smaller branches.

6TH MO. 14.—A CIRCULAR MEETING under the care of a committee of Western Quarterly Meeting will be held at Homeville.

6TH MO. 15.—GENESEE YEARLY MEETING, at West Lake (Bloomfield), Ontario, at 11 a. m. Ministers and Elders, Seventh-day preceding, at 10 a. m.

6TH MO. 18.—MULLICA HILL, N. J., Young Friends' Association.

6TH MO. 18.—PHILADELPHIA MONTHLY Meeting, at Fifteenth and Race Sts., at 7.30 p. m.

6TH MO. 18.—FISHING CREEK HALF-Yearly Meeting at Millville, Pa., at 10 a. m. Ministers and Elders, day before, at 3 p. m.

6TH MO. 18.—GREEN STREET MONTHLY Meeting, at Fourth and Green Sts., Philadelphia, at 3 p. m.

6TH MO. 18.—QUAKERTOWN, PA., YOUNG Friends' Association at the home of Dr. W. H. and E. Irene Meredith.

6TH MO. 21.—A CONFERENCE UNDER THE care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Birmingham, at 2.30 p. m.

6TH MO. 21.—A CONFERENCE UNDER THE care of the Philanthropic Committee of Western Quarterly Meeting, in Hockessin Meeting-house, at 2.30 p. m. Opening address by Arthur H. Tomlinson, of Swarthmore Pa.

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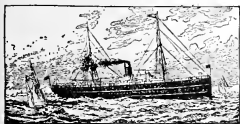
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REDUCED RATES TO GETTYSBURG

VIA PENNSYLVANIA RAILROAD, ACCOUNT PROHIBITION STATE CONVENTION.

On account of the Prohibition State Convention, to be held at Gettysburg, Pa., June 16th to 18th, the Pennsylvania Railroad Company will sell excursion tickets to Gettysburg and return, good going June 15th and 16th, and good to return until June 19th, inclusive, from all stations on its lines in the State of Pennsylvania, at rate of a single fare for the round trip.

REDUCED RATES TO ATLANTA, GA. AND RETURN.

VIA SOUTHERN RAILWAY, ACCOUNT NATIONAL CONVENTION BAPTIST YOUNG PEOPLE'S UNION OF AMERICA, JULY 9TH-12TH, 1903.

On July 6th to 9th, inclusive, round trip tickets will be sold to Atlanta, Ga., via the Southern Railway on account of above convention at rate of one fare, plus \$1.00, from trunk line territory, final limit July 15th.

By depositing ticket with special agent at Atlanta on or before July 15th and payment of fee of fifty cents, an extension of final return limit may be obtained to August 15th, 1903. The round trip rate from Philadelphia will be \$22.50, proportionately low rates from other points.

Side trips tickets will be sold from Atlanta to various points on July 13th and 14th, final limit, ten days, at rate of one first-class fare, plus 25 cents for the round trip.

Chas. L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

A KIND-HEARTED suburban street-car conductor explained as follows how he came to be called "Old Catnip":

"Out where my car runs, catnip grows all along the track. There's pretty near a mile of catnip out there. Several years ago I brought in a little bundle, and gave it to one of my neighbors for her cat. She parcelled out that catnip all around the block to other people who had cats, and they tell me the cats nearly lost their minds over that fresh catnip.

"Most town cats, you know, never get any catnip except this old, dried stuff from the drug stores. It's pitiful, isn't it? I suppose lots of nice cats have lived and died without ever tasting a bit of fresh country catnip.

"Well, pretty soon some of the other neighbors began asking me to bring them a little bundle of catnip; and the thing rolled up until now I run a big catnip business all summer without a cent of money in it, either. I had to have my daughter make a list of my catnip customers; and I take them in turn, all summer long, until cold weather comes.

"The story has got out on me, too," concluded the conductor looking a trifle sheepish. "And some of the other men call me 'Old Catnip,' and they call my car 'The Catnip Car.' But I don't care. It pleases a lot of women and pleases a

lot of cats, and I'd rather please women and cats than please most of the men I know.

"Yes, I smell of catnip all summer long; but what's the difference? It's a good, clean smell, catnip is,"— [Gathered.]

GEORGE FRANCIS TRAIN sat one spring morning in Union Square, New York, as was his custom, surrounded by children, to whom, contrary to his attitude toward adults, he was always affable and agreeable. On the outside of the group surrounding Mr. Train stood a small colored girl looking wistfully at the white children who were receiving all his attention and hearing his wonderful tales. After they had dispersed and Mr. Train was alone the black child advanced timidly and said to him: "Do you love children?" Looking at his questioner in some surprise, Mr. Train admitted that he did. Then in a low voice she said: "I am a child." — [Chicago Chronicle.]

LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend*. Small pamphlet. 40 pages. Single copy 12 cents.

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelopes). 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet. 27 pages. *Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy 5 cents. 25 copies \$1.00.

THE SONG OF THE TWENTIETH CENTURY. By Elizabeth Lloyd. Leaflet. 1 page. *A beautiful Lyric for recitation or song. Of permanent value. Single copy 2 cents. 100 copies 30 cents. 1000 copies \$2.50.

THE MEETING FOR WORSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS. By Howard M. Jenkins. Small pamphlet. 11 pages. A concise statement. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

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Education and Religion. An address by John William Graham. 48 pages. \$0.10. By mail, \$0.11.

The *Lord's Supper*. A historical study from the standpoint of the Society of Friends. By John William Graham. 64 pages. \$0.10. By mail, \$0.22.

The *Doukhobors*. By Joseph Elkington. A historical review, with the author's personal experience among them last summer. Illustrated, \$2.00.

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PHILADELPHIA, SIXTH MONTH 20, 1903.

{ Volume LX.
Number 25.

GOOD WORDS FOR 1903.

XXV.

*In the economy of God, no effort, however small,
put forth for the right cause, fails of its effect.*

JOHN G. WHITTIER.

From "The Scottish Reformers."

DAYBREAK.

I AM waking in the morning, oh, so early,
Though my friends, the owls, have fallen fast asleep,
And the birds have all begun their hurly-burly,
From the solemn rooks to small birds' tiny cheep.

They are singing in the thorns below the willows,
In the firs across the beck they loudly sing ;
They have left their tiny broods on downy pillows,
And the merry wives are busy marketing.

Earth's incense, the cool mist, is passing slowly,
Which will all distill as dew when day is born—
And beneath God's dome, so clear, so blue, so holy,
Swells the Hallelujah Chorus of the dawn !

—E. M. P., in *Friends' Quarterly Examiner*, London, Eng.

ADDRESS OF JOSEPH WHARTON TO SWARTHMORE GRADUATES OF 1903.

YOUR admission to Swarthmore College four years ago gave evidence that you had worthily availed yourselves of the opportunities for study which had been open to you. The diplomas you receive to-day testify that you have not failed to profit by the opportunities for improvement which you have here enjoyed.

When the doors of Alma Mater close upon you as students, you pass beyond them into the world of mature humanity to meet novel and varied opportunities, for gain, for growth, for usefulness, but alas! for decay and ruin also. Some of those opportunities you will embrace, others you will reject, thus making your several futures.

I purposely reiterate the word *opportunities* in order that your attention may be drawn to it and to what it signifies. Opportunity is not synonymous with chance, or occasion; it does not imply obligation. It is of wider scope, and is more precious than either of these, for, as above intimated, it involves the conception of choice, of free will. Rather does it mean an opening of the way, a release from limitations, an arrival of favoring conditions which bring within reach what before was unattainable.

This great word *opportunity* carries our thought backward and forward to infinity; backward as far as we can imagine an ego to have existed before thus clothed with flesh, forward as far as we can imagine an ego to survive the decay of this mortal frame.

Do we dream; are we fain to believe that this

spark of spiritual life which animates each of us was and is forever immortal, imperishable? Was then each spark one of an inconceivable multitude, incorporeal yet endued with polarity, with specific purpose or aim which it constantly sought, progressing from stage to stage as opportunity occurred? Has it thus been a successful candidate among those myriads for innumerable advancements; been conditioned, rusticated, never quite expelled, until, after so many toils and trials, it graduated upon a bright Commencement Day into this mundane career? Then how many opportunities must it have seized and made use of, for since eternity is as devoid of beginning as of ending, and existence implies motion or change, the arrival here of such a pre-existing individual life must be the result of infinite endeavor, the prize of countless victories.

How priceless, therefore, is this present life in the clear light of reason, the warm sunshine of affection, the ardor of virtuous resolution and activity; this hardly won foothold in a new arena teeming with opportunities for further conquests that yield vast improvements here preparatory to infinite gains hereafter!

Should we dismiss as fantastic the conception of individual life prior to this life; is it inherently less probable than life surviving this one? Do not hundreds of millions of Asiatics believe both, in the form of transmigration? Have not many eminently sane persons felt conscious of previous existence? Did not Châteaubriand declare that he had long resisted being born into this world? Did not Cicero say that the easy acquisition of learning, as for instance a language, by certain persons, seemed to indicate that they had known it before? And when we read in the book of Job that the Lord said, "Where wast thou when I laid the foundations of the earth," may we not take the author to mean that the spirit of Job then in some way existed? Can we not all say with Wordsworth—

"Our birth is but a sleep and a forgetting :
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar."

When we pass from consideration of the vague and mysterious past to that of the mysterious future, we seem to be on comparatively familiar ground, because that future has been for so many ages the subject of most earnest thought and emotion. Innumerable persons have not only attained assurance of their individual immortality, but have acquired therewith a hope approaching certainty of meeting their departed friends, and of enjoying with them perpetual felicity untroubled by cares or toils.

It is not for us to dispute these conceptions of the future; let us rather take to heart the conviction that just so far as we make good use of our opportunities here, shall we be prepared to avail ourselves of whatever opportunities any future existence may offer.

Is this prospect of endless endeavor less alluring than the prospect of eternal idle bliss? Is it better to be an insect drowned in rum or molasses than to be a valiant spirit battling somewhere against ancient chaos and misrule—against all that is foul and evil? Surely all who think must rejoice to believe that if immortality of the ego may be assumed, endless opportunities must arise wherein it may struggle victoriously for order, purity and righteousness, itself gaining thereby vigor, beauty and happiness.

Shall we face the alternation of doubting universal individual immortality? Let us not scorn him who so doubts, for he is not alone. The ancient Israelites, the ancestors of our religion, appear to have had little or no conception of personal immortality, and the great Jewish sect, the Sadducees, even to the coming of Jesus, were not convinced of it.

Are we quite sure that Jesus, when he declared that his followers should have eternal life, did not leave open the inference of absolute death or extinction for others, not his followers, who yet were not such workers of iniquity as to merit everlasting fire?

Calvin's doctrine of preterition means simply that those who were not elected by God for salvation were by him passed by, not preordained to eternal life. Preterition therefore does not necessarily signify everlasting torment with the wicked, but rather failure for the non-elected to survive; that is, extinction.

And something akin to this is coming into favor with modern philosophers; namely, that but a small part of mankind so live as to merit or achieve continued existence, thus following closely the saying of Jesus, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Evidently, however, this occasion does not invite or permit further development of so great a subject, but those who lack faith in personal immortality in any form cannot deny that the momentous consequences of opportunity embraced or neglected are perpetuated in the forms of heredity, of family and racial evolution. The choices and the deeds of our ancestors bear fruit in our own characters, which again survive in the uplifted or degraded condition of our descendants, from age to age.

Nor can we do more than allude to man's power of making opportunities and of using them, as well as those afforded by the occurrences of life, to impress one's character and ideals upon those around him, upon others whom he never personally touches, and even upon all the future generations of men.

Knowing thus that reiterated action produces character, and that character determines the future for ourselves and our descendants, we still cannot know whether that future is to be in this life only, or in an identity surviving death. Yet, whether we regard an endless chain of mundane evolution or an in-

finite vista of personal immortality, we cannot dispute the inestimable value of the varied opportunities our lives constantly offer, nor the inexorable necessity of rightly living this present life.

But can you hope to live rightly unsupported by creed, or dogma, or theological doctrine? You need those things no more than the Venus of Milo needs corsets. Your guidance and support must come from within you.

"So high is grandeur to our dust,
So near is God to man,
When Duty whispers low, Thou must!
The youth replies, I can."

Enter then with cheerful courage into the great world of adult life. Choose among the opportunities that will offer to you, holding always to your main purpose of righteousness, despite all allurements. Do your duty bravely and honestly though storms arise, never doubting that, though it may seem long delayed, you or your children shall receive the reward of your well-doing, for "shall not the Judge of all the earth do right?"

QUAKERISM AT SWARTHMORE.¹

THE principles and teachings of Quakerism have a very definite bearing on the student life of Swarthmore. The fundamental doctrines of the Society of Friends are so bound up in the customs and traditions of the College that they have an important influence on the life within its walls.

The peculiar doctrine of the Society—that of the intimate relation between a Higher Power and the individual, and the Friends' devotion to simplicity,—have made the Quaker meeting for worship very different from the service of other religious organizations. Its basis is the silent communion, the good as revealed to each individual.

To many unaccustomed to silent service, the meeting hour with its quiet way at first seems a burden, but gradually comes the ability to sit quietly and restfully in the silence and to carry out a consecutive line of thought. Those who are not members of the Society receive this training in no other way, for the silent service is peculiar to the Society of Friends. The "sweet dew of quietness" shed their influence upon all, and if at first unappreciated, the meeting hour may in time become a source of help and strength. In some of the most refreshing and inspiring meetings there is no word spoken, but those who sit in the silence must seek for the refreshment and inspiration which they receive—it does not come unsought.

There is no pre-arranged program for the Friends' order of worship. He who breaks the silence does it from a sense of duty arising within him at the time. There can be no prepared sermon and no remuneration for such service. It comes from a prompting to fill the needs of the hour and as such must spring directly from the heart.

Quakerism does not concern itself with theology or with the points of difference upon which other

¹Oration delivered by Elizabeth Sutton at the Commencement Exercises of Swarthmore College.

religious bodies divide. These are of small importance. The Friend says with Whittier :

" I know not what the future hath
Of marvel or surprise ;
Assured alone that life and death
His mercy underlies."

The question of prime importance is the present life, and the Friend aims to make that life the best he can, with the divine assurance that the future life will care for itself.

Instead of ceremonies and sacrifices, Friends hold to the belief that " God is the animating spirit of the universe, present in all things, man not excepted," and in this theory there is little place for minister or priest.

" Who fathoms the Eternal Thought ?
Who talks of scheme or plan ?
The Lord is God : He heareth not
The poor device of man."

The Friends have no formal creed. There is a truth without creed or sacrifice or form. The mission of Quakerism is to simplify religion, to show that upright manhood and womanhood are the fruits of religious life, to mould the human character for service. These teachings of the Society are a power in the life of our own college of Swarthmore. They may work silently, but recognized or unrecognized they aid in moulding the character and the life of the students.

We have the opportunity of gaining "power through repose," and of forming the habit of calm, clear thought. We have the opportunity of becoming familiar with that central doctrine of Quakerism, the Inner Light, which gives the individual the realization of the divine power within himself. We have the opportunity of becoming familiar with the truths of Christianity as held by the Society of Friends.

The principle that the object of worship and of education is the foundation of human character, prepares the student of Swarthmore to meet the life outside of the College with firmness and with strength. The ending here is only the commencement of that broader life without, and as we look back and view those forces which have worked most strongly throughout our college days, we realize the power of those truths which we did not always understand, but which have been and will be, a quickening principle in our lives. Let us go out from our college to mingle with men, filled with that combined humanity and self-reliance which shall make us of service to our fellows, and an uplifting force in the society in which we live. This shall be the essence of our Quakerism.

I BELIEVE in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work.—*John Fiske.*

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FOR a man to refrain even from good words, and to hold his peace, it is commendable; but for a multitude it is a great mastery.

—*From Charles Lamb's Essays of Elia.*

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

BY JOHN JACKSON.

(Continued from last week.)

THE emancipation of the slaves in the British West Indies directed John Jackson's attention to the spiritual condition of the people in those islands, and gradually the conviction gained possession of his mind that he was called to visit them to tell them of the heavenly Father's love. There was nothing in his outward circumstances to make such a visit easy. He had more than involved all his property in the outlay for the school, which was now full of scholars, and his wife, who had a young babe, felt that such a separation from her husband would destroy her peace of mind. He felt that the Spirit would prepare her for the necessary sacrifice if his conviction continued, and so he waited patiently. Some months afterwards he was very ill with a fever, and his life was despaired of. During this time his wife "passed through deep baptisms," and as she watched by his bedside she felt that if he were only spared to her she would willingly suffer without a murmur all temporary separations which her husband's duty to others might require. As soon as he was better she assured him that she would never again interpose to prevent him from fulfilling any duty to which God called him.

With returning strength the conviction that he ought to go grew stronger, and he determined to confide it to his friend, George Truman, who came out from Philadelphia to see him. In the course of the conversation it transpired that George Truman had come for the purpose of telling John Jackson that he had felt a concern to go to the West Indies. They both talked the matter over with their wives, and decided to lay the concern before their respective monthly meetings. The Darby Monthly Meeting took place on the next Third-day, the first day that John was able to go out, and the subject was opened in both the men's and the women's meetings. The Friends assembled felt that such a separation would be a cross to them, as well as to the family. Tears came into the eyes of the men at the prospect of losing their beloved brother and minister for a season. The women thought with dismay of the wife and her desolation, and for a time there was a dead silence; then Rachel herself rose and said: "Not my will, O Lord, but thine be done." That evening John Jackson wrote a letter to his father-in-law, of which the following is an extract:

"To-day was our monthly meeting, and I found no other way for me than to inform my friends of the prospect I had in view. It was unexpected, as not an individual of the meeting (except my dear R.) had any previous intimation of it. The meeting took the subject into serious consideration, which resulted in the full expression of unity with me in the concern. A minute was accordingly made to that effect. The subject will necessarily be laid before our Quarterly Meeting, and the Yearly Meeting for Ministers and Elders. . . . I have now left it with my friends, and if they are not prepared to set me at liberty the re-

sponsibility will rest upon them, and the work will not be required at my hands. Thou wilt know that my dear R. will feel a separation of several months, in no small degree, and I should not, at this time, have gone so far as to have opened the subject in meeting, had she not paved the way, by a resignation to what appears to me to be a duty, which, if not yielded to, would have marred mine as well as her own peace; and I doubt not but the same hand that was underneath to support her, when of late the prospect of a final separation rested as a cloud upon her spirit, will be extended, and like a guardian angel will protect and preserve her, should it be my lot to leave the endearments of home, in the service of the Divine Master. As regards our temporal prospects, I have confidence to believe that in these things we shall prosper; that the 'cruse of oil' will not fail, but as we endeavor to live and walk worthy of the vocation where-with we are called, peace will still be found within our walls and prosperity within our borders."

The minute granted by Darby Monthly Meeting read as follows:

"To the Inhabitants of the West Indies, where these may come.

"Our beloved friend, John Jackson, a minister in unity with us, in a feeling manner opened in this meeting a concern which had for some time past rested with much weight upon his mind, to pay a religious visit in Gospel love to the inhabitants of some parts of the West Indies. This meeting being introduced into a deep feeling of sympathy and unity with him in his concern, leaves him at liberty to pursue his prospect as truth may open the way, with fervent desires that when his labors of love shall be accomplished, he may be favored to return to his family and friends with the reward of peace.

"Extracted from the minutes of Darby Monthly Meeting of Friends, held at Darby, in the County of Delaware, and State of Pennsylvania, in North America, the 21st day of 4th mo. A.D. 1840, and signed on behalf thereof, by

NAOMI PASSMORE, }
JOHN H. ANDREWS, } "Clerks.

"Signed also by 42 members of Darby Monthly Meeting."

This certificate was endorsed by Concord Quarterly Meeting on the 28th of Fourth month, and by the Yearly Meeting of Ministers and Elders on the 9th of Fifth month, the latter putting "United States of America" instead of "North America."

Accompanied by Thomas B. Longstreth, who felt it his duty to go with him as a traveling companion, and also by George Truman, John Jackson set sail from New York Eleventh month 19th, 1840. There were about twenty-five other passengers on the vessel, most of whom were invalids in search of a milder climate. From John Jackson's published narrative of his visit we select some incidents of the voyage.

"A snow having fallen the day previous to our departure, everything presented a wintry appearance. . . . During the first two days of the voyage we experienced a heavy sea, in consequence of which most

of the passengers suffered exceedingly from sea-sickness.

"On First-day, the 22d, we had passed the Gulf Stream, the ocean became calm, and the weather was mild and pleasant as a summer morning. At our request a meeting for Divine worship was held, which was attended by all the passengers who had sufficiently recovered from sea-sickness. . . . We were favored to enjoy a comfortable meeting together, and a word of encouragement was given to some whose declining health warned them that the period of their dissolution was drawing nigh.

"On the 23d we encountered a heavy gale. The waves rose high, occasionally sweeping over the deck of the vessel, thus rendering any position unsafe without a rope, or something to which we could cling for security.

"On Fourth-day, the 25th, the storm had entirely abated. It was proposed by one of the passengers to hold a meeting for Divine worship, according to our custom, in the middle of the week. This being responded to, preparations were made to hold it on the deck of the vessel. Nearly all of the ship's crew and passengers seated themselves, and during the opportunity we deemed it right to present to view some of the testimonies and principles of truth as professed by our religious society.

"On First-day, the 29th, it was again proposed to hold a meeting. The captain and passengers having manifested a desire for it, we collected together on the deck of the vessel, where, amidst the roaring of the ocean, and the sound of the wind among the rigging of the ship, we endeavored to draw near to Him whose voice may be heard even amidst the noise of many waters. . . .

"Early on the morning of Twelfth month 1st the captain told us, if his reckoning was right we should see land by nine o'clock. A man was sent to the mast-head, and about a quarter past nine we heard the cry, 'Land to leeward!' By ten o'clock we had neared sufficiently to make it visible from the deck of the ship. It proved to be the hills of Virgin Gorda. During the day we passed in sight of Tortola, St. John's and St. Thomas, and by 5 o'clock p.m. were in sight of Santa Cruz. Owing to the heavy rain and the darkness of the evening, the captain deemed it prudent to 'lay to' for the night, that we might have daylight to approach the island.

"The next morning a gentle breeze wafted us along the north side of the island, where we had a full view of its mountains, some of which are cultivated to, their summits. The cane fields, boiling houses, mansions of the planters, and the tenements of the slaves clustered together, presenting the appearance of small villages, the lofty cocoanut, the banana, and other beautiful trees, growing around the dwellings, all added to the novelty and interest of the scene. We arrived at West End by six o'clock, p.m., being thirteen days, six hours, since we weighed anchor in the harbor of New York."

ELIZABETH LLOYD.

(To be continued.)

SWARTHMORE COLLEGE COMMENCEMENT.

THE thirty-first annual commencement at Swarthmore took place on Third-day, Sixth month 9th.

After a reading from the Scriptures by President Swain, Joseph Wharton made an opening address, which is published in full elsewhere. The oration of Elizabeth Sutton, of the graduating class, on "Quakerism at Swarthmore," is of such special interest that it also is published in full. George Satterthwaite, of the graduating class, made a fine appeal for "The Higher Commercial Education."

The address to the class was made by John Huston Finley, LL.D., the newly-elected president of the College of the City of New York, who formerly occupied the chair of Economics in Princeton University.

President Finley urged his hearers to line up to the ideal citizenship of the future. He denied that competitive selfishness is the distinguishing feature of our age. He said, in part:

"Selfishness there is, as there has always been, and to-day it is perhaps more noisy, more patent, and blatant than it has ever been, but I doubt if ever before this seemingly selfish struggle has had a higher, a more benevolent motive or a more benevolent expenditure.

"It is the pure, sweet, unselfish aspiring life in every community that keeps its best impulses a quavering, that brings responsive vibrations from its basest and most sordid bodies, for every one has something of that divine resonance in him, if it only be touched by the right vibration, and that tells all that life is more than livelihood—that it is more than meat and raiment.

"The consciousness of responsibility to the past is not the most inspiring thought. It is the thought of what we have before us. We are heirs by birth of all the past, but we are to have no possessions in the future unless we add to our inheritance. The forces behind us are to share in the joy of victory or in the shame of defeat. The issue does not rest with the strength of our acres alone, yet, after all, everything does depend upon what we do, or what we persistently aspire to do."

FELLOWSHIPS AND SCHOLARSHIPS.

Next President Swain announced the winners of fellowships as follows:

The Joshua Lippincott scholarship of \$450 a year, to Albert Cook Myers, M. L., '98.

The Lucretia Mott Fellowship, founded by the Somerville Society, \$525 a year, to Annie Ross, '03.

A special fellowship of \$525 a year, to Clara Price Newport, '03.

A fellowship at the University of Chicago, to Marion Pierce, '03.

The Otto F. Kolle gold medal, for attainment in character, influence and scholarship, to Samuel T. Stewart, '03.

Clara Price Newport and Maud Esther Rice, both '03, were elected to membership in the Phi Beta Kappa organization, as a recognition of high scholarship.

The following scholarships were awarded:

These scholarships of \$200 to resident and \$100 to non-resident students, to students promoted without condition.

The Deborah Fisher Wharton Scholarship, to Louise C. Fahnstock; honorable mention, to Charlotte R. Bogert, Anna L. Curtis and Dorothy F. Green.

The Samuel L. Underhill Scholarship, to Louis N. Robinson, '05; honorable mention, to Elizabeth Hall, Helen Heed, Margaret D. Leiper and Lynne L. Merritt.

The Anson-Lapham Scholarship, to Bertha C. Pierce, '06; honorable mention, to Margery Beddoes, Caroline Hadley and Rachel Robinson.

A pleasant feature of the exercises was the conferring of three honorary degrees. Swarthmore has always been very sparing of these honors, having in the thirty-four years of her existence conferred but six honorary degrees, viz.: in 1888, upon William Hyde Appleton, the degree of Ph. D., and upon Susan J. Cunningham that of Sc.D.; in 1889, upon Arthur Beardsley, that of Ph.D., and upon President Sharpless, of Haverford, that of LL.D. In 1890 the honorary degree of A.B. was conferred on Olivia Rodham; in 1897, that of A.M. was conferred on Elizabeth Powell Bond.

The degrees conferred this year were Doctor of Laws upon John K. Richards, who was graduated from the college in 1875, and has since been Solicitor-General of the United States, and has lately been appointed a United States Circuit Court Judge; Doctor of Laws upon Joseph Wharton, and Master of Arts upon Isaac H. Clothier.

A list of the graduating class, and the degrees received, was given in last week's INTELLIGENCER. There were this year thirty-eight graduates.

Before conferring the degrees President Swain addressed the members of the class, as follows:

PRESIDENT SWAIN'S ADDRESS.

"It is my privilege to-day to say to you the last words before you receive your diplomas. You have looked forward with expectancy to this your commencement hour. It has required resolution, effort, sacrifice, to reach it. As on entering you looked forward with hope and aspiration to the inviting fields before you in college life, so now you look with eager minds and yearning hearts to the things that come beyond these walls. May it always be so, that each duty done will prepare you for a larger and better one. Like the trained athlete who at the crack of the pistol is ready for the race, you are eager to compete in the struggles of life. As no athlete wins glory and honor for himself and the institution whose color he wears unless he adheres in a manly way to the rules of the game, so you in the more serious efforts of life must also adhere to the rules of the game, and recognize that honorable defeat is better than ignominious victory.

"If you should consider the life of any man who has been a leader of thought or of action, you would

(Concluded on page 302.)

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SIXTH MONTH 20, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

SWARTHMORE COLLEGE.

THE ideals of those who are interested in Swarthmore College are that it shall be one of the highest and best among Eastern colleges, and that it shall be a Friends' college. As a college it must be, not relatively good, not a school to which Friends will send their sons and daughters only or chiefly because it is a Friends' college and has Friendly influences, but of a grade of excellence that is recognized as the highest and best by the highest educational authorities, and by those who have no direct interest in the principles of the Society of Friends as such. That it be such a college is due to those who are concerned to have their children, while in college, under Friendly care and influences. If it is not such a college, it has no good reason for existence *as a college*.

On the other hand, if Swarthmore is not a Friends' college in the best and truest sense of what that means, it has no reason for existence *at all*. There is no reason in the world why the Society of Friends should undertake to build up an excellent college that will merely add to the number of excellent colleges in the land. The interest of Friends in building up a college is that the best educational opportunities may be brought to bear in the training of our young people for the work of life, including the religious work of our Society. Our concern in training our young people is that they may be equipped in the very best possible way to take part in the industrial and other enterprises of our day, that they may also be impressed with the importance of the religion for which the Society stands, and with its bearing on present day problems and activities, and that they may go out to their various occupations and places in the world "concerned Friends" and prepared to make the principles and testimonies of Friends tell in the communities to which they belong.

In order that Swarthmore may be a Friends' college in the most important sense, it must both stand in the most effective way for what we have just

said, and also be in close touch with Friends in all of our meetings and of all stations in life. It is important that whatever the training at Swarthmore can contribute to the life and work of our meetings, may be brought to bear in every community of Friends, and especially in those farthest from Friendly centers, and in those meetings that most feel the need of strengthening. It is important, too, that the very best influences of concerned Friends everywhere be brought to bear in making the college truly and fully representative of the Society as a whole.

It will not do for us to leave it to a few to have the care, to bear the burdens and to contribute the money necessary in maintaining our college. Especially in the matter of raising the necessary funds, those of us who could contribute but little are too apt to wait for some wealthy Friend to make a large contribution, forgetting that it is as important and as much our duty to contribute our small portion as it is his to contribute his large share. We forget, too, that the large sums that are raised for foreign missions, for instance, are made up, not of great contributions of millionaires, but very largely of the pennies and nickels and dimes of "Sunday School" children and of women's missionary societies. We should not be willing that what is ours should be paid for by some one else, and this should apply to our public institutional possessions as well as to our private property.

Both in the matter of financial support and in that of bringing to bear in the maintenance and building up of the college the best influence of our Society in these modern days, let us all do our part toward making Swarthmore the ideal Friends' college.

NON-RESISTANCE.

THE recent difficulties between the Pennsylvania Railroad Company and the Western Union Telegraph Company, resulting in the destruction by the former of hundreds of thousands of dollars worth of valuable and useful property, has excited widespread interest and comment. We note that this is largely of a partisan order. Some people consider it just retribution upon the Western Union Company and others hope that the railroad company will be obliged to make restitution for the destruction. We need not enter upon the merits of the case. The courts have done that, and will continue to busy themselves with its legal settlement. It seems suitable for us to call attention to our belief that nations and corporations, as well as individuals, can settle their difficulties without resort to violence and destruction, and that the wanton annihilation of useful property is to be deplored by all believers in the Gospel message, "Resist not evil."

The extension of the principle of arbitration needs to reach out into our civil life and adjust such difficulties. Our Christianity is of dwarfed stature when it upholds deeds of destruction in the spirit of vengeance, because the burden of legal proof seems to be in its favor.

Our views of non-resistance, as a Society, are radical; as individuals, more or less modified in their application. We find instances where we feel that its extreme application would entail wrong toward someone. Every general testimony must admit of a variety of applications and interpretations, but in a case where the protection of neither life, property nor liberty is involved in the matter, a close application of the law of non-resistance seems consistent not only with the profession of Friends, but with the sane law of righteousness in business everywhere.

At the Commencement Exercises of Haverford College President Sharpless made the following contribution to the discussion, in which so many educators have participated, of the effect of college athletics upon scholarship:

"If professors have in them plenty of warm blood and interest enough to understand the games which their students play, so that they can talk them over intelligently and sympathetically, it will be surprising how soon this troublesome question of athletics will be solved. I have no wish to turn our educational institutions into country clubs, but I do not believe that our high ideals of scholarship or morals will suffer with any reasonable equipment for the gratification of the sporting instinct, provided the games and the studies are not arrayed against each other in hostile camps, but rather are parts of one general system in which there is coöperation and confidence."

BIRTHS.

EVES.—At their home in Millville, Columbia county, Pa., Fourth month 17th, 1903, to Charles and Ellen Russell Eves, a son, who is named Samuel Russell Eves.

MARRIAGES.

AMBLER—GIBB.—On Sixth month 9th, 1903, at the residence of Dr. William H. Yeager, 3332 N. Fifteenth street, Philadelphia, Margaret Scott Gibb and Charles Melville Ambler, son of Catharine C. and the late Chalkley Ambler, both of Philadelphia.

HICKS—LEVICK.—At the home of the bride's uncle, Louis J. Levick, 822 Pine street, Philadelphia, Sixth month 9th, 1903, under the care of Philadelphia Monthly Meeting of Friends, William J. Hicks, of Kennett Square, Pa., and Elizabeth Wetherill Levick, daughter of Anna E. Levick, of Quakertown, Pa.

JENKINS—ASH.—Under care of the Monthly Meeting of Friends of Philadelphia, on Fifth-day, Sixth month 11th, 1903, at the home of the bride's parents, Samuel S. and Sarah J. Ash, Swarthmore, Pa., George Herbert Jenkins, of Philadelphia, and Mary Schofield Ash.

SHRIGLEY—WHITE.—On Sixth month 16th, 1903, at Darby Friends' Meeting-house, under the care of the Monthly Meeting of Friends of Philadelphia, Arthur Shrigley, son of John M. and Clara A. Shrigley, and Rebecca Lamb White, daughter of George Foster and Mary Jeanes White, all of Lansdowne, Delaware county, Pa.

DEATHS.

KELLEY.—At the home of her brother, Isaac J. Nichols, Darby, Pa., Anna Maria Kelley, Eleventh month 14th, 1901.

After the death of her husband, in 1896, she came to her brother's home. She suffered greatly with rheumatism, being unable to take a step for fifteen years, but she bore all with patience. One sister in her 90th year is now the sole survivor of a large family.

PYLE.—At her residence in Lansdowne, Pa., on Sixth month 5th, 1903, Sarah Pyle, in her 88th year; a life-long member of the Society of Friends.

Interment at Friends' burying ground, Darby.

TAYLOR.—At the Friends' Boarding Home, West Chester, Pa., on Sixth month 13th, 1903, after a long illness, from paralysis, Joseph G. Taylor, son of the late Lowndes and Rachel Taylor, of West Goshen, Pa., in the 76th year of his age; a member of Race Street Monthly Meeting of Friends, Philadelphia.

The funeral was from High Street Meeting-house, West Chester. Interment at Longwood, Pa.

He bore the trials and sorrows of a checkered life with great fortitude and cheerfulness, and passed on to the higher life with a contented mind and thankful heart. "Blessed are the pure in heart for they shall see God."

WALTON.—In Buckingham township, Bucks county, Pa., on Fourth-day, Sixth month 10th, 1903, J. Ritner Walton, aged 68 years; a member of Buckingham Monthly Meeting of Friends.

Interment at Horsham, where he was a member previous to 1859.

SOCIETY NOTES.

The Central Committee to arrange for the Conference of 1904 will meet at Salem, Ohio, at the time of Ohio Yearly Meeting, which begins Eighth month 31st, the ministers and elders meeting the preceding Seventh-day.

The Joint Committee on Isolated Friends, as has already been stated, will meet between the sessions of Indiana Yearly Meeting, which begins Eighth month 24th. It is hoped that some of the members of these committees will be able to leave home long enough in advance to attend some of the quarterly meetings that are held in the vicinity during the summer.

Salem Quarterly Meeting, at Salem, and Miami Quarterly Meeting, at Green Plain, O., will be held Eighth month 8th, and Short Creek Quarterly Meeting, at Short Creek, one mile from Mt. Pleasant, Ohio, on Eighth month 15th.

Green Plain is on the Pennsylvania Railroad between Columbus and Cincinnati, O. The Friends there extend a cordial invitation to Friends generally to meet with them. Any who have a prospect of doing so are asked to address R. M. Roberts, S. Charleston, O., or S. R. Battin, Selma, O.

John J. Cornell and his wife, Eliza H. Cornell, expect to visit the Friends' Meeting at Woodstown, N. J., on First-day, the 21st, and hold an appointed meeting at Mullica Hill in the evening. During the week they will visit Friends' families in the vicinity, and on the following First-day will attend the meeting at Hancock's Bridge in the morning and hold an appointed meeting at Salem in the evening.

A special meeting of the Plymouth Friends' Association held in Plymouth Meeting-house last First-day afternoon was addressed by Mary Travilla, of West Chester. She also attended the meeting in the morning, where her service in the ministry was very acceptable.

Genesee Yearly Meeting began with ministers and elders meeting Seventh-day morning, the 13th. Serena Minard, from New York, was the only minister from another yearly meeting here with a minute. First-day meetings were well attended. The speakers were Serena Minard, Charlotte Cox, Samuel P. Zavitz, Joseph Lawton, from Easton, N. Y., and Isaac Wilson.

SWARTHMORE COLLEGE COMMENCEMENT.

(Concluded from page 380.)

find some dominating key-note which has led him on from one achievement to another. He has had an abiding conviction that this thing or that could be done by him. Reverses, failures, opposition, only serve to renew effort. Patience, time, money, labor, everything is sacrificed to the one thing on which the heart is set. Let your hearts first of all be set on making the most possible of yourselves, and using your developed powers and gifts in a life of service. There is no compensation in this life, and, I believe, in the life hereafter, such as the consciousness of duty well performed.

"A teacher of mine had for his slogan, 'Bring something to pass, young man, bring something to pass.' If you would do something worthy of you, if the college is justified in its gifts to you, you will elevate by precept and example—chiefly by example—the ideals of the community in which you live. You will bring something to pass which will make the community better for your life in it. You will realize the words of Lincoln: 'It is a fearful thing to die and leave the world no better for having lived.'

"I would not have you believe that public life alone or work for the public good is the only channel by which you may serve your State and generation. It may happen, and of necessity will happen, that some of you can best live your lives in a less conspicuous, though no less useful, way.

"I know a woman who has an invalid sister and a feeble and aged mother who are her constant care. She is giving her life for them. She is doing it loyally, faithfully, lovingly. She does not ask that she may be released from this anxiety and labor. She only prays for strength and wisdom to give them the attention and comfort they need. Like Mary Lyons, she fears nothing except that she may not know all her duty and fail to do it. The one is living her life in an humble way, but no less successfully than did the other. She is also bringing something to pass, and the world will be better for the lesson of her life.

"Gather riches if that is your allotted part; seek political preferment if that is your field; be the embodied spirit around which a college is builded, or the stay and support of loved ones; but follow in the line of your gift and training, be it in station exalted or humble. 'Act well thy part; there all the honor lies.'

"Whatever your profession or calling, may you learn wisdom, may you bring something to pass, and may the world be better for your lives. This is the prayer, this is the hope, yea, the commission of your alma mater to you to-day.

"As the years come and go may your alma mater in the providence of God send out into the world in increasing numbers men and women of culture and refinement, force and power, who see that it is more blessed to give than to receive—men and women who are clean, who are practical; knowing society as it is, loyal to their visions and conception of duty, in the family and in the State, as citizens of the Republic."

ALUMNI MEETING AND REUNION.

In the afternoon the Alumni held their annual business meeting, during which matters having to do with the welfare of the college were introduced and earnestly considered. The Association has an oversight of the games and sports of the students, and exercises care that they be suitably managed. Care is extended to the matter of the news that goes out from the college into the papers. A committee was appointed to assist in raising the endowment fund.

At the reunion of the Alumni, in the evening, there were present representatives from all the classes that have been graduated except seven, some of the classes being very largely represented. It was especially noteworthy that members of all the earliest classes for several years were present.

Benjamin F. Battin acted as toastmaster. Those who answered to toasts were: President Swain, Maud Esther Rice, '03; Harry McAllister, '92; Martha McIlvay Eastwick, '75, and ex-President Edward H. Magill.

PRESIDENT SWAIN TO THE ALUMNI.¹

IN this first annual gathering of Alumni and friends of Swarthmore College within the college walls at which it is my privilege to be present, I desire to show my respect for the honored past of this institution by calling attention to some of the things, which in my opinion, must be preserved and emphasized in the future, in order that Swarthmore may best serve its purpose in the world.

If the new Swarthmore is to fill her place in the advancing times and be to the student of the present and coming generations what she has been to you, it is important not only that the things which have been vital in the past shall be preserved, but that such new opportunities shall be offered as are required by the highest interests of the college and of the young people who are to come here for their training in the future.

In looking over the early utterances of the founders of Swarthmore I was delighted to find that their ideal was to make a college in every respect of the highest rank. For a third of a century that has been the conception of those in authority. They set for themselves the standard of the best colleges of the land in scholarship and liberal training, under the condition and surrounding which Friends could approve, or to use a Friendly phrase, "a guarded education under the care of Friends." Thoroughness and quality were to take precedence over quantity. The founders were never ambitious for great numbers or for unnecessary multiplication of courses, but they were satisfied with nothing except the best. This conception should be the foundation stone of the college of the future.

The principle has been recognized that rules and regulations and buildings do not make a college; but that the primary requisite for the successful college is a scholarly, industrious, enthusiastic body of success-

¹ Dr. Joseph Swain's address to the Alumni of Swarthmore College, on the evening of Sixth month 9th, 1903.

ful teachers of high character and pleasing personality, co-operating in perfect harmony to make the conditions as favorable as possible for the growth and development of every good and precious gift with which the rising generation has been endowed. Swarthmore has been and now is blessed with many such teachers. May the college of the future keep pace with the modern ideals of high scholarship, professional training and research, but may she never forget that the usefulness of a teacher is not measured by what he knows, but what he can give and inspire. The Swarthmore of the future must look to high scholarship and reputation in the educational world, but she must remember that the teacher's usefulness is mainly determined by the things he can plant in the minds and hearts of the students. That man or that woman is of service to the college who can lead young men and young women to have right conceptions and to live up to them.

In the future as in the past there must be simplicity of life. The tendency of this age is toward a complexity of living which crowds out the finer things of the human soul. There is too much tendency in the college life of the larger colleges of to-day toward a greater expenditure of money and too great social seclusion. Swarthmore must stand on the side of democratic equality and democratic simplicity. That college will deservedly cease to hold a high place in the affections of the American people which does not treat the sons and daughters of those in moderate circumstances with the same respect as those of the rich, and does not see that at any cost in the atmosphere of the college the student shall be judged by what he is and not by any artificial standards. To the honor of most colleges may it be said that there is no better democracy to be found in any place than in the American college. Let the new Swarthmore bear a leading part in thus contributing to our national life a true and more enlightened democracy.

At the annual Swarthmore dinner in New York this spring, a well-known alumnus who has made for himself an honored place in the profession of engineering, and who I believe is not a member of the Society of Friends, said he owed all he knew of his profession to Swarthmore College, yet valuable and necessary as this knowledge was to him in his every day-work, he believed the thing before all else which made him successful as an engineer was the influence of the Quakerism of the college. He said he thought it was the sterling quality of manhood inculcated in the students here that made the engineers who were graduated here stand above those of any other college he knew, and so he regarded these qualities as the greatest element of their success in the world. The essential qualities of Quakerism as applied to higher education as I understand it, are those qualities which have shown themselves in the past of Swarthmore, and which I have emphasized to-night. If this be true, why does Swarthmore need more endowment, and why are the friends of the college determined she shall have it?

It is the duty of modern Quakerism to adopt any

improved method of modern civilization that does not violate any of its principles, and to discard any tradition, however dear, which does not bear the test of modern knowledge and modern scholarship. The time is past when any college can hope to attract and hold good students unless the educational facilities are the best, for the student of to-day can choose from too many well equipped colleges for this to be attempted.

I do not need in this presence to discuss the future place and usefulness of the small college, but the thing which was emphasized by President Harper at the inaugural exercises here, is, I believe, profoundly true. He said the future of the small college would be a great future, a future greater than its past because that future would be better equipped, better organized and better adjusted. I am ready to go farther and state what this proposition implies,—namely, that no institution of higher education can permanently stand which has not this better equipment, which does not march forth with the progress of the age, for only the colleges that are well equipped, whether they be small or large, can hope to maintain themselves in the struggle for existence. The tremendous development of the public high schools throughout the country gives the student an opportunity to receive a thorough secondary education. The great universities with a large number of elective courses of study are ready to take the students directly from these high schools. Thus the small college will be left without patronage unless in addition to the influences of religion, home and personal contact, equal educational facilities can be secured at no greater or at less cost. The presidents of the great universities are alive to the importance of such men as have made the small colleges of the past. The Mark Hopkins of the future will be in demand in the universities as well as in the colleges. A small college a quarter of a century ago could count on keeping her teachers for very small salaries because there was little demand for them elsewhere, but to-day the small colleges all over the country are the prey of the great universities. A university president who has a large number of appointments to make every year informs himself concerning the teachers in the colleges all over the land, and is usually prepared to offer to the best of them better salaries than they are obtaining. Thus, there is danger that the best may be taken away unless larger salaries can be offered at home. In order, therefore, to retain the best scholars we must have the means to carry on the work.

On the other hand, the interest upon safe investments decreases from year to year. Thus while \$400,000 was twenty-five years ago a liberal endowment, a million dollars to-day is the minimum on which a college can keep up its work on a sound basis. I have no doubt that the friends of Swarthmore will see that the million dollars endowment is secured within the three years prescribed. The showing at the end of the first year is certainly encouraging, but why take three years? Why not do so at once? Friends have responded liberally, but have the alumni done all that they reasonably can, and are they making every effort to forward the influence of their Alma

Mater? Let every one do for the college in accordance with his ability.

The needs are numerous and imperative. We need new chairs established. We need the endowment of present ones. We are promised the funds to start a new men's dormitory. We need a new library and enlargement of the Scientific building. New apparatus for the engineering department and laboratories are urgent. We need additional books. If you are able, why not endow a chair or erect a new building? There is no way by which you can do a greater service or build a more enduring monument. You can help your college in a hundred ways. You can send more students. You can give a book to the library, a piece of apparatus to a laboratory, a scholarship to a struggling student. Recently an alumnus did a good thing for his high school and his college by establishing a free tuition scholarship for Swarthmore at Chester. Another alumnus made it possible to have the athletic grounds improved. Another gave a prize to stimulate students from the high schools to come here. If you cannot yourselves give, you might influence some one else to give. Recently by will Swarthmore received \$500. A timely solicitation by some friend of the college might have increased that amount. Every day some one is passing away and leaving large sums of money for public purpose. A cooperation on the part of every alumnus and friend could, I believe, secure a much greater portion of such legacies to Swarthmore College.

Let us all join together to see that our college gets a greater share of our time and means and more of our influence to induce others who are able to devote a greater portion of their means to Swarthmore College, to the end that the rising generation may come in increasing numbers and receive better preparation at Swarthmore for the duties of life. If President Thwing's figures are not at fault a college education multiplies a man's opportunities for success and influence in life 250 times. How can money better be spent than in building a college, and who that has seen these surroundings and breathed this atmosphere believes there is any better place to leave one's money for such education than just here at Swarthmore? Let us all join hands and give to Swarthmore not only a million but more than a million and build here a college whose equal cannot now be found in America. This is not an idle dream or exhortation, but a possibility and a duty. All it requires is that every friend of Swarthmore shall believe in her hard enough and work for her long enough and this will come. A great scientist has said that he resolved to be a great naturalist and he became one. Thus let the friends of Swarthmore resolve that Swarthmore shall be a great college, and work to make it so, as this scientist did to reach his aim, and they will succeed in their purpose as he did in his.

PROFESSOR C. B. ATWELL, of Northwestern University, finds that 80 per cent. of the graduates from 1859 to 1881 have married, and that the average number of children per graduate family is three. The Harvard percentage of marriages recently reported is about the same, but the average number of children only two.

A LETTER FROM THE DOUKHOBORS.

THERE have been some hindrances to the erection, with the assistance of Friends, of the proposed boarding-school for the Doukhobors. In the meantime some assistance has been given to those who were willing to allow their children to go to Rosthern and attend the public school. Eight children are now in Rosthern and the parents of two of them have written the following quaint letter:

"We, Gregory Michaelovitch and Praskovita Vassilyevna Popov and all our family of Popov send our greeting to Jos. S. Elkinton, Joseph Elkinton, George M. Comfort, Ephraim Smith, Jonathan E. Rhoads, Samuel Morris, William L. Bailey and William Evans with your beloved partners and also with your dear children and also to all your Christian household of faith, to you who are the partakers of the same faith with us. You our much beloved brethren and sisters in our Lord Jesus Christ, we send you our hearty greeting from the depth of our souls and we praise the Lord God for his great mercy in bringing us to Canada to this free country as he has blessed us to live here.

"Moreover we have a greater joy which I am unable to express with my tongue or describe with the pen, that is how my heart feels that there are so many of our Friends who have been sending us help and supporting our bodies by sending us carloads of clothes and also flour and were having compassion with us as with their own children. And up to now, dear Friends, your love has not grown cold but has become warmer. As to us we were very glad when Mr. Cors. Jansen gave us such a precious word that you do not deprive us of your love and you desire to have our children taught in Rosthern in school and then I was exceeding glad so that from gladness I could not refrain the tears in my eyes and I respond to your gracious dealing and your desire towards our children. I believe also our children ought never to forget you for such a great love of yours. I have also therefore given away my children Tania and Peter to be taught in Rosthern. Dear Friends we are not able to thank you enough for your great love.

"We remain, wishing you all the riches of God's love, forever loving you,

"GREGORY MICHAELOVITCH POPOV and wife."

Conferences, Associations, Etc.

PHILADELPHIA, PA.—The Philanthropic Committee of Philadelphia Yearly Meeting and its various sub-committees met on the 20th. Edward H. Magill spoke at some length on the concern introduced by him into the Yearly Meeting, that Friends should call a conference of all religious denominations to discuss a plan of union in temperance work. Another member of the committee suggested that Philadelphia Yearly Meeting would do well to respond to the call of the Five Years' Meeting of the other branch of Friends for a general temperance conference of Christians in Washington, in 1906. A sub-committee was appointed to take the whole subject into consideration.

A petition was directed to be sent to Secretary Cortelyou, of the Department of Commerce and Labor, asking that the women inspectors at the port of New York be continued, and that women be appointed at Philadelphia and other ports where immigrants arrive, for the better protection of young women. A letter was also addressed to Mayor Weaver expressing appreciation of his efforts for the suppression of vice.

BYBERRY, PA.—The last meeting of the Friends' Association was held on First-day afternoon, Sixth month 7th, with a fair attendance. The Scripture reading was given by Thomas Doan, and was followed by the reading of the minutes. An original paper on "The Scriptures," was read by Elizabeth P. Bonner. A review of "The Simple Life," by Charles Wagner, was given by Anna B. Hawkins, which taught that the spirit of simplicity should pervade all life; plain dealing and the faithful fulfillment of simple duties, realizing that plain duty is ever the nearest duty; that distance may make

a far-off work more desirable yet ours surely lie at hand. For a diversity of tasks are around us, one makes tears to flow and another wipes them away, and if we live to make others happy we will find joy lies not without but within us. A selection on "Kindness" was then read by James Bonner, Jr., containing much good advice. "Kindness planted as a seed springs up a flower. It may also be compared to lighting another man's candle from your own, which loses nothing of its own brightness, but in giving makes another bright. Write your name by kindness and love and you will never be forgotten. Many wait to say a kind word until too late; if they are not given spontaneously, they evaporate or fall devoid of feeling." A recitation by Sallie Ivins, "Meeting Day," was pleasantly rendered, and followed by a few words of appreciation from Anna K. Way, of Philadelphia. The committee to fix up the old graveyard reported a contribution to aid in the work. After the announcement of the program for the next meeting, and a short silence, the meeting adjourned.

A. C.

WARMINSTER, PA.—A conference under the care of the Philanthropic Committee of Abington Quarterly Meeting was held at Warminster on First-day afternoon, the 14th instant. The clerk being detained by the rain, Elizabeth L. Parry conducted the meeting. Elizabeth Lloyd gave an address on Temperance, in which she gave the results of some of the latest scientific investigations concerning alcohol. Charles Bond spoke at some length on the advantages of legal prohibition. Brief remarks were also made by Isaac Parry, Rachel Bond and Warner Hallowell.

CINCINNATI, O.—The Friends' Association has just completed a successful year's work. The closing meeting was held at the home of Florence Laws, Fifth month 31st. After the usual silence the program was opened with the reading by Edwin L. Griest of a poem entitled "Achievement." The first topic for the afternoon was "The Young Friends' Association Movement." The subject was presented by Lida Layman, who instead of writing a paper, read very interesting letters from Eliza H. Worrell, of Philadelphia, and Edward B. Rawson, of New York, which gave comprehensive sketches of the work from the organization of the first Association in 1888, the object of which was "to gain a thorough knowledge of the history and testimonies of the Religious Society of Friends" and by bringing the young people of the society into closer acquaintance and association to insure their active interest in its affairs and intelligently promote its principles." There are now 64 Associations, in eleven States and Canada.

The talk by Eugene Foster on "What Should be Expected of it?" was hopeful and encouraging. He said that the future of the Young Friends' Association depends upon itself. If it looks entirely to the past, glorying in the history and greatness of the Society in former years, it will soon die out; but if it looks to the future, and tries to extend its present-day influences, advancing the principles of the Society, which are needed more to-day than ever before; if it follows the plans of all successful enterprises, and enters heartily into active, unselfish work for others, it has before it a great future.

A poem called "Religion" read by Grace Hall, completed the program, and the meeting closed in silence.

GRACE D. HALL, Ass't Clerk.

LINCOLN, VA.—An Emerson Birthday Meeting was held in the Goose Creek meeting-house, Fifth month 31st, and was well attended. Jesse H. Brown presided and Bertha J. Smith served as secretary.

The chairman opened the meeting with readings from "The Oversoul" and, remarks upon Emerson's poetry and his literary and religious writings. Recitations were given from his poetry and readings from his essays and addresses from current magazine and newspaper articles concerning him, all to show the depth and beauty of his writings and at the same time their wonderful simplicity and charm. The beauty of his character, his humility, his truthfulness, his consideration for his mother and his family and his friends

and his careful and efficient attention to all the common, practical efforts of life were brought out and commended. The chairman gave reminiscences of meetings with him many years ago.

An interesting letter from John J. Janney of Ohio, was read, sending his greetings and expressing his interest in the subject of the meeting.

Those who recited from his poetry were Mary Taylor, Ella Smith and E. Bentley Gregg. Others who took part were Elizabeth Russell, Dr. Geo. R. Roberts, R. Alice Brown, Cornelia Janney, George Hoge, Ellen H. Smith, Hugh R. Holmes and Agnes W. Gregg.

The meeting was pronounced a success, interesting and profitable. Its object will be fully attained if any shall be induced to learn more of this great poet, seer, philosopher and prophet of the soul.

J. H. B.

EDUCATIONAL.

GWYNEDD BOARDING SCHOOL REUNION.

The second reunion of the old pupils of Gwynedd Boarding School, founded by Joseph Foulke in 1818 and discontinued in 1860, was held on the morning of the 15th instant in the auditorium of the Young Friends' Association Building. Forty-four former pupils were present, ten of whom were over 80 years old, while the youngest was 58. The wives and children of pupils increased the number in attendance to nearly seventy. A letter of regret was received from the oldest living pupil, Isaac Mather, of Abington, who is 97 years of age.

Hugh Foulke, who was principal from 1852 to 1860, read a very interesting history of the school, and a number of short speeches added much to the pleasure of the occasion.

Since the meeting a year ago eight members have died, one of them being Howard M. Jenkins. Of those who attended the school in the 30's the following were present: Robert Hatton, Malvern, Pa.; Henry R. Fell, Trenton, N. J.; Augustus Sleight, Quakertown, Pa.; Milton Cooper, Coopersburg, Pa., and William Balderston, Dolington, Pa.

The question of future meetings was considered, and resulted in a determination to effect an organization of voluntary membership of pupils and descendants of Joseph and Elizabeth Foulke, and for the accomplishment of the same an executive committee was appointed.

WILMINGTON FRIENDS' SCHOOL.

On Sixth-day, the 12th instant, Friends' School, Wilmington, Del., closed one of the most successful years in the history of the school. The enrollment this year was 225, an increase of 48 over last year's attendance. The closing exercises of the Primary and Grammar School departments were held in the assembly room of the school at 10 a. m., and were largely attended. The Commencement exercises were held in the meeting-house, across from the school building at 3 p. m. There were eight graduates: Meta H. Barr, Isabel G. Carhart, Adeline H. Day, Mary L. Hoopes, Edna C. Lecarpentier, S. Rodmond Smith, Willard Springer, Jr., and Mildred R. Taylor. The speakers with their subjects were as follows: Meta H. Barr, "The Caesar of History and of Shakespeare," S. Rodmond Smith, "The Government Ownership of Railroads," Mildred R. Taylor, "Millet, the Peasant Painter." Dr. Albert E. Hancock, of Haverford College, delivered the address to the graduates. Of the graduating class Meta Barr will enter Bryn Mawr, Mary Hoopes, Swarthmore, Rodmond Smith, Cornell, Willard Springer, Lafayette, and Mildred Taylor, Smith College.

The following will comprise the faculty for the year 1903-1904: Herschel A. Norris, Principal, Latin; Caroline L. Crew, English and German; Floyd P. Johnson, French and Greek; Bertha L. Broomell, Mathematics; Nathan H. Manakée, Science; M. Gail Jack, Reading and Elocution; Clawson S. Hammit, Free-Hand and Mechanical Drawing; Caroline B. Drew, in charge of Boys' G. S.; Elizabeth A. Sensenig, in charge of Girls' G. S.; Laura A. Yerkes, Mary Wilson Pyle, Primary School, Francis C. Pyle, Manual Training; Mary A. Taylor, Kindergarten; Sarah E. Hamilton, Gymnasium Director for Girls.

PERSONAL AND OTHER NOTES.

THE Schofield School issued its last *Bulletin* for the term in Fifth month and its printer has gone to Buck Hill for the summer. There have been 78 students in the boarding department the greater part of the school term, many of whom have worked a part of the time to earn money to pay for their schooling during the remaining months. The Commencement exercises included an entertainment by the Glee Club, a joint public meeting of King's Sons and King's Daughters, and a program prepared by the alumni. The Commencement Address was delivered by Rev. R. C. Bedford, Beloit, Wis., Secretary of Board of Trustees, Tuskegee Institute.

The Laing School at Mt. Pleasant, S. C., closed Fifth month 21st with appropriate exercises; 230 pupils were enrolled during the month. Fifteen children have been cared for in the Home during the winter. The old women in the Shelter are all very feeble, and the assistance rendered has been barely sufficient to make them comfortable. The Dorcas Room will be kept open one or two days in the week during the summer providing enough barrels are sent by the friends of the school. For information respecting barrels write to Virginia Marsh, Box 7, Mt. Pleasant, S. C.

Albert Cook Myers will go to England early in Seventh month to collect material for another book, which is to be entitled "The Immigration of the English-Quakers into Pennsylvania, 1682-1750." He has been chosen Joshua Lippincott Fellow of Swarthmore College, and will spend next year at the University of Wisconsin, at Madison, where he has been appointed Honorary Fellow in American History.

On Seventh-day a class of little children from Lansdowne First-day School, with their teacher, visited the children's wards of the Pennsylvania Hospital, West Philadelphia, taking flowers and picture books to the sick children. The teacher was unable to decide whether the visit gave greater pleasure to the visitors or the visited.

Elizabeth Powell Bond will sail on the *Philadelphia* from New York on the 24th, expecting to attend Woodbrooke Summer School of the English Friends at Birmingham. She expects to sail on her return on Eighth month 29th.

A note from Isaac Vale, of Hardy, Nebraska, renewing his subscription to the INTELLIGENCER, reminds us that he is approaching his 92d year and is one of our oldest subscribers.

LITERARY NOTES.

In the *Dial* (Chicago) for Sixth month 1st, is given a list of 100 books of recent publication, recommended for summer reading. Twenty of them are on nature and out-of-door subjects and are as follows:

- Buckham, James. "Where Town and Country Meet." Jennings & Pye. \$1.00 net.
 Colquhoun, Ethel. "Two on their Travels." A. S. Barnes & Co. \$2.50 net.
 Ely, Helena R. "A Woman's Hardy Garden." Macmillan Co. \$1.75 net.
 Fitzherbert, S. W. "The Book of the Wild Garden." John Lane. \$1.00 net.
 Going, Maud. "With the Trees." Baker & Taylor Co. \$1.00 net.
 Henshall, James A. "Bass, Pike, Perch, and Others." Macmillan Co. \$2.00 net.
 Hill, Lucile E. (editor). "Athletics and Out-Door Sports for Women." Macmillan Co. \$1.50 net.
 Holder, Charles F. "Big Game Fishes of the United States." Macmillan Co. \$2.00 net.
 Keeler, Harriet L. "Our Northern Shrubs." Charles Scribner's Sons. \$2.00 net.
 Long, William J. "School of the Woods." Ginn & Co. \$1.50 net.
 Miller, Olive Thorne. "True Bird Stories." Houghton, Mifflin & Co. \$1.00 net.

Milman, Helen. "My Kalender of Country Delights." John Lane. \$1.25 net.

Nuttall, Thomas. "Birds of the United States and Canada." New Revision and Annotated Edition by Montague Chamberlain. Little, Brown & Co. \$3.00.

Parkhurst, H. E. "Trees, Shrubs, and Vines of the Northeastern United States." Charles Scribner's Sons. \$1.50 net.

Roberts, Harry. "The Tramp's Handbook." John Lane. \$1.00 net.

Sanford, L. C. and others. "The Water Fowl Family." Macmillan Co. \$2.00 net.

Scott, William L. O. "The Story of a Bird Lover." The Outlook Co. \$1.50 net.

Weed, Clarence Moores. "The Flower Beautiful." Houghton, Mifflin & Co. \$2.50 net.

Weed, C. M. and Dearborn, Ned. "Birds in Their Relation to Man." J. B. Lippincott Co. \$2.50 net.

Whiting, Charles G. "Walks in New England." John Lane. \$1.50 net.

In "The Physiological Aspects of the Liquor Problem," edited by J. S. Billings, M.D., we have the results of invaluable and painstaking scientific research. It belongs to the same series as "Substitutes for the Saloon," published two years ago, which has been widely read and discussed. In the present work Professor Atwater writes on the Food Value of Alcohol, Professor R. H. Chittenden of Yale on the Influence of Alcohol on Digestion, and Dr. John J. Abel on the toxic element in alcoholic beverages; among other writers on special topics, Dr. C. F. Hodge treats of the Influence of Alcohol on Growth and Development, Dr. J. S. Billings deals with the Relation of Drink Habits to Insanity, and Dr. A. C. Abbott writes of the Influence of Alcohol on Resistance to Infection.

(Houghton, Mifflin & Co., Boston, Mass. 2 vols. 8 vo, \$4.50.)

An interesting account of the Southern Educational Conference is given in the *Southern Workman* for this month. The magazine also contains Booker T. Washington's address on Collis P. Huntington, delivered at the dedication of the Collis P. Huntington Memorial Library, at Hampton, Va. In an interesting sketch entitled "A Changed Ideal," a graduate of Hampton tells how a question and answer in the *Police Gazette*, which he read when a boy, gave him the information that the doors of that institution were open to colored boys, and turned his thoughts from prize fighting to higher things.

BUCK HILL FALLS ASSEMBLY.

The program of evening entertainments during the Assembly at Buck Hill Falls is as follows:

- Sixth month, 2d-day, 22d. Address, The Evolution of our Discipline, Joseph Elkinton, Jr.
 3d-day, 23d. Lecture, Irish Poetry, J. Russell Hayes.
 4th-day, 24th. Lecture with Readings, James Whitcomb Riley, M. Paul Pearson.
 5th-day, 25th. Readings from Harris and Ruth McEnery Stuart, M. Paul Pearson.
 6th-day, 26th. Address, Alfred C. Garrett.
 3d-day, 30th. Lecture, (Ill.), Judea, Jesse H. Holmes.
 Seventh month, 4th-day, 1st. Lecture, Joseph S. Walton.
 5th-day, 2d. Reading, The Last Word, Helen G. Borton.

Other entertainments will be arranged later.

"I HAVE had a singularly happy life," wrote Jessie Benton Fremont not long before her death; "happy in the loving friendship of my father, of my husband, of my sons, and now of my grandsons. Other things are clouds only, but behind them shines steady and splendid the lasting thing—home love."

For Friends' Intelligencer.

THE SIGNIFICANCE.

Up and down through the city
Rushes the loud-whirring car ;
Warnings clear and shrill
Signal its course afar.

And the nervous strife of its pulsing life,
Now tinged with calm at need,
Is eloquent sign of the life of the time
Which the hurrying passers lead.

Out from the heart of the city
Steams the fast-breathing train ;
Lines of glittering steel
Beckon it onward amain.

And the vibrant force of the iron horse,
Its marvellous power and strength,
Betoken aright the people's might.
Through the country's breadth and length.

Forth from the wharfs of the city
Ships that are tall-masted glide ;
Paths of ocean profound
Fearless they heavenward ride.

And their stately haste o'er the billows' waste,
Their poise and strength and glee,
Are symbols deep of the powers that sleep
In the lands that encircle the sea.

Joining the ways of the city,
Linking the parts of the land,
Nation and nation uniting,
Runs an e'er-strengthening band.

And the heightened play and the widened sway
Of our word and deed and thought
Are emblems sure of what shall endure
In the works that man hath wrought.

ANNA WILDMAN.

INDUSTRIAL PEACE.

PEACE between capital and labor, is that all that you ask ?
Is peace then the only thing needful ?
There was peace enough in Southern slavery.
There is a peace of life and another peace of death.
It is well to rise above violence.
It is well to rise superior to anger.
But if peace means final acquiescence in wrong,—if
your aim is less than justice and peace, forever
one,—then your peace is a crime.

—Ernest Crosby.

THE SANDMAN.

The Sandman comes across the land,
At evening, when the sun is low,
Upon his back, a bag of sand,—
His step is soft and slow.
I never hear his gentle tread,
But when I bend my sleepy head,
"The Sandman's coming!" mother says,
And mother tells the truth, always!

He glides across the sunset hill,
To seek each little child, like me :
Our all-day-tired eyes to fill
With sands of sleep, from slumber's sea.
I try my best awake to stay,
But I am tired out with play ;
"I'll never see him!" mother says,
And mother tells the truth—always!
—Marie van Vorst, in *Harper's Magazine*.

METEOROLOGICAL SUMMARY FOR
FIFTH MONTH, 1903.

Mean barometer,	30.159
Highest barometer during the month, 2d,	30.501
Lowest barometer during the month, 22d,	29.890
Mean temperature,	66
Highest temperature during the month, 20th,	93.
Lowest temperature during the month, 2d,	36.
Mean of maximum temperatures,	76.3
Mean of minimum temperatures,	55.5
Greatest daily range of temperature, 1st,	31.
Least daily range of temperature, 31st,	7.
Mean daily range of temperature,	20.7
Mean temperature of the Dew Point,	53.
Mean relative humidity, per cent.,	70.2
Total precipitation, rain, inches,	2.08
Greatest precipitation in any 24 consecutive hours, 1.15 inches of rain, on the 29th and 30th.	
Number of days on which .01 inch or more precipitation, 11.	
Number of clear days 15, fair days 9, cloudy days 7.	
Prevailing direction of the wind from northeast.	
Thunder storms on 18th, 20th, 28th, 29th.	

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a. m., 68° on 30th.
Minimum of the wet bulb thermometer at 8 a. m., 40° on 2d.
Mean of the wet bulb thermometer at 8 a. m., 56.8°.
Maximum of the wet bulb thermometer at 8 p. m., 70° on 21st and 28th.
Minimum of the wet bulb thermometer at 8 p. m., 40.5° on 1st.
Mean of the wet bulb thermometer at 8 p. m., 57.8°.
Mean of wet bulb thermometer for this month, 57.3°.

NOTE.—The means of the daily maximum and minimum temperatures, 76.3° and 55.5° respectively, give a monthly mean of 66°, which is 3° above the normal, and 2.6° above the corresponding month in 1902.

The total amount of precipitation for the month, 2.08 inches, is 2.16 inches less than the normal, and about one-third of an inch less than fell during Fifth month, 1902.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Fifth month 30th.

WORK FOR PEACE IN ENGLAND.

THE annual report of the Peace Society (England) expresses satisfaction at the conclusion of peace in South Africa, at the visit of the Colonial Secretary, which it urges should have been made before the war, and at the steps which are being taken to restore and re-settle the devastated countries. It notes, moreover, that the conclusion of Peace does not necessarily mean its establishment, and refers to the various wars which have succeeded or are in progress.

It rejoices at the better and more amicable feelings between this country and others, especially France, but points to the growth of militarism and the preparation of the country for conscription as a serious danger which requires watchful attention.

On the other hand, the progress of arbitration during the year has been remarkable. Decisions have been reached in eight cases in which the principle had been invoked; and there have been twenty-eight new cases, including eleven stipulations for arbitration in connection with the Venezuela difficulty. This is a record number. The report makes special reference to some of these, especially the Venezuela case, and that of the Alaska Boundary, which latter has been referred to a mixed commission for settlement.

The work of the society has been greatly increased during the year. A larger number of public meetings has been held; and four new agents have been

appointed. "Peace Sunday" was observed on Twelfth month 21st, when 38,112 invitations were sent out from the central office to all ministers in charge in the United Kingdom, and others. To these, 3,771 replies were received, promising 5,820 sermons and addresses, and 231,718 copies of literature were distributed. This, however, does not represent the total amount of the literature distributed which has been going on throughout the year. "Peace Sunday" was also observed in France. A circular of invitation was sent out from the Society's Bureau in Paris to 1,526 protestant pastors and preachers, and met with a cordial response.

The circulation of the Society's organ, the *Herald of Peace*, has increased, and the paper itself has undergone considerable improvement. A new paper for the young has been started, entitled the *Olive Leaf*, which is published as a supplement to the *Herald of Peace*.

The Report concludes by a further reference to the dangerous military movements in the country as an incitement to fresh effort. It affirms that these awaken greater apprehension from the fact that the majority of people seem hardly awake to their character, and that they have had but feeble countervailing influences in the official and organized Christianity of the day, and that if the Christian Church were doing its duty in regard to the question of International Peace, there would be no longer any necessity, or even room, for the labours of the Peace Society.

PATENT MEDICINES AND THE DRINK HABIT.

MISS MAUD BANFIELD, "The Journal's Trained Nurse," in the May number of *The Ladies' Home Journal*, has an article entitled, "About Patent Medicines," in which she speaks strongly and plainly on the danger connected with the free sale and enormous consumption of patent and proprietary medicines—bitters, tonics, etc.—many of which contain large quantities of alcohol. How great a percentage of alcohol some of the most popular of these nostrums contain may be understood from the following list, which is quoted by the writer from the report of Dr. Bumgardner, in the "Transactions, Colorado State Medical Society for 1902." They may, therefore, be relied upon as authoritative and up-to-date :

Greene's Nervura	17.2
Hood's Sarsaparilla	18.8
Schenck's Seaweed Tonic	19.5
Brown's Iron Bitters	19.7
Kaufman's Sulphur Bitters	20.5
Paine's Celery Compound	21.0
Burdock Blood Bitters	25.2
Ayer's Sarsaparilla	26.2
Warner's Safe Tonic Bitters	35.7
Parker's Tonic	41.6
Hostetter's Stomach Bitters	44.5

These figures are startling, and they become more so when it is remembered that the daily doses of these mixtures are large, and the number of their consumers legion. Doubtless many of those who, listening to the specious advertisements which recommend them, indulge in their use, would never dream, under

ordinary circumstances, of partaking, even for health's sake, of the tremendous doses of alcohol which, under the name of tonic or bitter, or some other fallacious appellation, they are daily swallowing. When it is remembered, on the one hand, how insidiously the alcohol habit is formed, and, on the other, how enormous are the quantities of these medicines manufactured and sold, there is much point in the question quoted by the writer of the article referred to, from a medical journal, "American Medicine," which, in a recent issue asked: "Why do not the temperance people fight the patent medicine enemy?" and went on to say: "That is a question we would like to have any member of the Woman's Christian Temperance Union, or other similar organization answer. If it is admitted that the army canteen made drunkards, surely the patent medicine syndicates make a thousand times as many." . . . "The bitters are stronger than whisky, far stronger than sherry, port, etc., and claret and champagne far behind." Miss Banfield quotes the *New York Medical News*, of September 20th last, as saying: "As the remedies are prescribed to be taken in tablespoonfuls, or even larger doses, three times a day, it can easily be understood why they give a delusive sense of well-being, and increase the appetite of those who take them. . . . In woman, particularly, the origin of the craving for liquor is often a mystery to her family and friends. Undoubtedly, the taste for spirits not infrequently begins with indulgence in these so-called 'tonic' remedies, which have done and are doing an incalculable amount of harm." No wonder there is at least one of the insurance companies which requires its medical examiner to ask each applicant: "What patent medicines have you used in the last five years?" —[Christian Guardian.]

Be Accurate.

THOROUGHNESS implies accuracy. Glittering generalities may have their place, but it is not in the class-room. Dean Briggs thinks it "next to impossible to find a youth who can copy a list of printed names without mis-spelling," a result which might be expected when "we leave the strait and narrow way and wobble all over the flowery meadows." There is no more valuable result of training than the habit of absolute exactness, and no greater menace to life in any phase than its lack. Failure to grasp the exact thought of the speaker, to report *exactly* what has been heard, is a fruitful source of trouble wherever it occurs, and the world has a right to demand that our schools and colleges shall train their students to be accurate, if nothing else!

Examination papers and unexpected tests often bring discomfiture in their train. "Mount Carmel is the place where Elijah sat when he was fed by a crow"; "Galilee received its name from Galileo, who once wrote a history of Palestine," were the results of one student's reading of Hebrew history. A chance remark of a teacher that the desert life of the Semites gave time for reflection and bred seers and prophets, men of religious and philosophic thought, came back to her, at the next written test, in the somewhat startling declaration that "in the desert men had nothing to do, and so became philosophers." In this era of the eye and ear specialist, may we not hope for some discovery which shall lead to keenness of vision and clearness of hearing, that we may catch, not the mere words, but the thought underneath?—[President Woolley, in Harper's Bazar.]

A City Country Club.

CITY people who spend the coming summer in the country may adopt either of two attitudes. They may snub or patronize the country folk, gain their ill will, and leave all parties the worse for the contact; or they may identify themselves with the interests of the place they visit, and thereby do good and get good, as have the summer residents of a hill town in Massachusetts.

This village is four miles from the railway, and has only three hundred and fifty inhabitants. The summer visitors number about fifty; they are not wealthy. Nature has favored the town, but it was too small and poor to improve its opportunities. So residents and summer people united in a city country club, open to all at a nominal charge, "for the promotion of pastime and for the permanent uplifting of the town."

Without much money, mainly by means of "bees," in which every one joined, the worst roads were mended and the roadsides were cleared of rubbish; a common, a wayside park, golf-grounds and a tennis-court were laid out; a neglected spring was made accessible, and a watering-trough was set up on a road where there had been none within five miles. A piano was bought for the town hall, several excellent entertainments were given, and every fortnightly meeting of the club was followed by a "sociable" that brought together townsfolk and visitors.

Material results already appear. "Summer people" find the town more attractive, partly because it is not so barren of conveniences. The property of permanent residents is increasing in value, and since the club started more land has been sold than had changed hands in twenty-five years before. But such an enterprise serves ends and uses that money cannot measure. It is the spirit of it that we commend to all, who, in the months to come, will have it in their power to promote sympathy and establish "neighborliness" between the country and the town.—[Youth's Companion.]

"Thirty Poisonous Plants."

SEND to the Department of Agriculture at Washington, D. C., for free pamphlet entitled "Thirty Poisonous Plants." Every one who loves to roam in fields and forest should know the poisonous plants. It is very fortunate for those who are fond of rambling through the fields and woods that most of the plants in that government list are poisonous only when eaten. Nearly all cases of skin poisoning are from poison-ivy or poison-sumac.

It will doubtless surprise many who read this pamphlet of "Thirty Poisonous Plants" to learn that the lady's-slippers or moccasin flowers are included in the list. A poisonous oil similar to that of poison-ivy is secreted in the leaf hairs, especially at the fruiting season. The leaves and flowers of the lily-of-the-valley are also poisonous when taken internally. The taste, however, is very bitter, so no one is likely to eat them.

The beautiful mountain laurel is so often eaten by sheep, resulting in their death, that the farmer calls it sheep-laurel, or poison-laurel.—[St. Nicholas.]

How a Spider Used Sixpence.

A FRIEND of mine noticed near his camp a trap-door spider run in front of him and pop into its hole, pulling the "lid" down as it disappeared. The lid seemed so neat and perfect a circle that the man stooped to examine it, and found to his astonishment that it was a sixpence. There was nothing but silk thread covering the top of the coin, but underneath mud and silk thread were coated on and shaped convex (as usual). The coin had probably been swept out of the tent with rubbish. As is well known, the doors of trap-door spiders' burrows are typically made of flattened pellets of earth stuck together with silk or other adhesive material. The unique behavior of the spider in question showed no little discrimination on her part touching the suitability as to size, shape, and weight of the object selected to fulfil the purpose for which the sixpence was used.—[Sydney Bulletin.]

Wendell Phillips's Apt Reply.

A NUMBER of years ago Frances E. Willard made a temperance address in Boston. During her stay in the city, a young man happened to call upon Wendell Phillips, who entertained him until late in the night telling of the old abolitionist days, and showing him relics of their struggle. As the young man rose to depart, he said to Mr. Phillips:

"Mr. Phillips, I think if I had lived in your time I would have been heroic, too."

Mr. Phillips, who had gone to the door with his caller, pointed to the saloons down the street, and his voice was keen with indignation.

"Young man," he said, "you are living in my time, and in God's time. Did you hear Frances Willard last night? Be assured that no man could have been heroic then who is not heroic now. Good-night."—[Gathered.]

CURRENT EVENTS.

AN important decision sustaining the principle that the provisions and restrictions of the United States Constitution do not extend of their own force over territory newly acquired by the United States has recently been handed down by the United States Supreme Court. Hawaii was annexed to the United States in 1898; the Territorial government was not created until 1900. During this interval a Japanese was convicted of murder by the majority vote of the jury, according to the law of the Hawaiian Republic. An appeal being made to the Supreme Court the verdict was sustained by five of the judges, while four of them, including Chief Justice Fuller, handed down a vigorous dissenting opinion, claiming that this decision means that Congress may exercise sovereign power over acquired territory, in violation of the constitution.

In the English Parliament, on the 9th instant, Chancellor of the Exchequer Ritchie moved the second reading of the budget bill, which contained a clause repealing the war duties on grain. Henry Chaplin, a Conservative member, in the interest of the new protective policy advocated by Secretary Chamberlain, moved an amendment striking out the repealing clause. In the debate which followed James Bryce and others defended the policy of free trade, saying that America's prosperity is owing to her natural advantages and internal free trade. Premier Balfour's speech was non-committal, urging careful examination before changing a time-honored policy. The amendment was defeated by a vote of 42 to 28. A majority of the Conservatives and also of the Unionists joined the Irish and the Liberals in voting against the protective tariff on grain.

THE murder, by officers of the army, of the King and Queen of Servia, together with all their adherents of any influence, rid the Servian people of an intolerable royal house, in a way that horrified the civilized world. King Alexander was a weakling dominated by the beautiful Queen Draga, for whom the people did not have any respect and whom they thoroughly hated. There seems to have been no popular disturbance and no opposition to the election as King of Peter Karageorgovitch, the exiled head of the rival royal family. One of the conditions of Peter's acceptance of the throne is that those directly implicated in the assassination and revolution shall be exiled.

THERE seems now to be no danger of serious trouble in the anthracite region. The convention called to consider the refusal of the operators to recognize the representatives of the miners on the board of conciliation was in the full control of President Mitchell and passed off quietly. It is understood that the three representatives duly elected by the miners of the three districts will be recognized by the representatives of the operators, and there is reason to hope that the differences existing will be amicably settled.

Six officers of the B'nai B'rith, the representative association of the Jews in America, on the 15th instant discussed the condition of the Jews in Russia with President Roosevelt and

Secretary Hay, and presented a tentative petition which they desired the Government, unofficially or semi-officially, to assist in presenting to the Czar. President Roosevelt assured them of his friendly feeling, and said he had been notified by the Russian Ambassador that the Governor of Kisheneff has been removed; that between three and four hundred of the participants in the outrages have been arrested, and that these men would be punished to the utmost that the law would permit.

The Johnstown tragedy has been duplicated in Oregon. Heppner, a town of 1,250 inhabitants, was destroyed by a cloudburst at 6 p. m. on the 14th, and it is estimated that 500 lives were lost. All communication with the outside world was cut off, but a courier was sent to nearby towns and the next day at noon a relief train left Dalles with nurses, physicians and supplies. In New Mexico Albuquerque and other places along the Rio Grande, are reported as in imminent danger on account of the sudden rising of the river from cloudbursts in the mountains. From Montana come reports of floods that interfere seriously with railroad traffic.

NEWS NOTES.

On the 12th instant over seven inches of rain fell in twenty-four hours at Port Jervis, N. Y., and did much damage in the Delaware Valley.

All cargo records in the immigration movement have again been broken, one ship bringing to New York no less than 2,854 steerage passengers.

The Liberty Bell has been sent from Philadelphia to Boston to be a feature of the anniversary of the Battle of Bunker Hill, on the 17th.

On the 10th instant President Roosevelt attended the wedding, at Cleveland, Ohio, of Ruth Hanna, daughter of Senator Hanna, and Joseph Medill McCormick, of Chicago.

ONE of the big ships that left New York last week carried

over 1,000 steerage passengers, largely servant girls, apparently bound on a visit to homes in Ireland and other parts of Europe.

On the morning of the 10th Philadelphia was covered for half an hour by clouds of intense blackness; nearly an inch of water fell in fifteen minutes, accompanied by continuous thunder and lightning.

The Philadelphia Country Week Association has opened its headquarters at 1412 Arch street, where contributions will be gratefully received. Beginning next month a special train will leave the city every Fifth-day, conveying the children to country farms.

The report of the Interstate Commerce Commission shows that the railroads of the United States added 5,234 miles to their total mileage during the last fiscal year, a record of construction greater than for any year since 1890. This brings the total single track mileage to 202,471.

PORTO RICO is furnishing a market of \$1,000,000 a month to the producers and merchants of the United States, which is five times as great as in the years preceding annexation. The amount of goods exported from Porto Rico to this country has increased in about the same ratio.

PROFESSOR ALEXANDER GRAHAM BELL has resigned the presidency of the national geographic society of Washington, his desire being that it may have a geographic specialist at its head. The society is to have a beautiful new home built as a memorial to Gardiner G. Hubbard, the father-in-law of Professor Bell, who was its founder and supporter.

On the 9th instant President Baer testified before the Interstate Commerce Commission that at the present price of coal the Reading Company can make barely 4 per cent. on its investment. A dispatch from Pottsville, Pa., bearing the same date, stated that owing to the increased price of anthracite enormous sums are about to be invested in new coal openings, including \$3,000,000 that the Reading Coal and Iron Company will spend for this purpose.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

6TH MO. 21. — MEETING AT WHITE Plains, N. Y., at 35 Greenidge Avenue. Dr. Jesse H. Holmes expects to be present.

6TH MO. 21. — A CONFERENCE UNDER the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Birmingham, at 2.30 p. m. Subject: Improper publications. Addresses by Dr. Joshua D. Janney and others.

6TH MO. 21. — A CONFERENCE UNDER the care of the Philanthropic Committee of Western Quarterly Meeting, in Hockessin Meeting-house, at 2.30 p. m. Opening address by Arthur H. Tomlinson, of Swarthmore, Pa.

6TH MO. 27. — SCIPIO QUARTERLY MEETING, at North Street, N. Y. Ministers and elders the day before at 2 p. m.

6TH MO. 28. — SCHUYLKILL MEETING, 10.30 a. m., will be visited by Philadelphia Quarterly Meeting's Committee to visit smaller branches.

6TH MO. 28. — A CONFERENCE UNDER THE

care of the Philanthropic Committee of the Yearly and Quarterly Meetings will be held in the meeting-house at Langhorne, Pa., at 2.30 p. m. Henry W. Wilbur, of New York, will address the meeting on the subject of "Temperance."

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On July 6th to 9th, inclusive, round trip tickets will be sold to Atlanta, Ga., via the Southern Railway on account of above convention at rate of one fare, plus \$1.00, from trunk line territory, final limit July 15th.

By depositing ticket with special agent at Atlanta on or before July 15th and payment of fee of fifty cents, an extension of final return limit may be obtained to August 15th, 1903. The round trip rate from Philadelphia will be \$22.50, proportionately low rates from other points.

Side trips tickets will be sold from Atlanta to various points on July 13th and 14th, final limit, ten days, at rate of one first-class fare, plus 25 cents for the round trip.

Chas. L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

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He's never ungrammatical—he never mentions "ain't"; A single word of slang from him would make his mother faint! And now I'll tell you why it is (lest this should seem absurd); He's now exactly six months old, and cannot speak a word! —[St. Nicholas.]

SOMETHING can be done by law to help in such development, something can be done by the administration of law, but in the last analysis we have to rely upon the average citizenship of the country to work out the salvation of the nation. The law can do something, but the law never yet made a fool wise or a coward brave or a weakling strong.—[Theodore Roosevelt.]

THE Boer general Snyman, his wife and five children, and the wife and little daughter of General Fouche, have arrived in New York city, on the way to the Boer colony which is to be established in the Mexican state of Chihuahua. General Snyman said Mexico was chosen instead of America because of the United States immigration laws, which require the possession of a certain amount of ready money to insure that the immigrant shall not become a public charge.

LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend*. Small pamphlet. 40 pages. Single copy 12 cents.

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet. 27 pages. *Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy 5 cents. 25 copies \$1.00.

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THE MEETING FOR WORSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS. By Howard M. Jenkins. Small pamphlet. 11 pages. A concise statement. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

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A Religious and Family Journal

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—Bryant.

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PHILADELPHIA, SIXTH MONTH 27, 1903.

{ Volume LX.
Number 26.

GOOD WORDS FOR 1903. XXVI.

No description of light can give an idea of it without the sense of vision; so the Author of all good, the Sun of the spiritual world, can only be known through the influence of his light, or spirit, immediately revealed to our spiritual perception.

JOHN JACKSON.

THE WORLD AND THE WORLDS.

WHEN comes the silent night, the good God shows
There still are worlds on worlds for us above,
And so a sense of comfort in us grows,
And we can rest watched by the lights of love.

But when the active morning dawns, the sun
Shows us the one rich world that is right here,
And so devotion for our task is won,
And so our duty is divine and dear!

—William Brunton, in *Unity*.

THE THINGS THAT ARE MORE EXCELLENT.¹

"As we wax older on this earth,
Till many a toy that charmed us seems
Emptied of beauty, stripped of worth,
And mean as dust and dead as dreams,
For gauds that perished, shows that passed,
Some recompense the Fates have sent:
Thrice lovelier shine the things that last,
The things that are more excellent."

THESE verses of William Watson embody the experience of every thoughtful man or woman. In some moment of quiet retrospect, such as this meeting hour, when we have temporarily escaped from the rush and turmoil of our strenuous lives, there comes upon us the keen realization of the vanity of much of our daily striving. We ask ourselves seriously, What is it all for? What am I accomplishing that will in any essential way benefit the world or myself.

Now let us this morning in all earnestness ask ourselves these questions. Let us consider whether we are choosing toys and the gauds and the shows to the exclusion of what is more substantial and permanently valuable. Happy shall we be if, when we take this inventory of our lives, we recognize among the mass of what is empty and unsatisfactory a fair proportion of those "thrice lovelier things that last, the things that are more excellent." And we shall recognize some of these unless our lives have been singularly barren. Thoughtless and willful as most of us are at times, assuredly no one has entirely missed the blessings of true friendship, high ideals, appreciation of beauty and human sympathy, and if we have had any or all of these, we have not missed altogether the real goods of life.

¹ Read to the students of Swarthmore College when assembled preparatory to meeting Fifth month 31st, 1903, by Ferris W. Price.

But all must acknowledge that they have often been false to the noble stir within them, and too ready to accept a weak and frivolous substitute for the object of their aspirations. It is always easier to follow the phantoms of ambition, of fashion, of routine, to be carried away by passion and prejudice and temporary gratification of sense than to live according to our own highest standards. It is easier, but it is fatal; and, in proportion as we yield to these tendencies, we impoverish our lives. First, then, among the things that are more excellent we may place *steadfast fidelity to the highest convictions*. The divine impulse is within us; but our free human wills must co-operate. And is it not the universal experience that the real gains of life have been the result of such co-operation?

Can it be that the youngest person present has not at some time or other learned this lesson? Every act or part of an act of his life, whether work or play, that was animated and dominated by conscience, was not only a source of satisfaction at the time, but has stayed with him ever since, and is as real and precious now as at any time in the past. It is something to which he can cling in time of discouragement and defeat which renews his faith in his own worthiness and make him more likely to be worthy in the future.

There have always been Jeremiahs among men, prophets of ill, pessimists, who see the wickedness of the world and are hopeless of its regeneration. Their message has its value. We must give the proper measure of heed to their warnings, which are not without foundation, but the world is not and never has been all ugly and bad. Even in the wickedest days of Rome, we have reason for knowing that many beautiful lives were lived. Much more is this true in our later and better days of professed Christianity. All about us are physical and moral beauties no less obvious than the physical and moral deformities to which we are prone to give our attention. To see the good and the beautiful by which we are all surrounded, we need merely open our eyes and candidly observe. Whether we be in counting-house or class-room, in the church or in the slums, in our own country or in foreign lands, we shall meet people in whose aspirations we can recognize nobility, with whom we shall find some ground of sympathetic association in good works and words, with whom it will be a joy to live.

Mrs. Wiggs in her Cabbage Patch, in the midst of squalid surroundings, and in a most discouraging situation found some satisfaction denied to many of us who are apparently more favorably placed in the world, but who have less happy spiritual endowments. And if we have not the temperament of a Mrs. Wiggs, we

can try to develop such a one,—and we are told that there is great virtue in trying. *To have gained the faculty of seeing good about us* is another of the things that are more excellent.

Nor does this imply the supine acceptance of our present situation. The present situation is for the present, and we cannot change it, any more than we can the past. We are bound to gather from it the best, not the worst, that it has to offer; and this will mostly be good enough for the present if we do our part. But let us make the future better if we can, either by putting ourselves into better relations with our surroundings or by changing those surroundings, and never be satisfied, always looking for openings to higher efficiency and enjoyment. To quote again from Watson's poem, we must have "a large and liberal discontent," a discontent which will ensure a natural and healthy growth, without embittering the present. *To have within us this stimulus to growth* is still another of the things that are more excellent.

We are accustomed to measure the wealth of so-called rich men in dollars. It is an obvious fact, and a trite enough statement, that such a standard is false. Though we may not acknowledge that either money or the love of money is the root of all evil, certainly no one can claim that it is the source of all good. There are other forms of wealth not less important, and to some of these it is worth while to recall your attention to-day. One of our students confessed to her teacher the other day that the thesis subject which he had assigned her had at first seemed very unpromising. However, she undertook it loyally as she was accustomed to do in her college work; and before long she discovered that the subject assigned was full of interest for her. A new field of thought had been opened in her mind, one that will broaden her mental horizon, add to her interest in the history of the race, and be a valuable possession through life. How wise is the young person, who, with the years still before him, makes it his aim to lay up a store of such wealth as this. Though intellectual interests may be considered earthly treasures, they have some of the essence of divinity; and they are at least like heavenly treasures in that they are free from the dangers of moth and rust and thieves. Each worthy accomplishment or hobby that enables us to appreciate better what our poet Watson calls "the gains of science, gifts of art," and makes us more interesting and useful to our fellows, is more precious than money and will last much longer.

Whether we give our attention to some branch of natural science which takes us into "God's out-of-doors," or devote ourselves to pictures or music, history or literature,—all of which more fully reveal the Creator and his workings in men, we shall in any case find ourselves richer. Time cannot henceforth hang heavy, or life seem empty or tiresome. Every moment will have its interest and use. As Cicero says in his magnificent eulogy of culture: "These pursuits strengthen youth, delight old age, are an ornament in prosperity, offer a refuge and solace in adversity, are a source of pleasure in the privacy of the home, do not interfere with our success in the

world, and are with us at all times and places." Among the accumulated treasures of our past, not the least important and valuable, as we look back from old age, will appear to us the intellectual interests awakened by intelligent observation and devoted study.

And what shall we say of the things that are *less* excellent, for of these, too, we have all had our share? They have been allowed to crowd out the better things of life, to fill more or less completely our time and attention,—and to no purpose. As we think of these we must be painfully impressed with the enormous waste that we have incurred. As a general thing, this waste has not been confined to our pleasures and recreations, which are often as proper and necessary as any of the so-called serious occupations. In fact, when we carefully weigh the acts of our lives, we shall find fully as large a proportion that is light and valueless among those concerns which at the time seemed of the utmost importance.

With what seriousness we attend to the petty details of dress, etiquette, houses and furniture, and the thousand and one matters of social routine; and yet, if we carefully examine our motives, how much more we have been actuated by the desire to be like other people, to be thought to know how to do things, than from any supposed excellence in the action itself. How futile have been our efforts, how unsatisfying the results! In these and many other ways, we allow ourselves to be swept along by ambition or vanity, or to drift helplessly with the current, or at the most to splash ineffectually in the same little pool of social and intellectual environment.

Before us are set all the good things of life. They are many and freely offered. For some wise purpose, which we may guess but cannot know, men are permitted to choose evil instead of good, non-essentials instead of essentials, to lead unhappy or profitless lives instead of those which are rich and useful. The decision is to be made every day, as long as we live. Let us reverently ask for the wisdom that is able to direct our choice.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

BY JOHN JACKSON.

(Continued from last week.)

In the Danish island of Santa Cruz, where our travelers first landed, slavery still existed, and their request to hold a religious meeting was refused by the Governor, he probably being afraid that they would say something to create dissatisfaction among the slaves. From a letter written to the Sharon pupils, the following extracts will give an idea of the new surroundings in which our Friends found themselves.

"As we came in sight of the Virgin Islands, covered with green foliage, we could hardly realize that in so short a time as thirteen days we were carried from the leafless forests and snow-capped hills of our native land to a clime where vegetation is never checked by frosts, but continual verdure and spring-like beauty ever reign. It is almost like coming into a new world. No longer do I see the forests

and the wild flowers among which I have been accustomed to walk with you in our botanical excursions and pleasant ramblings by the waters and the woods, but here the lofty cocconut bearing its rich fruit grows profusely, the beautiful mountain cabbage, whose stately and regular columns resemble the pillars of some ancient castle as they grow by the roadside, the curious silk cotton tree, the dense tamarind whose foliage offers a shelter from the sun and rain, the tibit tree, the banana, the plantain, the orange with its blossoms, its green and ripe fruit, the lemon, the lime, sugar-apple, sour-sop, forbidden fruit, shaddock, bread fruit, and a great variety of fruit trees altogether new to me, with abundance of the most beautiful plants and flowers, growing in wild profusion without the aid of human culture, attract the notice of a stranger and open a wide field of investigation and enquiry, while they gratify curiosity and delight the eye."

After some paragraphs describing the cultivation of sugar cane and the horrors of slavery as it there existed, the letter continues:

"Ought we not seriously to consider how far we are contributing to the sum of human suffering and strengthening the hands of the cruel oppressor by using the produce of slave labor, especially those luxuries which we could so well do without? . . .

"So great is the temptation held out by the high price of slaves in the slave countries that many adventurers go to the coast of Africa and capture thousands of the natives of that injured country, bring them in crowded slavers across the Atlantic, and supply the markets of Cuba, Porto Rico and South America, where they are sold to the highest bidder, like cattle in the shambles. . . . Since we have been in the islands two of these slavers have been taken by the British and 400 native Africans thereby rescued from the hands of the wicked robbers and sellers of flesh and blood."

After landing and finding a boarding house, where they partook of some delicious fruit, the first thing our travelers did was to look around them. During a ride across the island they saw large gangs of slaves at work under the care of an overseer, but on the whole the condition of the slaves was greatly in advance of many other countries. Each was allowed a little patch of ground on which he might cultivate crops and raise pigs and poultry and sell these in the markets. If desirous of obtaining liberty he might demand an appraisal of his value and buy his freedom of his master, whether the latter wanted to sell or not. The Danish Government also introduced a school system and required the masters to send their slaves to school a portion of the time until they were fifteen years old. The Friends were rather shocked, however, to see a boy over twelve years of age leading a horse in a public road, entirely destitute of clothing, and young men in the streets too scantily covered for decency.

They next went to the island of St. Thomas. Here the Governor was disposed to allow them to hold meetings, but on learning that the Governor General of the islands at Santa Cruz had forbidden

meetings to be held there he changed his mind. Concerning the Danish islands we make some extracts from John Jackson's narrative.

"From observations we were able to make, we should judge the standard of morality was very low among the colored people, and we were sorry to find, upon inquiry, that but a small amount of care is bestowed by the religious sects tolerated, towards elevating their condition, and it is probable but little pains will be taken in this respect, while they remain in the condition of slaves.

"The Moravians have an establishment near this town, and we understand that a degree of kindness was exercised by these brethren towards the slave population. This we should naturally expect to find among a people noted for their general benevolence.

"The Danish Government keeps vessels of war constantly cruising in the neighborhood of their own possessions, with a view to prevent the escape of slaves to the British islands, which is frequently, and notwithstanding the vigilance exerted, often successfully attempted. The distance between the English and Danish islands being in some places less than a mile, many of these poor creatures make desperate efforts, by swimming and otherwise, to obtain their liberty by treading on British soil. How appropriate, we thought, was the expression of Cowper,

"They touch our country and their shackles fall!"

The next island visited was Tortola, which belonged to Great Britain. The slaves having been set free here there were no obstacles interposed to the holding of meetings. The first they attended was held in a Methodist meeting-house on a First-day morning, when about eight hundred persons were present. All grades of complexion, from the fairest European to the darkest negro skin, were indiscriminately mixed throughout the house, and the neat appearance of those assembled was noticeable. In the afternoon they held an appointed meeting at Kingston, three miles from Roads Town, where the morning meeting was held; here there was a settlement of colored people, mostly native Africans, liberated from slave ships by British vessels. This meeting is thus described in the narrative:

"When we reached there we found about five hundred men, women and children, collected near the beach, who soon gathered round us, and we held a meeting under the dense foliage of a cluster of tamarind trees. We remembered the days when our forefathers first landed on these shores, and collected the long-neglected African slaves around them, not for the love of silver or gold, but because they felt them to be their brethren, to whom they were sent to publish the glad tidings of the gospel of peace. . . . When the meeting closed they seemed unwilling to part until we had taken nearly every one by the hand—neither would they consent to our walking back, but, launching one of their boats, two of their sturdy oarsmen soon landed us at Roads Town, in time to attend a meeting appointed for us there in the Methodist chapel."

In the island of Tortola the travelers noted how cheerfully and earnestly the colored people performed

their labors—very differently from the slow motions of the slaves of Santa Cruz. They were also very much pleased with the plantation schools. Passing a plantation where a large number of laborers were working near the roadside the President of the island remarked that he did not suppose the condition of that company had been much bettered by emancipation, as many of them were old and infirm, and had always been kindly provided for by their former master. They asked an old man how he liked freedom, and he replied, "Oh, very well, massa." When the President asked him if his master was not kind to him, and if he did not give him plenty to eat and drink, he said, "That is all true,—our massa was kind enough to us,—he always gave us plenty to eat; but while we were in slavery we had to eat it with a sorry heart."

On Twelfth month 15th the three Friends were taken in a barge to Virgin Gorda, twenty miles distant. On this island they found many of the colored people working in a copper mine which had recently been re-opened. Their experiences there are best told in John Jackson's words:

"Charles O'Neal, a young colored man, and one of the head carpenters at the mines, gave us much information in respect to the condition of the people. During our stay upon the island he provided for us the best his house could afford, without reward—desiring no other than our prayers for his preservation.

"In the evening we had a large meeting with the inhabitants. A great number of all classes of the people were present, and it has seldom been our lot to see a more attentive audience. The distinction of sect, caste or complexion seemed to be lost sight of. In the gospel relation these must ever vanish: man must recognize all as his fellows, before he can say, 'One is our master, even Christ, and all we are brethren.' We were led to open to these people some of the simple truths of the Christian religion,—showing them that it stood not in 'meats and drinks, divers washings and carnal ordinances,' but in righteousness, peace, and joy in a holy spirit. Our mission was to call them to Christ, and to his works within them, as the means of redemption; and to that obedience to the teachings of the Spirit of Truth, which constitutes the uniform ground of acceptance with God, in every age, of all those who fear him and work righteousness.

"These views appeared to comfort many, who had been taught to believe that good works were of but little avail, and that religion consisted mainly in subscribing to abstract theories and opinions, and a conformity to the ceremonies of the church. A poor woman who had brought her sick infant to us and implored us to perform the ceremony of baptism,—saying that, as there was no resident clergyman on the island and the circuit preacher would not be among them for a fortnight, she feared the child would die, and without baptism she had been taught to believe it would not be saved,—seemed greatly comforted on finding we considered water baptism of no importance. We have been informed that the clergy of the different sects, since the date of emancipation, have strongly urged the free colored people to conform to this and

other ceremonial rites, as essential to religion: whereas, during the times of slavery, such conformity was seldom thought of, much less recommended. Why they should stand less in need of baptism when in a state of slavery than now, is not easy to conjecture, unless it be that under their former condition they had not the means to pay for an initiation into church fellowship. It is greatly to be feared that much of the hard earnings of the poor people of this and other islands is exacted from them to support those who call themselves ministers of Christ, but who, contrary to all precedent or example of Him or his apostles, and in violation of his command, *preach for hire and divine for money.*"

ELIZABETH LLOYD.

(To be Continued.)

NEW TESTAMENT SERIES.—No. 23.

PAUL'S EARLY LIFE.

GOLDEN TEXT.—Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof.—

Romans, vi., 12.

Before study of Lesson read Acts, xxvi., 1-9;

Romans, vii., 9-24.

PAUL, the "Apostle to the Gentiles," was born in Tarsus, near the northeastern corner of the Mediterranean Sea. The plains of "flat Cilicia" stretch away to the eastward, while to the north and west the country is mountainous. Tarsus was the capital of the then Roman province of Cilicia, a university town, a center of caravan trade, "no mean city." Its educational advantages are especially to be noted. The Greek historian Strabo says that, in all that relates to philosophy and general education, it was even more illustrious than Athens or Alexandria. It was, of course, in the main a Greek city, speaking the Greek language, and dominated by Greek thought. The government was Roman. Roman officials and Roman soldiers were constantly in evidence, while all political matters went according to Roman custom.

We have seen that the various wars and disasters of the Jews had scattered them far and wide throughout the known world. Every city of any importance in the whole Roman world had its Jewish inhabitants. Many of the great trading centers had their Jewish quarter, especially assigned to the Hebrews, provided with synagogues and conducted essentially according to "the law." Babylonia and Egypt had very large Jewish populations, and in the Greek cities of Asia Minor they were no unimportant factor. It will not be forgotten that there was a division among the Hebrews as to their attitude toward Greek thought and civilization. The Sadducees accepted both, prided themselves on being men of the world; while the Pharisees confined themselves strictly to their own history, law, literature and life. This division was not confined to Judea, but extended throughout the dispersion, though the distinction was probably not as sharp in the Hellenic cities as it was under the shadow of the temple. It was not a distinction of language; probably most of the Jews of Egypt and Asia Minor spoke Greek, in ordinary conversation. It was rather an attitude of mind—that of welcoming or rejecting the influx of new ideas, new manners,

new views, good, bad and indifferent, which flowed in upon the East with the Greek conquest.

We find the family of Paul among the Pharisees—"of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law a Pharisee" (Philippians, iii., 5). Paul was therefore brought up in strict Jewish fashion. Though he breathed a Greek atmosphere, he did not receive a Greek education. He was trained from his earliest youth in the details of the law, and he so lived that he could say (Philippians, iii., 6) "touching the righteousness which is in the law," he was "found blameless." He learned the trade of tent-making, for the rabbinical law required every boy to learn a trade; but he was not, apparently, dependent upon it for a livelihood; there are many indications in his life . . . that he was not poor, that at least he had means of support independent either of his industry or of the churches which he served" (Abbott). About the age of twelve he went up to Jerusalem and entered there the Jewish university, under the great Jewish teacher Gamaliel (Acts, xxii., 3). "It was he who once gave counsel in the Sanhedrin to release the accused apostles, since their work, if it were of man, would come to naught, while if it were of God, it was in vain to oppose it" (Schurer). The effect of his studies was to greatly increase and intensify the zeal of Paul for the law. He came to be "of the strictest sect of our religion." He believed that "the law" (the Pentateuch) was literally handed down to Moses on Mt. Sinai. He believed that this law was the only thing worthy of serious study. Moreover, he believed that the ceremonial portions (Leviticus, etc.), being duties to God, were more important than the moral law, which had to do only with our duties to men. He fasted often, he observed the feasts days with scrupulous care. He violated none of the harassing details of the laws of the Sabbath. He lived up to all the petty requirements of the law of ceremonial cleanness.

"And yet he was not satisfied, for he had an ethical nature. He half-consciously believed that there was more in righteousness than hand-washing, Sabbath observance, synagogue attendance, tithing and fasting. He believed in justice and mercy, in temperance and righteousness; and, although, as touching the ceremonial law, he was able to be blameless, yet his ethical ideal always transcended his practice, and he never attained it. . . The experience of Paul before his conversion was doubtless a vague, uninterpretative, strange unrest" (Abbott). Like other Jews he looked ardently for the speedy coming of the Messianic king. And he must have heard early of the claim of the Christians at Jerusalem that Jesus was that Messiah—a claim which must have seemed to him preposterous and almost blasphemous. It was in this state of mind that he attended the trial of Stephen.

THE Quakers have realized the Christian ideal more perfectly than any other sect of Christians.—[John Fiske.]

TIRED MOTHERS.

A MOTHER who had more than her share of worry and work in caring for an invalid husband and two delicate children would sometimes find her powers flagging as she toiled on, faithfully endeavoring to perform the apparently endless duties of each day.

When becoming sensible of this extreme weariness she would quietly put aside her work, setting the irons on the fire to heat meanwhile, perhaps, so there would be no time wasted, and would say to her 7-year-old boy:

"Now, Henry, mother feels that she must rest a little while, and she wants you to wake her in just ten minutes. Don't let me sleep any longer than that; ten minutes will be quite sufficient."

And the little man, sitting as still as a mouse where he could note the gradual relaxing of his mother's features, would faithfully follow the hands of the clock until they marked off the appointed time, when he would awaken her. Refreshed, she would then go cheerfully to work again. And this was how she accomplished an amount of work that made her the wonder of friends.

Her example might be followed with benefit by all. Of all capacities in which we can train ourselves, that of being able to sleep readily is the most valuable. It is a habit that can be acquired, and once acquired will add years to the life of man or woman.

The latter, in particular, should covet it, for, while women can work hard, they are apt to give way beneath the strain of long hours. The best plan when the energies are felt to be failing is to just turn aside from everything and rest. While a ten-minute nap might not be sufficient in all cases, it should not extend over half an hour. For some singular reason, a long siesta in the daytime rather enervates than refreshes.

It is very hard to follow advice like this when one is overwhelmed with tasks and every minute seems precious; but to do so will be profitable in the end. It is all the difference between doing the work with a feeling of depression and weariness and doing it with cheerfulness and vigor.—[Public Ledger.]

THE unity of the Spirit does not mean uniformity of opinions. These belong to the head rather than the heart, and may be left to follow the lead of a heart that is conceived to be right toward God. It is not right to respect others' opinions of every sort, but it is right to respect others who are honest in their opinions. In running with one another the race that is set before us, are we called upon to copy exactly each other's steps, and so get our eyes off the goal, or to be looking unto the "Author and Finisher of our faith, who for the joy set before Him endured the cross, despising the shame"? If we, with eye fixed on Him, so run as to obtain, He will not criticize us for our individual gait, but the uniform aim of eye and step towards Him will be the unity with which He is well pleased.—[The Friend, Philadelphia.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SIXTH MONTH 27, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE RELIGIOUS TRAINING OF CHILDREN.

THIS is an age of surpassing activity and interest in education. The schools are offering more subjects and better instruction than ever before. It is the concern of parents that their children shall be equipped by careful and extended intellectual training for the duties of the industrial, commercial and social life ahead of them. Physical training keeps pace with its mental co-worker. Gymnasiums and athletic grounds form an adjunct of all well equipped schools. Manual training is establishing its claim upon the time of students. The study of hygiene and sanitary laws arrests the attention of all intelligent people. There was never a time when children were trained with a view to attaining such a many-sided development as they are at present.

We profess to believe that above the physical vigor, beyond mental acumen and the highest products of brain culture, we have another life which is the essential part of us, the vitalizing, spiritual force which makes us the children of God and the heirs of the Most High. This higher nature of ours we believe follows the laws of growth. It develops by what it feeds upon toward the ideal of infinite perfection toward which the spirit tends. Are we keeping pace in the training of the religious life of our children with the wonderful advancement made in this respect in the material and purely intellectual realms? How does the time and thought expended upon developing a boy's soul-life compare with the amount expended upon acquiring a knowledge of foreign languages or the principles of higher mathematics? We are not indifferent in these matters. The First-day school does its share of the work of religious training as faithfully as it can, and there are many evidences (the summer class at Buck Hill Falls among them) that there is a desire among the teachers in these schools to become better qualified for the work. But a work so vastly more important than all other branches of a child's education, and one that cannot be taught as a separate and abstract addition to his school course but must form an essential and control-

ling factor in his every-day thinking and doing, cannot be successfully looked after by a fixed ethical or religious lesson once a week. The large end of responsibility in the matter must rest with the parents. Without doubt all parents among whom the INTELLIGENCER circulates earnestly desire the best spiritual gifts for their children, and strive, as far as they know how, to train their children to religious lives. Yet many candidly confess "I do not know how to do this thing;" or, busy with material cares, trust that the children will somehow develop as they would have them without the expenditure of special effort.

The question for us is a difficult one. We have abandoned formalism. Family prayers and largely the fixed reading of the Scriptures have gone with it. We are a silent people religiously, and the conversation in the home turns upon any topic save those that touch the individual soul-life; that frequently develops unaided and alone. We half satisfy ourselves with the thought that the life that is of God will be his special care, we need not concern ourselves about it. All life is of God and He entrusts the care and culture of much of it to our charge and keeping; do we know that it is otherwise in our religious life? The religious results of environment and training suggest that this, no less than the intellectual life, needs our care. It is this existing need to which the attention of our readers is asked. Organized religious training seeks methods of work. The effort of the home must be dependent upon existing conditions and individual idiosyncrasy, resting as a basis upon the facts that no one can teach another to be Christlike who has not been first a learner at the Master's feet, and that a belief in God so firmly fixed that agnosticism and atheism can never shake its foundation is the starting point for all religious teaching.

ONE THING TO DO.

WHEN we set ourselves against lynching and against meeting brutal crime with punishment no less brutal, it does not mean that we are any less stirred up over the matter than the lynchers are, nor that we feel any less than they that we must do something to put an effective stop to such crimes or no longer count ourselves men. We know that nothing can justify a community in dispensing with a fair trial even for the foulest criminal nor in resorting to brutality even in the administration of the most undoubted justice; and we know also that lynch law proceedings are not effective in preventing such crimes. And yet we feel as was expressed editorially in one of the Wilmington, Delaware, papers a few days ago that "there is no solution in sight of the problem that is raised by such

crimes. There is nothing to be done to prevent their repetition, and even the vigilance of the officers of the law and the personal caution of every citizen in the protection of his children, do not serve to prevent the frequent telling of similar stories.'

But do we not have a hint toward the solution of the problem in the record of the negro now under arrest at Wilmington, as given in the daily papers? "White is a negro with a bad record. He was released from the New Castle county workhouse about three months ago, where he had served a term of five years for assault on Daniel Quill, a well-known citizen of Hockessin, with intent to commit murder. Previous to that time he had served a term of four years in Pennsylvania on the charge of rape, and had also served six months for breaking into a house. Out of his twenty-seven years of life nine and a half have been spent in prison."

This may well set us thinking seriously and to the point, along the line of making our prisons effective reformatories and real safeguards to our civilization, and not merely places of punishment. No prisoner should be dismissed until there is every reason to believe that he is fit to be abroad in a civilized community.

New York State has made some important experiments along this line, and it is time we were bestirring ourselves to put in practice all over the country some of the lessons that have been taught at Elmira and Sing Sing.

A NUMBER of papers have been urging a determined move in the direction of doing away with the barbaric noise, the rowdyism and drunkenness and the annual slaughter of the "Fourth of July" celebrations. It is not enough to condemn these things, nor is it enough to pass ordinances prohibiting the worst features of the usual celebration. Temperance organizations, First-day Schools, Young Friends' Associations and others could do a good work by arranging for lawn parties with exercises and entertainments of a kind that would be helpful instead of distracting, degrading and dangerous. This is one of the many directions in which we might effectively work against evil by crowding it out.

WE regret that two typographical errors were overlooked in the fifth stanza of Anna Wildman's poem which appeared last week: "wharfs" should be wharf, and "heavenward" should be havenward.

GERMANY is paying \$750,000,000 a year for beer and other alcoholic stimulants, and there is a growing sentiment that that is too much. The mere fact that the international temperance congress was held in Bremen is encouragement for the belief that the old sentiment that no German could drink too much beer is weakening. Drunkenness in the German army and navy has been checked by strict regulations. What is yet more important is the progress of the work of educating public opinion by temperance societies. There is a conviction on the part of authorities high in power that it is essential to German prosperity that German thirst should be kept within bounds.—[Harper's Weekly.]

BIRTHS.

OWEN.—In Philadelphia, Sixth month 6th, 1903, to Joseph B., Jr. and Lydia Bradshaw Owen, a daughter, who is named Alberta Owen.

MARRIAGES.

COX—THOMAS.—At the residence of the bride's father, William W. Thomas, Eagle Bridge, N. Y., Sixth month 3d, 1903, at 2.30 p. m., William Wasson Cox, of Rochester Junction, N. Y., and Jennie Abigail Thomas.

JANNEY—REEDER.—At the home of the bride's parents, in Solebury township, Bucks county, Pa., on Fifth-day, Sixth month 18th, 1903, under the care of Solebury Monthly Meeting of Friends, Charles Janney and Martha Reeder, daughter of Eastburn and Ellen K. Reeder.

KERNS—BALDERSTON.—On Fifth-day, Sixth month 18th, 1903, at the residence of Walter Balderston, Trenton, N. J., Eli T. Kerns, of New Brunswick, and Elizabeth M. Balderston, of Lambertville, N. J.

DEATHS.

COMLY.—In Bustleton, Philadelphia, on Sixth month 5th, 1903, Elizabeth T. Comly, daughter of the late John and Emaline Comly, aged 43 years. Interment at William Penn Cemetery, Somerton.

ROBERTS.—At his late residence, 572 Harrison street, San Francisco, California, Fourth month 20th, 1903, James B. Roberts, aged 80 years.

He was raised a Friend, near Unionville or West Chester, in Pennsylvania, and was connected with the Speakman, Smedley, and Darlington families of that locality. He came to California in 1850, and soon after identified himself with the Presbyterian church, where he remained a devoted and active member during the balance of his life, mostly holding office in the church of his adoption; he was also greatly interested in missionary work in foreign lands. Although thus engaged he never lost an opportunity to attend Friends' meeting when traveling Friends were announced, and frequently spoke, in meetings and out, of his education and experiences among Friends in his early life.

SCOTT.—At his late residence, No. 507 Harrison street, San Francisco, California, Fourth month 28th, 1903, Irving M. Scott, in his 66th year.

He was born and educated near Baltimore, Maryland. His father, John Scott, was a minister of the Society of Friends (Orthodox), and 25 years ago attended and spoke at the Friends' meeting in San Francisco on First-days generally; he died a few years ago over 90 years old.

Irving learned the trade of a machinist and applying himself diligently thereto became the head of the great corporation known as the Union Iron Works, the largest ship-building concern on the Pacific Coast, and recently merged into the ship-building trust, so-called, on a money value basis of several million dollars. Those who had business relations with him speak highly of his integrity.

THOMPSON.—In Newtown, Pa., on Sixth month 7th, 1903, Susanna Thompson, wife of Albert Thompson, aged 80 years.

TWNING.—In Newtown, Pa., on Fourth-day, Sixth month 10th, 1903, Hannah B. Twning, aged 83 years and 1 day.

WAY.—At her home, Wilmington, Delaware, Fifth month 25th, 1903, Josephine H., widow of the late Chandler R. Way, in her 69th year.

"She hath done what she could." These comforting and assuring words of the blessed Master to the humble woman seem very applicable to this dear friend and sister. Though not performing any great deed, she was a minister for good in a quiet, gentle way; her soul went out for the betterment of humanity. She was so faithful and untiring in the loving service in her home that her health finally gave way, thus rendering her unable, in her dear husband's last illness, to give the watchful care that had so comforted him. They are now reunited, sharing the joys of the "Heavenly Mansion."

F.

YARDLEY.—On Sixth month 14th, 1903, at 1737 Arch street, Philadelphia, Anna Warner Yardley, daughter of Mary T. Hancock and the late William W. Yardley, of Yardley, Bucks county, Pa., aged 25 years.

SOCIETY NOTES.

JAMES POUND, of Sparta, Ontario, writes that his daughter Irena lives at Ames, Iowa, where her husband, G. L. McKay, is Superintendent of the Dairy Department of the Agricultural College. Both are members of the Society of Friends and they would be glad to entertain Friends' ministers traveling through the West. There is a commodious room at the College fitted for holding meetings and ministers of all denominations are welcome.

At Lansdowne, Pa., Monthly Meeting, held Sixth month 22d, three persons were received into membership and application was made for another. All of these are minors having one parent a member. A committee was appointed to solicit funds for the furnishing of the new meeting-house, which will be completed in the fall.

Jesse Holmes from Pa., and Henry M. Haviland from Brooklyn attended the White Plains Meeting on the 21st of Sixth month and were very interesting and encouraging in their remarks. M. A. C.

Word comes from Genesee Yearly Meeting that the meetings, though small, were very earnest. A full report of the proceedings, which came too late for this issue, will appear next week.

NOTES OF ENGLISH FRIENDS.

ENGLISH FRIENDS seem to have been very active in establishing adult schools lately. Five were started in one county (Northamptonshire) during Fifth month. Altogether, eighteen new schools are recorded in *One and All* for Sixth month.

Henry S. Newman in London Yearly Meeting said, "The Adult School is rapidly becoming the workingman's church. It is also becoming a democratic national movement." He thought it behooved Friends to take a much larger and more active share in this movement, although "we might find ourselves rather in the position of servants of the movement than controlling it." The Friends, in this adult school work have from the beginning, or almost so, made a strong point of it that these schools are undenominational. The relation of the Society to the members of the schools and to the "missionary meetings" growing out of them, have come to be quite a problem, and much attention was given to the subject in the discussions during the Yearly Meeting.

During the discussion in London Yearly Meeting of the report of mission work in Turkey it was remarked that in the growing mission in Constantinople "the same sort of difficulties arose as in England, in that while some were very anxious to draw in the rough and drunken and dirty to the meetings, older members feared that this would be disturbing to the meetings."

The Anti-Slavery Committee of London Yearly Meeting has occupied itself during the past year chiefly in working for the abolition of slavery in Zanzibar.

The mission of English Friends at Pemba, on the east coast of Africa, was the first of a series of industrial stations, a chain of which extends across to Uganda in the heart of Africa. Among those making up this chain is the mission of American Friends (Orthodox) at Kavirondo.

The Conference on the Ministry is to be held in Eleventh month. The exact date of it and whether it will be held in London or in some provincial center will be decided on and announced later.

WHAT DOES COLLEGE PARK ASSOCIATION OF FRIENDS STAND FOR? ¹

As an association of Christians for religious worship and work, we cannot well go forward nor look forward without meeting this question. It has seemed to me that an effort to formulate some answer to it would be profitable for every one of us. The position we occupy is unique. With fraternal fellowship towards Christians of all denominations, we do not see our way clear to closer organic union with any of them. Recognizing the various forms of Divine worship as good for those who choose them, we gather apart a little company, to worship in our simple mode. This separateness from larger communions can be justified only by strong reasons. There is but one adequate criterion by which to determine the rightness of such a course. What is most conducive to our own spiritual growth and strength? How can we best serve the cause of our common Master? Most of us are birthright members of the Society of Friends. Different estimates will be set by different persons upon the value and importance of such a birthright. For myself, I have ever prized it as a sacred gift of God. My view of the Divine Providence that is over us all forbids the thought that the place, the environment, the opportunities in which our lives are set, are an accident. I feel that the Christian heritage into which I was born is a part of the stewardship and responsibility for which I am accountable to the Giver of all. We have not shared this birthright without having our possession of it, and our attachment to it put to severe tests. We have lived in days and conditions that try both foundations and superstructures. And if the principles of Quakerism are still dear and essential to us, they are ours not by education alone, but by settled conviction and experimental appropriation. By our connection, therefore, with the Society of Friends, we hold a well-defined relation to other Churches, a relation which in this paper need not be dwelt upon, further than to say that the spirit of this association is one of sincere affection towards our fellow Christians of other names and of cordial appreciation of their character and work. Furthermore we welcome brotherly co-operation with them in the common cause of promoting truth and righteousness in the earth, so far as can be done without surrender of any testimony given us by our Lord to bear. This attitude is strengthened, not only by the deepening sense of human brotherhood, but by the feeling, also, that the great fundamental principles of Christianity are one with all who love and serve our Lord Jesus Christ. The basis of unity is large. But within its compass there is also large diversity. "There are diversities of gifts, but the same spirit; differences of administration, but the same Lord; diversities of operations, but the same God which worketh all in all." We believe that every branch and every member of the Church of Christ is called to perform some distinctive function in His body. We would not magnify de-

¹ Read by Joel Bean at the spring meeting of College Park Association of Friends, San José, Cal.

nominational differences, neither would we ignore them to the elimination of one feature of our common Christianity, which they represent. We would accept, then, as a little portion of the Society of Friends, our share of the mission to which it has been called. That mission we conceive to be to promulgate and demonstrate the spiritual realities of the kingdom of God; to bear witness in word and life to the immediate presence of Christ, in this dispensation of the Spirit, to enlighten, to teach, to lead the individual believer, to call and inspire his ministers, and to be head over all in his Church. All Christians will admit this, but it has been the distinction of Friends to express their faith in a more practical way, in their manner of worship, and the type of their ministry. If in calling attention to this difference I place emphasis upon it, it is because I believe that while it becomes us to dwell in that spirit of humility which would prefer others to ourselves (in view of their faithfulness, and of our own shortcomings), we are still called to this distinguishing testimony. Herein is to be found the reason for our position—that for which this Association distinctively stands.

Holding common ground with all Christians in our faith in God, and in the revelation and manifestation of the Father, which has been given us through the Son; and in the great doctrine of the incarnation, the Divinity and Humanity, the perfect life and perfect sacrifice, the resurrection and ascension of our Lord and Saviour Jesus Christ, we feel it laid upon us to bear special and practical witness to our faith in the spiritual virtues which Christ came to reveal and ever lives to make real to the souls of men. To bear clear witness to any truth requires something of concentration and of isolation. They are lonely points of assent that command the largest views. And so there may be a separateness without exclusiveness. He who was the embodiment of full-orbed truth, and of all-comprehending love, had in the supreme test to stand alone. While we can make but little claim as to attainment, our separateness does not mean narrowness of outlook or of feeling. It is because our position is liable to such an aspect, and therefore to be misunderstood, that there seems a peculiar need to make clear what our Association stands for. The Society of Friends, like other Churches, has been rent by successive separations. A prominent member of Indiana Yearly Meeting, in a late article in "The American Friend," on "What We Ought to Do," deplores these as weakening the Society in America; while in England, with the same differences, the Society has kept together and become consolidated in greater strength. He concludes that we ought to labor to heal the breaches and to draw together. College Park Association stands for this very thing. Members of the divided branches have come together here as Friends and brethren, united in the faith of our fathers, and in the love of Christ. But here another question confronts us. Why is it, at the same time, we are aloof from the Friends' Church of California? Some of us are bound to this body by many ties of kindred, of friendship, and of long association

in days past. Moreover we own a bond of Christian fellowship with dear friends there, and a glad recognition of their devotion and service, as

"Friends with whom our feet have trod
The silent aisles of prayer;
Glad witness to their zeal for God
And love for men we bear."

But within the last twenty-five years such changes of view and of practice have come over this and some others of the Western Yearly Meetings, that we no longer stand together on the same constitutional basis on which all with the entire Society were once thoroughly united. If we might now assume that the "Friends' Church" of our State would welcome us and tolerate us in their organization, would it be fair to them for us to seek incorporation with them, without heartily sanctioning and supporting the pastoral system, and formal order of worship which they are committed to, and could we do this without loss of the very identity for which we stand. They believe these changed methods are best for them. We cannot see them to be so for us. Our attitude towards them is not one of antagonism, but of brotherly interest, and desire not without hope, that we may all be led on to higher ground, where we may be reunited, in larger conceptions of truth, and closer union with our Lord. We would gladly see removed every barrier to unity of faith and service, with them and all others. But we are not at liberty to adopt a pre-arranged program of vocal exercises for our meetings for worship, at the cost of abandoning the silent waiting upon God in dependence upon the presence and presidency of Christ to break the bread of life to our souls, and to bestow and direct the exercises of spiritual gifts.

I said our position is unique. Some may have the idea that we stand apart from the Society of Friends at large. This is not the case. The time-honored mode of worship to which we adhere is still that which is maintained by Friends in England and Ireland, in Philadelphia and Baltimore Yearly Meetings, in parts of New England and North Carolina, in the scattered meetings of the Australian colonies, in the smaller bodies of the separated Friends in America, and by the large branch of the Society cut apart by the great division seventy-five years ago.

Our position is not one of exclusiveness, but inclusiveness on the broad basis of original Quaker principles, as represented by the fathers and standard writers and exponents of the Society, through its past history, by Fox and Barclay and Pennington and Penn 250 years ago, and in the last century by Woolman and Grellet and Elizabeth Fry and John Bright and our own poet Whittier, and a host of kindred spirits. Not as a separate Church, but in connection with the historic Society of Friends, we stand for fraternity and fellowship with all of the same household of faith and spirit and life and practice. One of the most hopeful movements of the past year is the concern and effort on the part of some of our most enlightened and loyal young Friends in the East, to find some way of preserving that time-honored mode of

worship which has proved conducive to our individual deepening and strengthening in the interior life, and at the same time to encourage and facilitate the full exercise of the gift of teaching along with an aggressive and ingathering evangelical ministry. Such a result would clear the way for the fusion of elements that need each other—for the closer unity in which lies greater strength.

In attempting an interpretation of the purpose for which this Association stands, I assume no authority to speak for any but myself, yet in the issues we have had to meet there has been a committal to the purpose and principles here pointed out, so unanimous that I venture to offer them as the reason for which as an organization we exist. The principles of primitive Christianity revived in original Quakerism have stood the test of advancing experience, of increasing knowledge, and of critical research wherever they are known, not only as a theological creed, but as vital forces of life. They have often been held in limitations that have obscured their beauty, and hindered their spread. They oppose no progress to higher ground, no enlightenment to truer conceptions, no development towards "the measure of the stature of the fullness of Christ." All truth, natural and supernatural, whether discovered or revealed, is within the Holy Spirit's domain. The greatest thoughts of the Fatherhood of God and brotherhood of man, the interdependence and solidarity of the human race, are of His inspiration. The things of Christ are his to show us; the example of Christ, the love of Christ, the teaching of Christ, his sympathy and suffering and sacrifice for us, are made real to us by the Spirit. The faith cannot be vain that the providence over all is ordered by infinite love; and the truth cannot be wrong that all suffering, blind and purposeless though much of it may seem to our little range of vision, is destined to work out an eternal good.

"Our human hearts cannot too closely lean on God." Our faith and hope can never exceed His purposes, whose thoughts are as "far above ours as the heavens are higher than the earth." The world is gaining a truer conception of God, a clearer hold of Christ, a better knowledge of the Bible, a deeper sense of human needs and of the exigencies of the age. All these call for a larger faith in the ultimate conquest of the Heavenly Kingdom, and a larger hope of the destiny for which we were created. For these let us *stand and labor and pray*. J. B.

It is officially predicted that the number of immigrants from Canada to the United States this year will be not less than a million. On the other hand official reports show that the total immigration into Canada for the past five months of the present year was 49,537, consisting of 25,169 English, 5,169 Scotch, 1,215 Irish, 18,984 foreigners, the total immigration during the first five months of last year having been 27,444.

ANDREW D. WHITE, formerly Ambassador to Germany, has suggested that the universities of the country adopt a plan of public service instruction, and intimated that some wealthy philanthropists stand ready to back such a plan with \$20,000,000.

LETTERS FROM ISAAC H. CLOTHIER.—V.

Steamer *Kronprinz Wilhelm*,

At Sea, Fifth month 30th, 1903.

EDITORS FRIENDS' INTELLIGENCER:

WE arrived in Paris Fourth month 22d, after an all night ride from Cannes, and spent just three weeks there. While my family were busily engaged in the occupation of shopping, dear, I believe, to every feminine heart—even to a certain extent in the Society of Friends—I spent a considerable portion of my time in a study of the streets and the life of the city as shown therein.

No avenue I have ever seen equals in stately beauty and attractiveness the Champs Elysees. It runs from the Place de la Concorde to the Arch of Triumph, perhaps one and a half miles, and is easily double the width of our Broad Street, the lower half having public gardens on each side, and the upper flanked with fine residences as the gradual ascent to the Arch is made. Standing at the latter a magnificent view presents. The site is the highest ground in the city proper, and on this eminence stands the imposing and costly Arch commenced by Napoleon to commemorate his victories, but not finished till Louis Philippe's time, 1836, long after the great conqueror and the great vanquished had died in exile.

Radiating from and converging to the large open space on which the Arch of Triumph stands, like the spokes of a wheel, are twelve avenues, forming a combination of effect quite unequalled so far as my experience goes.

The narrowest of these avenues would seem to be as wide as Broad Street, and some, besides the Champs Elysees—notably the Bois de Boulogne and the Avenue of the Grande Armee—are twice as wide. The view of the Arch from every direction is very fine, and the prospect, standing at the Arch and gazing first through one avenue, then another, is something quite unique. But confining ourselves to the one principal thoroughfare, as we look down the Champs Elysees, we see at the end of the avenue the Place de la Concorde, an open paved square of about forty-eight acres, and through it the garden of the Tuilleries and the Palace of the Louvre bounding the view perhaps two and a half miles away.

The Champs Elysees is notably the great driving street, and the number and style of the equipages to be seen thereon every fine afternoon are not to be described. They drive around the Arch and into the Avenue Bois de Boulogne, through which we now look in the other direction and see about a mile and a half away the gateways which mark the entrance to the Bois de Boulogne Park, the great driveway and resort of Paris. From the Place de la Concorde to the Park entrance, perhaps three miles, is the great promenade of Paris, as the broad streets between the pavements are the greatest driveways, and the number of vehicles and the equestrians with the crowds of people on the footways, form a most interesting sight. Few days passed while we were in Paris that I did not walk the entire distance through the Boulevards, the Place de la Concorde, the Champs Elysees, and Bois de Boulogne to the entrance to the Park, and

sometimes a considerable distance through the latter.

The entry of King Edward VII. into Paris occurred on Fifth month 1st, and was an interesting event for both the French and English people, and to all Americans, who, like ourselves, chanced to witness it. The newspapers have long ago told of the elaborate preparations for his reception in decoration and in every arrangement for the pageant to show the good will of the nation, not to the individual, but to the King, as representative of the authority and majesty of England. Almost everywhere was there more or less decoration, but along the streets where he would pass at any time during his stay, there was the most elaborate display of English flags intertwined with the colors of France, and of kingly crowns mingled with the "RF" of the Republic.

My wife and daughter, with some friends, were favored with a window, and saw the stately pageant sweep around from the Place de la Concorde into the Rue Royale near the British Embassy on the Rue St. Honore, while I had standing room on the Champs Elysees on an improvised stand.

I have seen no estimate of the number of people who saw the procession, but I should roughly estimate it as not less than five hundred thousand. The whole affair was of course most spectacular and impressive. The royal train arrived about three o'clock p. m., but long before that time the crowds began to gather along the streets. I was much impressed with the apparent ease and success with which the French police handled the crowds, and without severity, as well as the good order and respect shown by the people to authority. For an hour before the procession passed, the immense crowds were an interesting study, and when the distant booming of cannon announced its coming, the excitement grew intense, though the great crowds were wonderfully quiet and orderly. The streets were kept entirely clear from curb to curb, in sharp contrast with the dense mass of people on the footways and at every point of observation.

Preceding the procession came a line of mounted gendarmes extending from curb to curb, though the gendarmes on foot thickly distributed along the line had made all things ready. Soon after came a magnificent landau looking as though it might contain the King himself, but no! it is the Chief of Police, riding alone, and with an eagle eye assuring himself at the last that the arrangements are complete. More gendarmes, and then the cry, "Here come the Cuirassiers," and a body of perhaps one hundred and fifty cavalrymen came into view, with helmets flashing and swords clanging, and in the midst, but so placed as to be plainly seen by every one, a four-horse landau, each horse with an outrider and two footmen up behind, in which sat King Edward and President Loubet. The King almost constantly acknowledged the general and respectful, though not uproarious, greeting of the people, by bowing right and left, as the gayest of gay cavalcades swept slowly by, and the sight awaited for so many hours was over in a few moments, followed by the dispersion of the immense crowd, a great sight in itself. We saw the King once

or twice again, but not under such spectacular circumstances as attended his entry into the city.

As an evidence of the good will of one great nation to another, the spectacle was highly interesting, and the elaborate arrangements and ceremonies might be accepted as evidencing and perhaps cementing mutual good will between the two nations, even though it may be claimed such evidences are too superficial to be of essential value. But whatever tends in the slightest degree to encourage good will and fraternity between great nations is well worth while.

Our sojourn abroad was ended by a two weeks' stay in London, where we arrived Fifth month 13th. My street rambles here were perhaps more extensive even than in Paris, and thoroughly enjoyed. Space does not permit any description thereof nor of the omnibus rides which I also took almost constantly. For a penny or two one can ride miles in this way, and a view from the seats on top is decidedly the best and most interesting method of seeing the city which can be obtained in any way or at any price.

On our first First-day in London, Fifth month 17th, I attended Westminster Meeting, and met there for the first time, by appointment, Percy Bigland, the partner of the Quaker Wedding; and with my wife and daughter spent the evening with himself and wife at their home, they spending the next evening with us at our hotel.

London Yearly Meeting began with the Meetings for Ministry and Oversight on Fifth month 18th, and the regular sessions on Fifth month 20th. It is held at Devonshire House in Bishopsgate Street, Without, away down in the business part of the city, not far from the Bank of England.

I attended three sittings, Sixth-day afternoon, Fifth month 22d, and Second-day morning and afternoon, the 25th. All three of these were joint sessions, men and women together. The sitting on Sixth-day afternoon was mainly devoted to Reports of the Peace Committee, and considerable interesting discussion ensued. On Second-day, both morning and afternoon, I sat with our friend, John William Graham, who arrived from Manchester on First-day evening, and joined us at our hotel, and spent the evening, as well as the evening of the Second-day, taking the late train back to Manchester.

The subject of the continuance of the system of paid workers in the home mission work was discussed at length by a number of able speakers. I had the privilege of listening to and meeting in person a considerable number of Friends, whom I had never seen before, but whose names were very familiar, among whom were Thomas Hodgkin, Joseph Storrs Fry, William C. Braithwaite, William Littleboy, Caleb Kemp, John Stevenson Rowntree, Joshua Rowntree, Thomas Humphrey, George Cadbury, etc., etc. I was much interested in the proceedings, and in comparing them with our own order of business.

The length of this letter precludes any further comment on this interesting subject, or any mention of much besides that interested me in our stay in London. Time did not permit other than short excursions outside the city, but on the last Seventh-day we were

there, I took a railroad ride of perhaps one hundred and sixty miles to the little town of Street, Somersetshire, which my ancestor emigrated from in 1713, and where his lineal descendants of my name still live, some of them in the old homestead in which he was born.

I stayed the one night with Thompson S. Clothier and his wife Esther Clark, daughter of William and Helen Bright Clark, whom I met at dinner, as well as their son, Roger Clark and his wife (daughter of our friends, William P. and Emma C. Bancroft), with whom we breakfasted.

I greatly enjoyed attendance at Street Meeting in the morning. The Clerk of the Yearly Meeting, John Moreland, attends this meeting, but was naturally absent in London, and by the kind invitation of William Clark, I sat with him at the head of the meeting.

In order to reach London that evening, Thompson Clothier and his wife drove me in the afternoon twelve miles across the beautiful country to Bridgewater, where I took the train and joined my family and John William Graham at 8.30, and was able to attend yearly meeting next day, the last day practicable, as we sailed on Fourth-day morning from Southampton on the *Kronprinz Wilhelm*, one of the finest and fastest steamships thus far constructed.

On this voyage we have some well-known passengers, among them Senator Scott and wife, named in my last letter; Joseph H. Choate, Ambassador to England; Robert S. McCormick, Ambassador to Russia, and his wife, and the wife of our Minister to Germany, Charlemagne Tower. The latter, with her husband, I have known for a number of years, and I was privileged to become acquainted with and to see considerable of Ambassadors Choate and McCormick. I was much impressed with the former. It is generally admitted that we could not expect to put our best men in all diplomatic posts, and that in the presidency the popular choice sometimes falls on the available candidate as such, but it seems to have been a tradition almost since the foundation of the republic, that to the Court of St. James we should send as representative the highest type of man we can produce, uniting the American scholar, statesman and gentleman. All these qualifications seem to be most happily combined in our present Ambassador, and it is indeed a high privilege to be in his company under such favorable conditions.

These closing lines are written at sea the afternoon before our expected arrival. We are having a great run, 564 to 578 knots each twenty-four hours, and would even stand a chance to equal the best Trans-Atlantic record were it not that we have run 125 miles out of our course to avoid icebergs. But I am not anxious to break any record, nor desirous to shorten the trip, for most inviting as the prospect is of home, family, and friends, I can but think "Oh the too short voyage, the delicious days at sea, and the rare companionship!" But is it not fitting that our memorable trip should be thus crowned with a return voyage, the only drawback to which is its shortness, and also fitting that we should not cast reluctant, backward glances on that

which has gone, however full it may have been of rich and helpful experiences, for the future may contain even greater, fuller things for us, and with the eye of faith we may be sure of the morrow. I. H. C.

HELP FOR THE FLOWER MISSION.

The Friends' Flower and Fruit Mission was organized this spring by the Committee on Mission Work among Women and Children.

Flowers have been distributed on Second-days, at one o'clock, for the past five weeks, from the Friends' Neighborhood Guild, 151 Fairmount Ave.

Contributions of flowers come regularly from West Chester, Lansdowne, Media and Malvern, Pa., and from Moorestown, Woodstown and Pemberton, N. J.

The friends who have the new mission in charge wish to thank all contributors for the flowers and to express their appreciation of the care taken in packing the hampers as in all cases the flowers have reached their destination in excellent condition.

Much gratitude is also felt for the aid given by the distributors. In many cases the pleasure which comes from the giving of pleasure has been their reward. The children in the narrow courts are wild with delight at the gift of a flower and unselfishly eager to point out the houses where the sick and suffering of their acquaintance may be found.

This paragraph is an appeal for workers during Seventh and Eighth months. So many people leave the city during these two months that it has been found impossible to secure sufficient help by private solicitation. It is hoped that many who read this will send their names and the dates on which they can serve to Alice Fussell, Media, Pa.

Conferences, Associations, Etc.

MISSION SCHOOL PICNIC.—New York Afternoon First-day School had its annual picnic on Seventh-day, the 20th, at the old meeting-house at Flushing. The party met at the ferry at 10 o'clock,—about 40 children, with three teachers, three mothers, and one member of New York Monthly Meeting, who kindly accompanied them and had an oversight of the party. The stormy weather prevented other mothers and babies from going. However, it did not rain during the morning. The trip on the ferry and the trolley ride were much enjoyed by the children, who sang and waved small flags. The Friends at Flushing were ready to receive the children, and had provided jumping-ropes for their amusement. The children ran and played in the grass, regardless of its being wet, and soon some of them had to be taken into the meeting-house to have their clothes dried by the fire. About noon the lunch was served. This consisted of sandwiches of various kinds, milk, ice cream and cake. After lunch the entire party was loaded into two great wagons and taken for a drive to Bayside. At a most beautiful hillside the wagons were stopped and the children went to pick daisies. They returned with their arms laden with daisies and black-eyed Susans. It would have made a very interesting picture, the children closely packed in the wagons with their arms full of flowers, but there was not sunshine enough for photographing. Before the meeting-house was reached on the return trip, it was raining hard. Ice cream, sandwiches, and cake were again served, and the party started for home. The city was reached about 5 o'clock, when the rain was still falling, but not with much force. Flushing Friends take each year a great deal of trouble to give pleasure to these children, and also go to considerable expense. The children seem to appreciate the kindness. As they reached the meeting-house on their return from the ride the air resounded with their cries of "Three cheers for Mr. Bell." It is largely owing to the exertions of Abraham Bell, of Bayside, that the outing is such a great success.

These children are mostly Irish and Italian from the district east of the meeting-house in New York. When the father is "working" they are fairly well-to-do. When sick-

ness comes, or the father loses his place from any cause, there are hard times. To some of the mothers, with their babies, the trip to Flushing is the only visit to the country they have each year, and they look forward to it with much pleasure.

MICKLETON, N. J.—The Young Friends' Association held at the meeting-house, Sixth month 13th, was opened by the president, Martha White, who read a portion of the 12th chapter of St. Luke.

Mary Owen read from Janney's History; Rachel M. Haines read a selection from the Discipline. A letter written by Isaac H. Clothier was read by Hannah A. Heritage. A very interesting article entitled "The First Children's Farm," was read by Annie W. Heritage. A reading, "Sprinkle Sunshine," was given by Esther L. Rulon. The following questions were assigned: "Did Pennsylvania and New Jersey Friends ever have two distinct yearly meetings, and if so, where were they held?" Clara Heritage. "What South Jersey town was founded by a Friend who was formerly a Major of Cavalry, and what was this man's name?" Hannah L. Peaslee. "When and where was the first general Yearly Meeting of Friends in New Jersey held?" Howard Rulon.

A. C. BRADSHAW, Secretary.

Educational Department.

FRIENDS' CENTRAL SCHOOL, PHILADELPHIA.

The closing exercises for the term at Friends' Central School were held on Sixth month 18th and 19th. On the former date occurred the class-day ceremonies, in the lecture-room, which was tastefully decorated with the school colors, blue and gray, and with palms and flowers, for the occasion. There was a large attendance.

The program was as follows: salutatory, Madeleine Katherine Gill; girls' history, Bertinia Hollowell; boys' statistics, James Abraham Walker; girls' presentations, Emma Jane Wilson; boys' history, Henry Woolman Shinn; class song; boys' presentations, Earnest Royal Everett; girls' prophecy, Alice Martin Hawkins; girls' statistics, Grace Pennypacker; boys' prophecy, Frederick Harold Gaston; valedictory, Bernard Aubrey Hilliard.

The officers of the class are: girls' class—president, Madeleine Katherine Gill; vice-president, Elizabeth E. Johnson; secretary and treasurer, Lillie M. Hill. Boys' class—president, Bernard Aubrey Hilliard; vice-president, James Abraham Walker; secretary, Frederick Harold Gaston; treasurer, Henry Woolman Shinn.

Group portraits of the girls' and of the boys' sections of the class of 1903 were presented to the school, and accepted by the principals of the respective departments, Anna Walter Speakman and J. Eugene Baker.

The commencement was held in Race Street Meeting-house on the morning of the 19th. Edmund Webster, of the committee of management, presided. Anna Walter Speakman opened the exercises by reading from Scripture. The following productions were then presented by members of the graduating class: essay, "The Place of Leisure Hours in Education," Alice Keim; oration, "Achievement as an Essential of Greatness," Henry Woolman Shinn; essay, "Children in Poetry," Marion E. Pennypacker; oration, "Public Opinion in America," James Abraham Walker; essay, "The Poetry of Humble Life," Marion S. Comly.

Diplomas were then awarded to the following graduates, to whom the principals gave affectionate words of advice and farewell:

Classical Course—Edith Yohe Blakey, Mary E. Brey, Marion S. Comly, Bertinia Hollowell, Alice Martin Hawkins, Elizabeth Edith Johnson, Alice Keim, Grace Evans Mickle, Miriam Arnold Myers, Lillie E. Schulte, Blanche Grace Steinbach, Flora Estelle Straub, Harriet Mary Thompson, Elizabeth Dixon Wilson, Emma Jane Wilson, Nathan Wright Buzby, Jr., James Abraham Walker.

Scientific Course—E. Virginia Bisler, Madeleine K. Gill, Elizabeth Paxson, Walter Trayner Baker, Walter White Carter, Bernard Aubrey Hilliard, Samuel Blair Luckie, Jr.,

Henry Woolman Shinn, Barclay White, Jr., Carlton Williams, George Cornog Williamson, Jr.

Literary Course—Bessie Orr Clarke, Ella W. Cleaver, Olive Roberts Cooper, Mary Bernard Cranston, Jane Roberts Harper, Lillie M. Hill, Sara Thompson Marshall, Ethel Cheney Neal, Marion Edith Pennypacker, Grace Rosenberg, Rial K. Taylor, Elizabeth E. Townsend, Alma Casseres, Vind R. William DeCoub, Jr., Frederick Harold Gaston, William Edson Stager, Warner McKechnie Swain.

Joseph Swain, LL.D., president of Swarthmore College, delivered the address to the graduates. He dwelt upon the growing necessity for higher and broader education, the true meaning of the word culture, and the necessity for the cultivation of the three-fold nature, with character building as the highest essential.

Of the girls who graduate this year, six will go to Swarthmore College, and two to Bryn Mawr. Of the boys, five will go to Swarthmore, and six to the University of Pennsylvania.

The Annie Shoemaker Scholarship at Swarthmore College was awarded to Jane Roberts Harper, and the I. V. Williamson Scholarship at the same institution to Barclay White, Jr.

ABINGTON FRIENDS' SCHOOL.

The Commencement and Class-day exercises took place at 10 a. m., on the 17th instant. Joseph Swain, President of Swarthmore College, gave the address; his subject was "The Elements of a Successful Life." David K. Goss, ex-Superintendent of the Indianapolis Schools and now principal of a private school in Strasburg, Germany, also spoke, comparing the industrial conditions and life of the German to that of the American and drawing some useful lessons therefrom for the graduates. After the presentation of the diplomas by Principal George M. Dunning, the class-day exercises were given.

The names of the graduates are Marion Prosser Baker, Wilmington, Del.; Florence Ina Bryan, Wyncote, Pa.; Esther L. Cox, Malvern, Pa.; Edith Hollowell, Ivyland, Pa.; Morris Jarrett, Horsham, Pa.; John Carrell Morris, Hatboro, Pa.; John Carle Parry, Jr., Wyncote, Pa.; Anna Walton Quigley, Willow Grove, Pa.; John Roth Roberts, Jenkintown, Pa.; Horace E. K. Stapler, Abington, Pa.; Donald Wearie Wilkie, Washington, D. C.

The Williamson Scholarship to Swarthmore College was awarded to J. Carle Parry. The assembly room of the school was crowded to its utmost capacity. The school year just closed has been a very successful one.

PERSONAL AND OTHER NOTES.

At George School Commencement Principal Walter announced that the boys' dormitory now being erected at the George School would be known by the name of Drayton Hall, it being named for the birthplace of George Fox, in Leicester-shire, England.

Watson Bavington, of Byberry, who is interested in many business enterprises in Philadelphia, and was President of the Farmers' Hay Market for many years, attended meeting in San Francisco on the 14th and seemed interested in the proceedings, although quite different from the quiet meetings held at Byberry. He was traveling with some of the many excursions to the coast this year, and returned by way of Yellowstone Park.

Robert Barclay, who spoke at one of the sessions of London Yearly Meeting, is seventh in descent from the Apologist. He came into the Yearly Meeting as one of a deputation from the Bible Society of which he is Treasurer. In his remarks he said he "felt that he owed almost every thing to the Society of Friends, to his godly bringing up amongst them, and to the teaching he had received."

Mary Anna Jenkins, of Gwynedd, left Philadelphia on the morning of the 20th, for Chicago, where she will visit her sons, Thomas A. Jenkins and Edward Jenkins. She expects to spend some time with her daughter, Anna J. Webster, in Mankato, Minn. Her son Arthur accompanied her to Chicago.

Daniel Griest, who is looking after the land settlements for the Santa Fé Railroad Co., reports two sales to Friends of Illinois and Ohio, at Le Grand, California, who have moved there and taken possession, David P. Morris and Joseph K. Mills. This is a desirable part of the State for agricultural and fruit growing purposes.

At the Commencement of the University of Pennsylvania, Philadelphia, on the 17th, the degree of master of science was awarded to R. Grant Bennett, teacher of chemistry and physics at George School.

LITERARY NOTES.

THE many thoughtful readers who have been helped by Charles Wagner's "Simple Life" will welcome a new book by him entitled "The Better Way" (McClure, Phillips & Co., New York). This second volume which has a strain of sadness in the opening chapters, is dedicated to his son, who died in his sixteenth year, and by whose bed of pain much of it was written. The greater part of it is in the form of a dialogue between himself and a Friend who has ever been by his side, whom he has come to know as "another self, a good genius, a near and superior spirit who untangles from the perplexities of life that which is sure and essential."

In the first chapter, the author speaks of a time when he lost his little boy, who had just learned to walk, in a spot where rocks and precipices were near at hand, and after an hour's agonizing search found him safe inside of a high garden wall, befriended by strangers. Then he adds:

"Now the wall between him and us is of another height. But the scene of childhood comes back to me, when I believed him lost, fallen into some abyss, while in truth he was happy, welcome, cared for; and I see in it a symbol of what is passing on the other side of the wall."

A few selections from the counsels of the Friend will give some idea of the stimulus to right action and healthy living which pervades the book.

"In the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads; and there, in the eternal silence, bury the wrongs that you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace will come to abide with you."

"Preserve your good humor. It is a signal of defeat for all the enemies of the soul. It is homage rendered to God from the midst of uncertainties. It is among the highest and purest acts of faith."

"Every yoke is a revelation to him who bears it worthily. All misery, high or low, is a messenger to tell us of our brothers whose misery is the same as ours."

"Guard with care that passion for the better which dwells within you. Dare affirm what you love, what you know to be honest. Do not fear to speak your convictions, and if necessary to cry them aloud. Know that in some hours to resign one's self to silence is a coward's part."

"Yes, it is indeed you who have done this thing, and it will be well for you to remember it, in order not to judge others. But what good can come from being disgusted with yourself? Not disgust, but care, courage and foresight are needed for healing the sick."

The *Berea Quarterly* gives most interesting glimpses of the mountain folk of the south, their customs, their language, their eagerness to take advantage of any opportunities for improvement, and of the work of Berea College in helping them to educational advantages. The number for Fifth month has an account of the conference at Berea of mountain-school Superintendents, a word on the "Educational Outlook in the South," by President Front, who had just returned from the Educational Conference at Athens, Ga., an article on the "Mountain Farm—A Good Birthplace," and some interesting information about homespun "bed-kivers."

The leading article in *Scribner's Magazine* for this month is a description by Edward Whymper, the well-known mountain climber, of "A New Playground in the New World." Accompanied by four professional mountaineers and a photographer he spent the summer of 1901 in the Rocky Moun-

tains of Alberta, British America. His description of the adventures that befell the party is full of life and spirit and the illustrations suggest scenery of unsurpassed grandeur, though the names of mountains, streams and waterfalls are comparatively unknown.

General John B. Gordon contributes an article on "Antietam and Chancellorsville"; there are several good stories, an illustrated article on "The Cliff-Dwellers," and poems by William Young and Florence Earle Coates.

THE HUMBLE-BEE.

BURLY, dozing humble-bee,
Where thou art is clime for me.
Let them sail for Porto Rique,
Far-off heats through seas to seek;
I will follow thee alone,
Thou animated torrid-zone!
Zigzag steerer, desert cheerer,
Let me chase thy waving lines;
Keep me nearer, me thy hearer,
Singing over shrubs and vines.

Insect lover of the sun,
Joy of thy dominion!
Sailor of the atmosphere;
Swimmer through the waves of air;
Voyager of light and moon;
Epitauric of June;
Wait, I prithee, till I come
Within earshot of thy hum,—
All without is martyrdom.

When the south wind, in May days,
With a net of shining haze
Silvers the horizon wall,
And with softness touching all,
Tints the human countenance
With a color of romance,
And infusing subtle heats,
Turns the sod to violets,
Thou, in sunny solitudes,
Rover of the underwoods,
The green silence dost displace
With thy mellow, breezy bass.

Hot midsummer's petted rone,
Sweet to me thy drowsy tone
Tells of countless sunny hours,
Long days, and solid banks of flowers;
Of gulfs of sweetness without bound
In Indian wildernesses found;
Of Syrian peace, immortal leisure,
Firmest cheer, and bird-like pleasure.

Aught unsavory or unclear
Hath my insect never seen;
But violets and bilberry bells,
Maple-sap and daffodils,
Grass with green flag half-mast high,
Succory to match the sky,
Columbine with horn of honey,
Scented fern with agrimony,
Clover, catchfly, adder's-tongue
And brier-roses, dwelt among;
All beside was unknown waste,
All was picture as he passed.

Wiser far than human seer,
Yellow-breeched philosopher!
Seeing only what is fair,
Sipping only what is sweet,
Thou dost mock at fate and care,
Leave the chaff, and take the wheat.
When the fierce northwestern blast
Cools sea and land so far and fast,
Thou already slumberest deep;
Woe and want thou canst outsleep;
Want and woe, which torture us,
Thy sleep makes ridiculous.

—Ralph Waldo Emerson.

Freedom of Development for Women.

MEN value the ballot highly for themselves. They would not be satisfied with influence. When votes are counted out, or tally-sheets forged, we try to send the guilty persons to the penitentiary for depriving American citizens of a vote in choosing the law-makers who are to govern them; but we see no harm in doing the same thing to our own sisters and wives.

It is often said that woman suffrage is just, but that there is no need of it, because women have no interests separate from those of men. That argument was used to me only lately by an eminent political economist. I said, "Suppose a railroad runs through a town, and a woman owns a large property in that town and yet cannot vote on the question of raising a subsidy; are her interests necessarily the same as those of every man in the town?" He answered, "That is a very rare case." My friends, that case is universal. Suppose a widow is trying to bring up her son in the principles of morality, and a saloon is opened on the corner opposite her house. I do not speak as an advocate of prohibition, for I am not one; but I do say that the interest of the mother is different from that of the man who sells liquor. Or suppose she is bringing up a daughter; she has a sacred right to protect her daughter from a libertine. Her interest is certainly different from that of the tempter.

Men have given women what they consider liberal treatment. They say, "You are not to sit on the jury or help make the law, but we will be fair with you; we will do the right thing by you." That may be part of the morality of civilization, but it is not the morality of justice.

The widest liberty is the condition of healthiest development. Home is a happy place, I hope; but what would a man's development be who had only his home life? He would be dwarfed—"cribbled, cabined and confined." Women are to-day better mothers than ever before, because they have been allowed more freedom of development.—[Wm. Dudley Foulke.]

Encouraging Beggary.

WHILE wiping the perspiration from his forehead, a porter who sat down to rest on the steps of the subtreasury in Wall Street, New York, felt something drop in the hat which he held in his hand. It was a nickel which some passer-by had given to him, mistaking him for a beggar. The porter, after his first indignation, decided to sit there a while longer to see what would happen, and before he went home to supper nearly five dollars had been dropped into his hat. As a result of the "charity" of the people in the street, he gave up the position where he was earning an honest living, and became a beggar, because it paid better; and the man who gave the nickel that led to this downfall doubtless went home that night congratulating himself on his kindness to a fellow creature in need.—[Youth's Companion.]

Kindness That Worked.

PERCHED on top of a load of boxes of merchandise the driver was belaboring his horse with a whip and shouting to him to "get up!" but the four feet remained resolutely glued to the pavement. The animal found the load too heavy; the wheels stopped at State and Madison streets, and despite the clangor of the cable gongs, the cutting blows from his driver's whip, and his explosive language, the horse stopped to rest. The policeman who guards that part of the corner where the horse balked, came forward, brandishing his club.

"Get up there, bones!" he shouted. "Bones" looked wearily at the blue-coat, flopped back his ears, but didn't budge. The policeman tried thumping his legs with his billet. This, too, was of no avail. Then the driver and policeman renewed their vocal and castigatory efforts with greater zeal. But the horse stood firm.

A tall man, with kindly blue eyes, a reddish brown beard, and wearing a black cape overcoat, broke through the crowd

that was watching the scene. "Let me try to make him move," he said. The driver relaxed his tight reins, and the policeman stepped back. The man with the red beard loosened the bit in the horse's mouth, patted his head, wet with sweat, and talked to him kindly. The animal at once exhibited signs of thankfulness. He rubbed his nose on the man's shoulder and was given a caress in return. After a few seconds the humane stranger said with a smile:

"Now, old fellow, come on with the load."

The horse settled down slowly to the work, his legs quivered under the heavy burden, and then the wheels began to revolve again.—[Chicago Tribune.]

Vines as Ornaments.

VINES lend themselves with facility to many and varied uses. Walls, pillars and embankments may be clothed in them; walks exposed to the burning sun may be covered; and a back porch, a post sunk in a neglected spot, a sunny back door, all furnish opportunities for thrifty vines. For permanent effect, nothing surpasses the Boston or Japanese ivy. It is hardy and luxuriant, climbs firmly and does not run across openings of doors, windows etc. For flowering effects *clematis paniculata* is supreme, and when intermingled with the scarlet, ever blooming honeysuckle the effect is dazzling in the extreme. For the thrifty home maker, whose garden is planned with a view to utility, the grape-vine appeals with two-fold interest, and for picturesque effects the wild-grape vine is especially adapted.—[The Delineator.]

CURRENT EVENTS.

In the recent German Reichstag elections the "Socialists" made sweeping gains. In the Kingdom of Saxony they polled 100,000 majority over all other parties. They will probably have 80 members in the new House. This does not mean a wide spread of socialism pure and simple. The program upon which the party made the campaign included such issues as these:

One vote for every man and woman, payment of members of Parliament, responsibility of the government to Parliament, local self-government and the referendum, substitution of militia system for great standing army, freedom of speech and the press, legal equality of the sexes, disestablishment of the churches, free non-sectarian schools, with compulsory attendance. The particular issue was the Kaiser's call for a big navy and a stronger army.

THE English Cardinal, Vaughan, Archbishop of Westminster died on the 19th. He was of an old English family. From the time of his ordination he has felt a keen interest in the "heathen" under British rule, but his first work in evangelization was among the negroes of Maryland. It was in America that he raised most of the money for the missionary college in London. As Cardinal he made some stir in English "Church" circles by his frank declaration against the validity of Anglican orders. His wonderful, pertinacious, incessant labors in the cause of temperance are known, but it is not generally known how effective they were by reason of the man's great common sense, sympathy and broad views, which were the results of his fine culture and keen intelligence. As owner of one of the ablest publications in England, the *Tablet*, he displayed his intellectual strength and exerted a powerful influence on Catholic thought.

APPROPOS of the "walking delegate" difficulty in connection with the strike in the building trades in New York, George P. Sullivan, a labor leader and Mayor on a labor platform of Derby, Conn., has said some wholesome things bearing on the labor problem. "The walking delegate," he says, "will soon be a thing of the past, and high-salaried officers will give way to laborer leaders of labor. He has received scores of letters from business men commending the stand he has taken, and others from union men urging him to head a new and more conservative trades union movement.

NEWS NOTES.

GENERAL DIAZ has once more been nominated by the Mexican National Liberal Party for the presidency.

WILLIAM DUDLEY FOULKE has resigned from the Civil Service Commission, and is succeeded by A. W. Cooley, of Westchester, N. Y.

THE commercial cable between San Francisco and Manila is complete, giving direct communication between the United States and the Philippines.

At the World's Convention of the Woman's Christian Temperance Union at Geneva, on the 11th, Lady Henry Somerset was re-elected president.

THE Venezuelan Government has paid to Germany the \$60,000 due this month, as stipulated in the protocol, in partial liquidation of the German claims against Venezuela.

THE Atlanta Cotton Mills and the Enterprise Mills, of Augusta, Ga., because of the high price of cotton, have shut down indefinitely, throwing 2,000 persons out of work.

ELIZABETH COOMBS ADAMS, grand-daughter of President John Adams (daughter of Thomas Boylston Adams), died on Sixth month 13th, at Quincy, Mass., at the age of ninety-five.

THE confirmed criminal, George White, the negro who assaulted and murdered Helen Bishop, a young girl, near Wilmington, Delaware, was taken from jail by a mob and burned at the stake.

THE Cunard Line has withdrawn from the passenger agreement of the North Atlantic Conference, which means that the line is out of the "Steamship Trust," but does not necessarily mean a rate war.

CHIEF FACTORY INSPECTOR DELANEY, of Pennsylvania, has announced his purpose to see that the laws against child labor are enforced. No child under 13 years of age will be allowed to work, and authentic certificate of birth or baptism will be required.

HARVARD gave one of the prominent parts on her commencement program to Leslie P. Hill, a negro student from Orange, N. J. He intends to go back for graduate work next year, with the ultimate view of teaching, possibly at Tuskegee.

AMBASSADOR CLAYTON has cabled the State Department from Mexico that the Mexican Government has deposited to his credit \$1,420,682 on account of the Pius Fund award. The money will be remitted to Archbishop Riordan, Bishop of San Francisco.

THE textile strike at Lowell, Mass., which began on the 30th of Third month and involved 17,000 operatives, is at an end. It has cost in wages about \$1,300,000. It is a defeat for the strikers, the high price of cotton making the 10 per cent. increase in wages impossible.

A SCIENTIFIC expedition leaves New York on the 27th to explore the Labrador peninsula. The party of seven was organized and will be led by Colonel Willard Glazier. The main object is to reach and cross the Height of Land, which has never been attempted.

JAMES T. METCALF, Superintendent of the money order division of the Postoffice Department, and one of its oldest employees, was dismissed for acts in connection with the proposed award of the contract for money order blanks to a firm by whom his son was employed.

ELIZABETH CABOT AGASSIZ, the honorary president of Radcliffe College, who for some time has felt unequal to the responsibilities of the position, has resigned. She is succeeded by Le Baron Russell Briggs, Dean of Harvard, whose appointment marks a still closer connection of Radcliffe with the University.

THE Czar telegraphed his good wishes to King Peter of Serbia and expressed the hope that God would assist him in the enterprise he has undertaken for the happiness of his people. Austria has also given him immediate recognition. England and America have held back. Our Minister to Greece is accredited also to Serbia and Roumania, with residence at Athens.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

6TH MO. 27.—SCIPIO QUARTERLY MEETING, at North Street, N. Y. Ministers and elders the day before at 2 p.m.

6TH MO. 28.—SCHUYLKILL MEETING, 10.30 a.m., will be visited by Philadelphia Quarterly Meeting's Committee to visit smaller branches.

6TH MO. 28.—A CONFERENCE UNDER THE care of the Philanthropic Committees of the Yearly and Quarterly Meetings will be held in the meeting-house at Langhorne, Pa., at 2.30 p.m. Henry W. Wilbur, of New York, will address the meeting on the subject of "Temperance."

6TH MO. 29.—FRIENDS' FLOWER AND Fruit Mission meets each Second-day at 151 Fairmount Ave., at 1 p. m., to distribute flowers.

7TH MO. 4.—NEW YORK MONTHLY Meeting at 15th St. and Rutherford Place, New York, at 2.30 p. m.

7TH MO. 5.—JOSEPH POWELL, OF DARBY, has appointed a Meeting for Divine Worship, to be held in Plymouth Meet-

THE first tract put forth in this country for the cause of peace was written in 1809 by David L. Dodge, a merchant of New York City, father of the present William E. Dodge. The title of the tract was "The Mediator's Kingdom Not of This World." It was in Mr. Dodge's parlor that the New York Peace Society, the first in the world, was organized in August, 1815, though the proposition to form one

had been put forth by him in 1812. David L. Dodge is therefore rightly entitled to be called "The Father of the Modern Peace Movement."—[Advocate of Peace.]

THE trouble and worry and wear and tear that come from hating people make hating unprofitable.—[Our Dumb Animals.]

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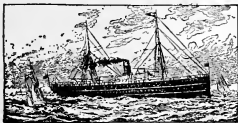
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CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Included from page 410.)

ing House, at 3 p. m. The youth are particularly invited. At the close a reading will be given: Subject, "The Divine Immanence."

7TH MO. 5.—THE FRIENDS OF WHITE Plains will meet at Sarah Knowlton's, 45 Lexington Ave., for religious service. All Friends are welcome.

7TH MO. 5.—READING MEETING, 11 A. M., will be visited by Philadelphia Quarterly Meetings Committee to visit smaller branches.

THE FRIENDS' BOOK ASSOCIATION acknowledges receipt of the following contributions to the Children's Country Week Association:

The Fellowship Circle of the King's Daughters, \$5.00
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 JOHN COMLY, Superintendent.
 Sixth month 21, 1903.

PENNSYLVANIA CHAUTAUQUA.

REDUCED RATES TO MT. GRETNA VIA PENNSYLVANIA RAILROAD.

For the Pennsylvania Chautauqua to be held at Mt. Gretna, Pa., July 1st to August 5th, 1903, the Pennsylvania Railroad Company will sell special excursion tickets from New York, Philadelphia, Chestnut Hill, Phoenixville, Wilmington, Perryville, Frederick, Md., Washington, D.C., East Liberty, Butler, Indiana, Connellsville, Bedford, Clearfield, Martinsburg, Bellefonte, Waterford, Canandaigua, Wilkesbarre, Tomhicken, Mt. Carmel, Lykens, and principal intermediate points, to Mt. Gretna and return, at reduced rates. Tickets will be sold June 25th to August 5th, inclusive, and will be good to return until August 13th, inclusive. For specific rates, consult ticket agents.

LITTLE DOT—"Mamma says th' cat is full of 'lectricity."
 Little Dick—"Of course. Put your ear down on 'er an' you can hear the trolley."
 —[Good News.]

AN obedient husband up in Franklin county, Maine, was objecting to doing certain work about the house, and he quoted Scripture to his wife, showing that the household duties should properly be assigned to the woman. The good wife replied by reading to her astonished liege ll. Kings, xxi. 13: "I will wipe out Jerusalem as a man wipeth a dish, wiping it and turning it upside down." That husband has wiped the dishes ever since.—[Gathered.]

LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend*. Small pamphlet. 40 pages. Single copy 12 cents.

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope), 21 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet, 27 pages. *Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy 5 cents. 25 copies \$1.00.

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 5 PHONES.

NO USE OF CROSSING.—Somewhere in Dixie land, a member of the "po' h white trash" endeavored to cross a stream by means of a ferry owned by a black man. Booker T. Washington gives the conversation in *The Cosmopolitan*:

"Uncle Mose," said the white man, "I want to cross, but I hain't got no money."

Uncle Mose scratched his head. "Doan' you got no money 't all?" he queried.

"No," said the wayfaring stranger, "I haven't a cent."

"But it done cost you but three cents," insisted Uncle Mose, "ter cross der ferry."

"I know," said the white man, "but I haven't got the three cents."

Uncle Mose was in a quandary. "Boss," he said, "I done tell you what. Er man what's got no three cents am jes' ez well off on dis side er der river as on de oder."—[Baptist Commonwealth.]

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Atlanta, Ga., National Convention B. Y. P. U., of America, July 9-12, 1903.

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A Religious and Family Journal



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Established 1844.
The Journal 1873. }

PHILADELPHIA, SEVENTH MONTH 4, 1903.

{ Volume LX.
Number 27.

GOOD WORDS FOR 1903.

XXVII.

*THE call to service in meeting depends on knowledge
and sympathy cultivated out of meeting.*

ANNA WARNER MARSH.

In London Yearly Meeting.

SOMETHING LASTING.

HE built a house ; time laid it in the dust ;
He wrote a book ; its title's now forgot ;
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust.

He took a child from out a wretched cot,
Who on the State dishonor might have brought,
And reared him to the Christian's hope and trust :
The boy, to manhood grown, became a light
To many souls, and preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens ; every noble deed
Lasts longer than a granite monument.

—Sarah K. Bolton.

THE BELIEF OF FRIENDS.¹

IF I were asked to tell a class of children what was the belief of the Society of Friends, and wished to tell them further, the reason for that belief, I might present the thought in this way, varying my language to suit the ages of the children. I would take a flower, a pansy perhaps, show them its construction, its bright or sombre coloring, its finely wrought veining scarcely seen by the naked eye, its velvety texture, its delicate perfume, its sturdy stem growing out of the cluster of leaves. I would try my best to show the wonderful mechanism and beauty of this embodiment of air and earth and sunshine.

Who made this flower which yesterday was a tightly folded bud and last month a tiny seed yet buried in the earth ?

Must there not have been some unseen power which caused the seed to germinate, the roots to find the elements they needed for growth, the stem to seek the sunlight, the leaf to put forth, the buds to swell and the flower to bloom ? This cannot be the work of chance, for it displays order, symmetry, method. Besides, the same miracle is repeated with countless variations, in other plants, and in each succeeding year the law of germination and growth, as old as creation and yet forever new, is an object lesson, full of Divine meaning.

As you look further about you, you will see that the same creative agency that manifests itself in a little

flower, pervades and supports the whole frame work of nature. This Power or Force rules and governs not only our own little world, but the whole universe and for aught we know countless universes, far beyond our finite thought to conceive.

Such a Being who can create worlds, and maintain the "harmony of the spheres," must be above and beyond our human conception of goodness and greatness and power, and so we speak of him as "Infinite Wisdom," "Almighty God," "Heavenly Father," "Overruling Power." *Our* Father seems to be the most expressive and endearing title, for it not only signifies our close relationship as children, but it implies a sharing of this Fatherhood with all the creatures to whom he has given life.

Instead of thinking of this Being as one far off, an angry and avenging God, whose wrath it is necessary to appease, we know He can be nearer than any earthly parent, for we shall learn his "kingdom is within our own souls." "His mercy is from everlasting to everlasting," and "his love knows neither variableness nor shadow of turning."

Belief in this Supreme Being is the first principle of the Society of Friends.

If we are children of this Almighty Father, it is reasonable to suppose that he has conferred upon us a measure of his substance. Now what is this substance ? Very early in life we become conscious of some power within us beside that which is generated by the exercise of our physical organs.

This power, felt but not seen, invisible, but most discernible, is wholly independent of bodily vitality, and yet it is a living something, because it animates to life and growth. . . . Beautiful thought ! that the human soul is indeed the Temple of God ! Into this temple shines "the light which lighteth every man that cometh into the world." And this brings us to the second article of the belief of Friends, the power of direct communion with our Heavenly Father. Immediate revelation, as we are pleased to term it. Bancroft said, "The *Qualer* has but one word, *the Inner Light*, the voice of God in the soul. That light is a reality, and therefore, in its freedom, the highest revelation of truth. It is kindred with the Spirit of God, and therefore, in its purity, should be listened to as the guide to virtue. It shines in every man's breast, and therefore joins the whole human race in the unity of equal rights."

Belief in the Inner Light must indicate a belief in the Power from which emanates that light, and so I would say that the two fundamental principles of the Society of Friends are belief in God, and in His illuminating presence in the souls of all his children. Closely allied to these principles, but subservient to them because growing out of them are, third, belief

¹Read at Concord First-day School Union, held at Chester, Pa., Fourth month 18th, 1903.

in the Scriptures, and fourth, belief that Jesus Christ was the highest manifestation of God in man. We believe in the Scriptures because they confirm the immediate revelation of the Divine will and purpose, but we claim that the real word of God in our own souls is above all recorded Scripture. *It is the word of God* that is with us every day and every hour, "a volume never closed—but wide open, so long as there is a listening ear to the Divine voice."

Individualism in the acceptance of matters of doctrine must naturally be the outcome of our belief in the Inner Light, and this leaves every mind free to put his own interpretation upon Biblical questions that are not of vital importance. Jesus said, "Ye are my friends if you do whatsoever I command you." This is my commandment, "That ye love one another." If our love for each other is strong and abiding, we shall not want to cavil over points of doctrine, or matters of form, but will allow others the liberty of opinion we claim for ourselves.

From the recorded accounts of the life of Jesus, we see that the living word of God was so wrought into his daily existence as to present a man truly at one with his Father. Though he was tempted as we are he sinned not, but was perfect through faithfulness to that Light which early showed him that he "must be about his Father's business." According to our conception of the Divine plan we believe Jesus was sent to be our exemplar, our ideal of a perfect life; and our highest aim should be to apply his precepts and teachings to our own every-day lives. And this brings me to the fifth principle of the Society. That we should "adopt the Christ rule as the governing power" of our lives. Make real the teachings of Jesus and frequently ask ourselves what would he do if he were here to-day. We know what he did do in his short earthly life. He taught love and forgiveness to one's enemies, and reproved those who judged others' actions. He advocated religious liberty, and protested against all forms of hypocrisy, oppression and corruption. He identified himself with those who work, and magnified the holiness of service. He called his followers away from outward rituals and observances, and exhorted them to moderation, simplicity and practical righteousness. He taught that worship was communion of the soul, and that the Gospel message should be as freely given as it is received by the seeking spirit. He put conduct before belief, and the spirit above the letter.

He commenced his ministry with benedictions upon those who possessed Divine attributes, and he closed his earthly career with such a tender prayer for those whom he was about to leave, that the keynote of it, Divine Love, has been the guiding star through all the centuries since. Do you see any similarity between the teachings of Jesus and the testimonies of the Society of Friends?

If a creed is a belief, I think Friends have as distinct a creed as any other religious body. The two essential principles which form this creed are to us the simple and essential truths of the Christian religion. If from the organization of our Society, we had proclaimed these fundamental principles as our

articles of faith, our creed, and taught them to our children, and to others, I do not believe there would be the misconception that exists to-day as to what Friends believe, nor would we be pained to hear the remark, "Oh, I don't believe much of anything. I am more of a Friend than anything else." Let us see to it that the children of our First-day schools are taught the principles of Christianity as understood and accepted by us. It does not matter whether these children will take our places or not in the Society. It does matter, however, that they carry into the world the weight of their united influence against war, oaths, gambling, capital punishment, intemperance, immorality, or any other evil that is foreign to the standard of love to God and love to one's neighbor that marks the highest concept of the Christian religion. CLARA BOOTH MILLER.

Media, Fourth month 18th, 1903.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

JOHN JACKSON.

(Continued from last week.)

THE Friends left Virgin Gorda before daylight on Twelfth month 16th, and in a few hours reached Fat Hog Bay, Tortola, where, with a little girl for a guide, they set off through a dense thicket to Long Look, the former home of Samuel and Mary Nottingham, Friends of Bristol, England, who had owned and occupied the estate about sixty years before. They returned to England after having manumitted their slaves and given them a deed for the property in compensation for their services. John Jackson, in his narrative, speaks as follows of the effect of freedom upon these people:

"From what we could learn in relation to these people they have never abused their freedom, and although opportunities to promote their pecuniary interests have been very limited, they have sufficient for their maintenance and therewith have been content. The freedom they have enjoyed has evidently imparted to them a much more dignified manner than we discovered in those who had but lately been released from slavery. As a proof of the benefits of freedom and free labor, it is worthy of notice that, while many of the plantations in this part of Tortola, formerly under cultivation, and worked exclusively by slaves, have long since been deserted, and are now grown up a rude wilderness, the plantation of Samuel and Mary Nottingham is still yielding a comfortable subsistence to a prosperous and happy community, numbering now about eighty persons in sixteen distinct families. . . . Some of the oldest of them retain an affectionate remembrance of Friends; one aged man, now quite blind, informed us that he frequently had been with his master at Quaker meetings in New York and Philadelphia.

"We had a very interesting religious opportunity with them, and after bidding them farewell, some of their young men conducted us by a circuitous path through a dense thicket, about a mile distant, to the spot where Friends once had a meeting-house in which they assembled for social, spiritual worship. This

was a place of interest to us, for here are buried the remains of several of our valued ministers from Pennsylvania and New Jersey, who visited this island about a century ago, from a sense of gospel love. The stone foundation of the meeting-house was still remaining; near it five tombs had been erected according to an ancient custom of the island. They were built of brick, about three feet above the ground, and covered over neatly with mortar. Time had made its ravages upon these mansions of the dead. The acacia spread thickly its thorny branches over them, and near them the century-blooming aloe was luxuriantly growing. Although no eulogy was engraven upon them, yet the tradition of the place is that these were erected to mark the resting-place of strangers who had visited the island and died there.

This being the Christmas season they noticed some intoxication, but were informed that it had been much worse in the days of slavery. Owing to the merriment among the people the meeting held in the court-house was not very satisfactory. One day when they were overaken by a shower of rain, they sought shelter in a small cabin that stood near the roadside. What happened in the cabin is thus told in the narrative:

'Its only inmate was an aged colored man, with whom we soon engaged in familiar conversation. 'My name,' says he, 'is Adam, I live alone, I am too old to work, I must be one hundred years old. I remember when there were but three plantations in the island. I got to be old because I always take care of myself. I get a little money by selling tamarinds, I can make a penny a day, this pays for



ANCIENT BURIAL GROUND OF FRIENDS, TORTOLA. Drawn on the spot by George Truman.
1. Graves of Thomas Chalkley, John Estaugh, John Cadwallader and Mary Hunt.
2. Foundation of Meeting-house. 3. Farm of Long Look.

After taking a brief survey of these mansions of the dead, we returned to the beach where our boatmen were waiting, and in a few hours we were safely landed at Roads Town."

Two days later they made a visit to the estate of R. V. Shew, the oldest planter on the island. A slave owner from the neighboring Danish Island of St. John's accompanied them, who remarked that he thought the laborers did more work than the same number of slaves on his plantation. Here they held a meeting under the shade of a large sand-box tree, so called because its seed vessel resembles, and is frequently used as a sand-box. They noticed that the people were neatly attired and very attentive to the words of encouragement, which "seemed like a proclamation of spiritual liberty to the captive, and the opening of the prison doors to them that are bound."

The next island visited was St. Christopher's, where a number of meetings were held and the jail inspected. The Governor assured them of the island's increased prosperity since the slaves had been liberated. The Governor's private secretary was "a creole of color," whom they could not have told from a white man.

my bread, I am well contented, I expect to die before long, I been trying to live honest, so I think I shall go to heaven at last.' We were interested with the old man's simple narrative, we did not doubt its truth, 'his hoary locks proclaimed his length of years.' We made him a few small presents before we departed, leaving Adam well pleased with the interview."

The next island visited was Antigua. At its capital, St. John's, they found a library containing about five thousand volumes, with a reading room connected with it. Here the English, American and Colonial newspapers were found upon the tables. The librarian was an intelligent colored man. On this island they found good accommodations at a boarding-house kept by a colored woman. Nearly all of the hotels and boarding-houses seem to have been kept by colored people. The meeting held in St. John's on First month 3d is thus described:

"For this purpose we procured the use of a large room in our boarding house, which proved much too small to accommodate those who seemed desirous to attend. The minds of many of the different

professors of religion in this place had been prejudiced against us before our arrival, so much so that we met with great opposition in our attempts to obtain a house suitable for the purpose of a public religious meeting. A large number of the respectable inhabitants were present on the occasion to-day. The meeting proved to be one of Divine favor, and although many came there with the expectation of hearing, as they said, 'the truths of Christianity controverted,' they were well satisfied with the opportunity, and acknowledged their unity with us and our labors among them. Their minds were disabused of the prejudices they had fostered against us, very many offered their services to assist in obtaining religious opportunities with the people, and from this time we found no difficulty in obtaining meetings in the town of St. John's and other parts of the island."

On this island they visited the house of correction, which they found clean and in good order, with less than half as many inmates in 1839 as in 1835. They stopped at a Moravian settlement whose numerous buildings corresponded with the simplicity and neatness observable among this people. The school here was taught by a colored man who appeared well qualified for the station. They found several schools in the island supported by a benevolent fund. A visit to one of these at English Harbor, is pleasantly commented upon.

"We were highly gratified with the manner of instruction, which appeared somewhat novel, but efficient to a remarkable degree in impressing the lessons given by the teacher. The children get no lessons by rote, the instruction is altogether oral, and the whole school, younger and older, partake in the same exercises in geography, including the use of maps, and arithmetic, natural history, etc. In this way many things are impressed on the young mind which appears to animate and interest them.

"We had two meetings at English Harbor, very much to our satisfaction; at one of these a large and mixed concourse of people assembled. It was gratifying to see the liberated slaves and their former masters meet together in the house of worship, and encouraging to witness the great attention and respect paid to our labors among them."

ELIZABETH LLOYD.

(Continued next week.)

"Thou shalt love thy neighbor as thyself is not a law of love at all; it is simply a law of justice. Christ's law is 'A new commandment I give unto you, that ye love one another as I have loved you.'"

☉☉

THE world's history is a divine poem, of which the history of every nation is a canto and every man a word. Its strains have been pealing along down the centuries, and, though there have been mingled the discords of warring cannon and dying men, yet to the Christian philosopher and historian—the humble listener—there has been a divine melody running through the song which speaks of hope and halcyon days to come.—[James A. Garfield.]

NEW TESTAMENT SERIES.—No. 24.

PAUL'S CONVERSION.

GOLDEN TEXT.—I was not disobedient unto the heavenly vision.—Acts, xxvi., 19.

Before study of Lesson read Acts, ix., 1-22;

See also Acts xxii., 6-21; xxvi., 9-23.

It is not probable that Paul was a member of the Sanhedrin before which Stephen was brought for trial. But it was the custom for students of the law to attend the sessions in company with the rabbis who taught them. It is very likely therefore that Paul was present when Stephen made his address, which can hardly be called a defense. The form of law was maintained in executing sentence of death upon the Christian, the witnesses cast the first stone, laying aside their garments at Paul's feet for greater freedom of action. Paul took no active part, but "was consenting unto his death." The steadfast bearing and the courage of the martyr probably commanded the admiration of the young Pharisee in spite of himself, perhaps even arousing doubts and questionings as to the righteousness of the act. If so, he smothered them and threw himself with vindictive zeal into the effort to stamp out the offensive and blasphemous sect. He was not one who, like the cowardly Gamaliel, could shirk responsibility by easily throwing it on God. The sense of human duty was strong within him. What he felt should be done he felt himself called to do. He "laid waste the church, entering into every house, and seizing men and women, committed them to prison" (Acts, viii., 3). It is probable that the young rabbi soon made himself obnoxious even to the Jewish authorities. "Time-servers and place-holders always do weary of earnest men" (Abbott). What they chiefly desired was to avoid disturbances which might attract the attention of the Roman authorities. Yet they could hardly rebuke the zealous activities of one whose chief desire was to root out a contemptible heresy. Probably, then, it was a considerable relief to the chief priests when Paul applied to them for authority to extend his persecutions to the Christians of Damascus, thus for a time leaving Jerusalem in quiet.

Perhaps Paul had not in his whole life had such an opportunity for self-examination as in this long, solitary ride to Damascus. There were others with him, it is true; but, as they are not named nor given any importance in the narrative, they were probably servants, with whom the young rabbi would have little in common. With a mission of persecution behind him and another just ahead, his mind, doubtless, dwelt on the scenes of persecution he had witnessed. The steadfast faith of Stephen and his kindly prayer for his executioners in the midst of his sufferings, perhaps, came back to his mind. The unresisting patience of those whom he had driven from their homes, the tranquil acceptance of exile and privation as of small account—these things appealed strongly to the intense and honest nature of the future apostle. Little scenes forced themselves upon his vision—a frightened and weeping child, comforted by its mother; a longing, yet submissive, look from an exile upon his ruined home; and through all, from the interspaces of thought looked out the strong,

brave faces of the martyrs. His unrecognized kinship with these high souls wrought unconsciously within him. He suffered with his victims; their griefs were upon his shoulders; so that when the vision came upon him on the road the spirit which sent the message had prepared him to receive and understand it.

The details of his experience are uncertain. The story is told three times in Acts—in the ninth, twenty-second and twenty-sixth chapters respectively. In one case the companions of Paul are said to have heard the voice, but to have seen no man (ix., 7); in another to have seen a light, but to have heard nothing (xxii., 9). In ix., 7, they "stood speechless," while in xxvi., 14, they all fell to the earth. In the last account, moreover, a phrase is added to the conversation not reported in the other two. Whether any outward phenomena attended this great experience of Paul cannot, in face of conflicting testimony, be certainly known. All the accounts agree that the companions were in some way affected; that Paul was blinded suggests some brilliant external phenomenon. But what really concerns us is the inward happening. If Paul's thoughts by the way had prepared him for the great change it was unconsciously. He did not knowingly approach conversion. But when the illumination shone round about his mind it was the thought of Jesus which at once sprang to the front. "Why persecutest thou me?" "Who art thou, Lord?" "I am Jesus. It is hard for thee to struggle against the goad of the driver—against the driving of God." Thus did the word in his soul bring up to clear vision at once the questionings of his mind and their answer. It came as a great shock. It meant the giving up of all that life seemed to offer him. He was a scholar—and his scholarly position was dear to him. He was a cultured gentleman—he loved the association of those of his class. He was a Jew and a Pharisee—how could he accept Him whom the law pronounced accursed? No wonder he was prostrated for some days by the shock. Then came to him, sent by a vision, Ananias, an unknown Christian of Damascus. Though he suffered, yet did he not hold back. He joined himself to the group of Christians, increased the more in strength, and confounded the Jews which dwelt at Damascus, "proving that this is the Christ" (Acts, ix., 22).

We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—[Dean Farrar.]

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Enjoy the blessings of this day if God sends them and the evils of it bear patiently and sweetly, for this day is only ours; we are dead to yesterday and we are not yet born to to-morrow. But if we look abroad and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—[Jeremy Taylor.]

For Friends' Intelligencer.

PERFECT PEACE.

"THOU wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee" (Isaiah, xxxvi. 3). How sweet and precious are these inspired words to those whose religious experience confirms their truth! All around them may be contention and strife; dark clouds may obscure the brightness of the sun, cold and chilly winds sweep over the earth; and yet amid the confusion, darkness and cold, how blessed to be able to realize that there is "a strong tower: the righteous runneth into it and is safe" (Proverbs, xviii., 10): Perfect peace, the kind that Jesus gave to his disciples (John, xiv., 27), that enabled them to bear a righteous testimony to an unbelieving and persecuting generation in contradistinction to the peace of the world, which persuades its followers to move onward in the current of popular opinion and seek the applause of man; it hath no tower of refuge stronger than itself, so that when the confusion, darkness and cold overtake it, its peace is turned into war and its joy into sorrow.

"A mind that is stayed on God." "In nothing be anxious: but in everything by prayer and supplication, with thanksgiving, let your requests be known to God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Philippians, iv., 6). "Thou hast loved righteousness and hated iniquity, therefore God, thy God, hath anointed thee with the oil of gladness." "Commit thy way unto the Lord and he shall make thy righteousness to go forth as the light. Rest in the Lord and wait patiently for him. Fret not thyself because of him who prospereth in his way. Fret not thyself, it tendeth only to evil doing. But those that wait upon the Lord shall inherit the land and shall delight themselves in the abundance of peace" (Psalm xxxvii).

JOSEPH B. LIVEZEY.

A PRAYER FOR A HAPPY OLD AGE.

O God, our Heavenly Father, whose gift is length of days, help us to make the noblest use of mind and body in our advancing years.

According to our strength apportion thou our work. As thou hast pardoned our transgressions, lift the ingatherings of our memory that evil may grow dim and good may shine forth clearly. We bless thee for thy gifts, and especially for thy presence and the love of friends in heaven and earth. Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy with those who bear the burdens of the world, clear thought and quiet faith. Teach us to bear infirmities with cheerful patience. Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others. Let thy peace rule our spirits through all the trials of our waning powers. Take from us all fear of death and all despair or undue love of life—that with glad hearts, at rest in thee, we may await thy will concerning us. Amen.—*Gathered.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBOEN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SEVENTH MONTH 4, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE VOICE OF THE PEOPLE.

THE events that have followed the lynching of a murderer in the State of Delaware show how potent is the force of public sentiment either in the administration or the nullification of law. In defiance of law and authority the people took a prisoner from the jail where he ought to have been protected, and far exceeded the old Jewish law of "an eye for an eye and a tooth for a tooth." Intimidated by the threats of the people the coroner gave a non-committal verdict, and anticipating the demands of a second mob the man who had been arrested as a leader of the first one was released on bail. In the reports of these occurrences in the daily papers it was stated that "the best people" either openly sympathized with the mob or approved its actions by their silence.

In this instance the criminal was in jail and there was no reason to doubt that he would be put to death by the arm of the law. The one purpose that animated the mob was a desire for revenge. The history of the past few years has shown conclusively that the savage punishment of one offender does not deter others from offending. The minister who stood in the pulpit of a Christian church and exhibited leaves spotted with the blood of the murdered girl led his hearers to think, not of the best way of preventing similar crimes in the future, but of wreaking immediate vengeance upon the offender. In striking contrast to the words of this professed follower of the Prince of Peace is the unheeded appeal from the father of the victim:

"Meanwhile the culprit is shut up with a guilty conscience, hell of itself, and knows that he must meet the demands of the law and justice with his life. Any other course of procedure would bring a kind of glory upon those of his class; would intensify the suffering of the afflicted family; possibly endanger the life of a delicate woman, and certainly dishonor the laws of our Commonwealth. Let us not try to atone for one crime, no matter how hellish, by committing another."

Lynch law has been resorted to in this country, in frontier communities, where authorized government

had not been fully established, but the criminal was simply put to death in the quickest and most effectual manner, and there was often a stern dignity in the manner of the execution. It is only within a few years that burning and torturing have been resorted to. The publication of all the brutal details in these instances seem to have excited the passions of those who read them and prepared them for like atrocities when opportunity offered.

The only remedy for this unhealthy condition is the creation of a better public sentiment, and the most potent factors in this creation ought to be the schoolroom, the pulpit and the press. The spirit of the schoolroom should be sympathy for the morally weak as well as for the physically deformed, and the purpose of all school punishment should be to reform the offender or restrain him from injuring others. Ministers should constantly preach and exemplify the love that is the fulfilling of the law, and should emphasize the fact that vengeance upon the guilty does not lessen in the slightest degree the sufferings of the innocent. Newspapers should unite in inspiring a respect for the sanctity of the law, and communities where the rule of the mob has prevailed should be made to feel that their actions have dishonored our country and caused other nations to speak slightingly of American civilization. There is some excuse for monarchical Europe to pronounce republican institutions a failure when self-government degenerates into anarchy.

HAVING A GOOD TIME.

"I ALWAYS have a good time for I always take mine with me," was the remark of a well-known woman recently, as she parted with some friends who were separating to go different ways for the summer vacation. What wisdom lies concealed in these few words! And what a pity it is that we all do not possess it! For surely it is from "above," this living so near the Fountain of all good, that happiness springs spontaneously from the heart, no matter where one's lot is cast. And it does not depend on youth or wealth or freedom from care. The Friend who said it had neither. Life had been to her a long struggle for the good of humanity, and yet through all its stress and strain she keeps her youthful spirits and has "a good time" wherever she goes for rest and recreation.

We cannot get away from ourselves, no matter how far we travel, or what our surroundings, and although circumstances over which we have no control do often mar our enjoyment of life, yet it is our inner selves that make or mar *our* good or evil times. It was Cowper that wisely said, "Happiness depends

less on external things than most suppose." Let us make and keep, by the grace of God, in whom we must have faith if we would be happy in His beautiful world, the interior right and then we can truly enjoy life anywhere.

MANY of our readers have perhaps overlooked the fact that a bill is pending in Manila for a monopoly in opium joints in the Philippines, to be sold to the highest bidder. The law proposes to limit the sale of this drug to Chinese who have already contracted the opium habit, and to use the revenue resulting from the sale of the monopoly for educational purposes. If all those who believe that such a law would be a disgrace to American civilization will write at once to President Roosevelt protesting against its enactment, it may prevent this infamy from being fastened upon our Government.

MARRIAGES.

BEAN—WEBSTER.—At the home of the bride's father, Frankford Junction, Philadelphia, Sixth month 3d, 1903, by Friends' ceremony, Irving McCoullough Bean, of Scranton, Pa., son of Irving M. Bean, of Milwaukee, Wisconsin, and Mabel Cherrington Webster, daughter of Albert and Anna S. D. Webster.

CUSTER—SCARLETT.—At the residence of the bride's father, Sixth month 2d, 1903, under the care of Philadelphia Monthly Meeting of Friends, Horace Broades Custer, son of the late John O. and Hannah A. Custer, and Anna Morrell Scarlett, daughter of Edwin W. and the late Emma B. Scarlett, all of Philadelphia.

MAINS—POUND.—On Sixth month 10th, at the home of the bride's parents, South Yarmouth, Ontario, under the care of Lobo Monthly Meeting, David E. Mains, of Hoboken, N. J., and Cora G., daughter of Asa and Florence Pound.

MATHER—OHNEISS.—At the residence of the bride's father, Robert Ohneiss, Egg Harbor City, N. J., Sixth month 24th, 1903, under the care of Green Street Monthly Meeting of Friends, Thomas Tyson Mather and Bertha Marie Ohneiss.

MILLS—REYNOLDS.—At the home of H. J. and M. Christiansen, of Fargo, North Dakota, on Sixth month 11th, 1903, at 8 p. m., Albert L. Mills, son of Abel Mills and a member of Clear Creek Monthly Meeting, Putnam county, Illinois, and Goldie E. Reynolds, of Fargo, North Dakota.

TOMLINSON—DECOU.—At the home of the bride's mother, Trenton Junction, New Jersey, Fifth-day, Sixth month 18th, 1903, under care of Chesterfield Monthly Meeting of Friends, Dr. William Hibbs Tomlinson and Lily S. DeCou, daughter of the late Isaac and Sarah T. DeCou.

DEATHS.

CANBY.—At "Greenwood," Hulmeville, Pa., on Sixth month 18th, 1903, Arthur M., infant son of Joseph P. and Maria O. A. Canby.

COWPERTHWAIT.—At Medford, N. J., on Second-day, Sixth month 15th, 1903, Rebecca J. Cowperthwaite, in her 74th year; an esteemed minister of Medford Monthly Meeting.

HOLLINGSWORTH.—At the home of her son, Daniel, of Fallston, Md., on Third month 12th, 1903, Lois P., widow of Amos W. Hollingsworth, in the 81st year of her age.

She was a devoted Friend. Her funeral took place from the Friends' Meeting-house at Fallston, where there was a large attendance, and testimonies given regarding her life and character, she being held in high esteem in her neighborhood.

HOLLINGSWORTH.—Near Fallston, Md., in Third month, 1903, a few days after his mother, Lois P. Hollingsworth, Cyrus C. Hollingsworth, aged 48 years.

His illness was brief, and his death a severe blow to his wife and two children.

MARSHALL.—On Sixth month 28th, 1903, at the home of her parents, No. 23 River street, Trenton, N. J., Margaret S. Marshall, daughter of W. Maxwell and Laura C. Marshall, in the 34th year of her age. The interment was at Riverview Cemetery on Fourth-day afternoon, Seventh month 1st.

In the "Passing Beyond" of the young and beautiful life just closed, intense sorrow is manifested by the bereaved family and relatives, and the large circle of friends to whom she is deeply endeared. Her bright, cheery nature, her vivacity and refinement of thought were such as drew toward her the love and admiration of friends and family, and by the social circle in which she moved; she was brave and patient in illness, with a thoughtful consideration for those in attendance around her, and through her life has won all hearts by her gentleness and loveliness of character. Her helpfulness and sweet influence have cheered the lives of her many sorrowing and sympathetic friends from whom she has been so early called away. "Thus are we all gathered: the young in years, and those who are weary of the greatness of the way."

She was a member of Chesterfield Monthly Meeting, and a student at Swarthmore in the class of 1891.

MOORE.—At his residence, Duanesburgh, N. Y., Fifth month 14th, 1903, in the 69th year of his age, William Moore, a member of Duanesburgh Executive Meeting of Friends.

PANCOAST.—At his residence in Philadelphia, on Sixth month 22d, 1903, William Stacy Pancoast, aged 34 years; a member of Race Street Monthly Meeting of Friends.

He was a son of Samuel E. Pancoast, of Woodstown, New Jersey, to which place his remains were taken for interment.

ROBERTS.—At Riverton, N. J., on Sixth month 28th, 1903, Ellen Roberts, daughter of the late Richard Roberts.

She was for many years a faithful and valued worker in the household department of Swarthmore College, as director of the laundry.

SOCIETY NOTES.

THE corner stone of the Friends' Meeting-house at Lansdowne, Pa., was laid at five o'clock on Fourth-day, the 24th instant, with simple and appropriate ceremonies. Herbert S. Cloud made some introductory remarks and read Whittier's "Hymn for a House of Worship." Elizabeth Lloyd spoke briefly comparing the building of the meeting-house to the building of the individual life, of which Christ in the heart should be the corner stone. Helen Comly White read a letter from Benjamin Hallowell, Jr., now of Sandy Spring, Maryland, who was largely instrumental in starting the First-day school and meeting in Lansdowne. J. Eugene Baker read a paper in which he pictured the distant future when the contents of the corner stone would be uncovered, and wondered to what extent Friends' principles would then have been generally accepted. He also spoke of the children as the hope of the future and the importance of prayerful care in their religious training. George S. Powell then read a brief history of Lansdowne Monthly Meeting.

On Tenth month 9th, 1898, a meeting was held in Barker Hall, at which a superintendent and teachers were appointed, and pupils enrolled as members of a First-day school. The following week a meeting for worship was held at the close of the school, and such meetings have been held regularly in Barker Hall ever since. With the consent of Darby Monthly Meeting and Concord Quarterly Meeting a monthly meeting was established three years later, which held its first meeting for business Ninth month 23d, 1901, at 8 p. m. The new meeting was composed of 28 members from Darby, 27 from Race Street, 3 from Chester, 2 from Concord, 4 from Centre, and one from Goshen; 11 members have since been received on conviction, making a total of 76. (This does not include the three received at the last monthly meeting.) These extracts from the minutes were included in the history:

"We desire to place on record in humble and appreciative terms our gratitude to our Heavenly Father, inasmuch as His Spirit has been leading us, and His strong arm has upheld us through all opposition and discouragement.

"We have learned that man may be helped by the experience, the exhortation, the example of others, in matters

common to him and them; but nothing can satisfy him but faithfulness in following the Light as he himself sees it.

"May the members of this monthly meeting continue to live through the years and ages to come under the influence and guidance of this same Divine Power."

A copper box containing the following articles was then deposited in the stone by Howard White, Chairman of the Building Committee: A list of the members, officers, elders and overseers of Lansdowne Monthly Meeting; a list of the officers, teachers and members of the First-day school; the historical sketch of the meeting read by George S. Powell; a pamphlet entitled "Why We Value Our Membership with Friends," prepared by a committee of Lansdowne First-day School; the "Rules of Discipline and Advices" of Philadelphia Yearly Meeting; Extracts of Philadelphia Yearly Meeting, 1903; the FRIENDS' INTELLIGENCER, Darby Progress and Lansdowne News of Sixth month 20th, and the Philadelphia Public Ledger and Evening Bulletin of Sixth month 22d, 1903.

The work upon the meeting-house is progressing satisfactorily and it is hoped that it will be finished in the early fall. The sum of \$2,000 is yet needed to complete the building fund and the members will make earnest effort to raise this amount during the summer. They are all in moderate circumstances, most of them have already given largely of their individual means and are now increasing their contributions, and they will be thankful for help from others interested in their progress.

The "Free Friends" on the Vigten Islands, Norway, number 80 adults and 118 children, out of a population of about 2,000. Their doctrines and practices are only partially in accordance with our own. They are earnest and spiritually-minded, but without any idea of silence in worship. They have a crude and literal method of interpreting Scripture, which has led them to practice water-baptism, and they meet together two or three times a year for the "breaking of bread." But they have no pastors; any Christian believer can administer baptism and the "breaking of bread." A sympathetic interest is taken in them by English Friends, as also in small isolated bodies of "Friends" in France, Germany and Denmark. The "decreasing size of the meetings in Denmark," was spoken of in the recent London Yearly Meeting.

At one of the evening meetings in connection with London Yearly Meeting there was an address on "The Strenuous Life," by Arthur Mounfield, editor of the organ of the Independent Methodists. The Friend who presided at the meeting explained that "the Independent or Quaker Methodists took their rise in 1796, and, in common with Friends, used the plain language, called their buildings 'meeting-houses,' adopted an unpaid ministry (though their services are pre-arranged), and did not lay stress on the sacraments."

A movement was started sometime ago among Friends in England to do what might be possible toward replacing the libraries of religious workers in the Transvaal and the Orange River Colony who had lost them during the Boer war. The *British Friend* quotes some interesting letters from those who had been thus helped and "earnestly hopes that this expression of good will may be helpful towards obliterating some of the scars made by the war."

One hundred and six essays on Peace, by pupils in Friends' Schools in England were sent in in response to the offer of prizes by the Peace Committee of the Meeting for Sufferings (Representative Committee of London Yearly Meeting). The prizes, which ranged in amount from \$15 to \$5, were privately subscribed, and the expenditure of it by the winners is subject to the approval of the Committee.

After due consideration it has been decided by the Friends' First-day School [at Newtown, Pa.] to continue the sessions during the summer months. It has been the custom to close the school during Seventh and Eighth months. —[Doylestown Intelligencer.]

GENESEE YEARLY MEETING.

THE first business session of Genesee Yearly Meeting met at Bloomfield on Second-day morning, Sixth month 15th. After the opening minute, reports from the subordinate meetings were read, and all but seven of the representatives answered to their names.

A minute from New York Monthly Meeting for Serena A. Minard, a minister formerly of Genesee, was read. Also one for Eli H. Morris and Eliza his wife, elders from Whitewater Monthly Meeting, Richmond, Ind.

These called forth expressions of grateful acknowledgment of the strength and encouragement afforded by the presence and co-operation of visiting Friends. Besides those who had come with minutes there were present two Friends from New York to whom welcome was extended.

Following the appointment of the usual committees the report from Farmington requesting that the yearly meeting be no longer held at that place on account of the small membership and isolation of the meeting-house, was considered. It was felt that in the best interests of the Society the yearly meeting should be held next year where the attendance would be larger and the membership better represented in the transaction of the business. In the consideration of this subject it was suggested that if the yearly meeting could be held at Toronto or Buffalo it would be more central, and that most Friends could attend meetings held in either of those cities at less expense than at Farmington. There is no executive meeting at either of the cities mentioned and the matter was referred to a committee to report at a later session.

The committee on Isolated Friends reported that attention was being given to the revision of the membership list and that revised lists have been received from most of the subordinate meetings. The committee was continued.

The committee appointed to co-operate with other yearly meetings in the effort to establish communication with isolated Friends reported what had been done at the two meetings held at Coldstream and at Asbury Park. Jonathan Noxon gave an interesting account of his visit to California, where, as a member of this committee, he visited a number of Friends at their homes and attended several meetings. The one known as Joel Bean's meeting he felt himself in unity with and thought most of our members who attended it felt at home there. Epistles from Ohio and Philadelphia were read with much interest. These called forth sympathetic expression and several Friends spoke of the value of this epistolatory correspondence, through which the membership of the entire Society is kept in touch, and made acquainted with the work being done in the different meetings. It is felt to be of especial value to the smaller meetings which need the stimulus, encouragement and suggestion which the epistles afford. The meeting adjourned to Third-day morning.

Second-day afternoon was occupied by a meeting of the First-day School Association, at which the children of the Bloomfield School gave several excellent recitations. The spirit with which these

were given, the value of the thoughts presented, the clear voices and distinct utterance of these little ministers was a helpful and pleasant feature of the meeting.

A paper by Charlotte Talcott on "The Social Duties of Friends" presented the thought that :

"New occasions teach new duties,
Time makes ancient good uncouth,
They must upward still and onward
Who would keep abreast of Truth."

She emphasized the thought that the Friend of to-day must meet the conditions of our time and make the application of Friends' principles to present needs rather than to the perpetuation of by-gone peculiarities.

At this session and during a short one following the meeting of the Philanthropic Committee, on Third-day afternoon, the reports and epistles were read. The former indicated varying conditions in the First-day Schools. Need was felt of more frequent opportunities for teachers to meet to compare methods and to learn from the experience of those best qualified to instruct them. It was also thought that more benefit might be derived from the literature which has been prepared for First-day School workers. Friend were urged to give earnest thought to the interests of the First-day School. Isaac Wilson and Dora Bleaker, who served as clerks at this meeting, were appointed to that service for one year. On Third-day morning the committee appointed to nominate clerks reported that they were united in proposing the names of Samuel P. Zavitz and Charlotte Talcott as clerks. The nomination was approved and these Friends were appointed for one year.

Following the reports of other nominating committees epistles from Illinois and Baltimore called forth expressions of appreciation and sympathetic comment. It was felt that these letters brought home to us a deepened sense of our responsibility as a religious organization and inspired determination to higher work. The meeting then entered upon inquiry into the condition of the Society as shown by answers to the queries. Most meetings are regularly held and faithfully attended, but in some localities the membership is small, and, in rural communities, so scattered that regular attendance is very difficult. One meeting reported that no meeting for worship had been held during the year. Friends' testimonies seem to be maintained wherever meetings are held. In regard to temperance the interest seems marked.

At a meeting of the Philanthropic Committee held Third-day afternoon, reports from the various committees indicated that, while individual interest is manifest, little organized work is being done. The conditions in Genesee are such that co-operation for philanthropic work under the auspices of the Society seems possible in only one or two neighborhoods.

The meetings for worship held on First- and Fourth-days, were very well attended, notwithstanding the rain, which fell heavily on the mornings of both days. These meetings were characterized by an earnest spirit of devotion. The helpful words of counsel and encouragement from visiting Friends were

felt to be as welcome as the showers which brought refreshment to thirsting root and blade. Cords of fellowship seemed strengthened; and assurance was given to those who had come burdened with anxiety and heavy sense of responsibility that there are in the Society enough earnest workers to keep it alive and active. Friends were earnestly exhorted to invest the talents entrusted them, and lovingly reminded that upon individual faithfulness the welfare of self and of society rests.

On Fourth-day afternoon a number of Friends visited the Sand Banks. A drive to that interesting point is a privilege usually provided for visitors to the yearly meeting at Bloomfield, and many have in that way become acquainted with one of nature's most curious phenomena. Perhaps no more impressive sermon is preached at any of the meetings than that afforded by contemplation of those great, silently moving mounds of drifting sand. The Friends of Bloomfield Meeting are very pleasantly located near the shore of the beautiful Bay of Quinte, an inlet of Lake Ontario near the St. Lawrence outlet. The cultivation of fruit and vegetables to supply large canning factories in the neighborhood is one of the chief industries and many Friends' farms are admirable illustrations of the attainment of modern agriculture.

The closing session of Genesee Yearly Meeting, held Fifth-day morning, was occupied with the appointment of a representative committee, reading of epistles, the consideration of the epistle to be sent to other yearly meetings, a summary of the exercises and reports from special committees.

Of the latter, one appointed to send a memorial to various government officers opposing the spread of military spirit, reported that their communications had been courteously received and an earnest consideration of the subject promised.

The committee on correspondence with isolated members reported that much interest had been shown in response to letters sent out. Friends were urged to visit isolated members whenever opportunity offered.

The proposition to omit the word "only" from the fifth query was considered and approved by the meeting.

The Committee on Literature was authorized to continue the liberal distribution of literature, which will spread the knowledge of those principles which Friends consider essential to the highest success in life.

The committee to consider change of place for the holding of the yearly meeting in 1904 proposed that the adjournment be made to Coldstream. A cordial invitation was extended by a representative from that meeting to members of Genesee and other Friends, and, the meeting having united with the committee's recommendation the minute of adjournment was made in accordance.

RIGHTEOUSNESS in the Old Testament is not a theological word, and has to do not with a person's creed, but with a person's character.—[Ian Maclaren.]

FISHING CREEK HALF-YEAR MEETING.

THE Friends representing communities in Columbia, Northumberland, and Lycoming counties, met in semi-annual gathering at Millville, Pa., on the 17th, 18th, and 19th of the Sixth month. It was a source of regret that our worthy friend, Shadrach Eves, was confined at home by a dangerous illness, and therefore could not be with us to enjoy the interest and satisfaction of the meeting. After an expression of sympathy and regard, a message of love was sent him by the meeting for ministers and elders, of which he is a member.

Franklin Ball, of Quakertown, Pa., attended several sessions of the meeting. His labor in the ministry was very acceptable, as well as his presence in the social circle. William U. John also ministered and had considerable service on the different occasions of coming together. Besides, we were again favored with the company of William Burgess, whose years rest lightly upon him at the age of four score. He appeared in the ministry and spoke at length to the edification of those assembled.

During the week, on Fifth-day evening, a number of Friends met at the house of Sarah L. Eves to listen to the reading of a paper by Franklin Ball, entitled, "The More Abundant Life." In this article he dwelt upon the growth in grace and spiritual development characteristic of the true Christian; as being the means by which "we should have life, and have it more abundantly." In this "more abundant life" we would increase our happiness and enjoyment in this mortal state. The subject thus presented received the thoughtful consideration of the audience. When the reading of the paper was finished opportunity was afforded for comment, inquiry or approval, of which several persons availed themselves. After this the meeting closed.

Listening to the reading of the second query from time to time, the writer has been led to make the following reflections: It is thought to mark a satisfactory condition when we can answer the query that love and unity are maintained amongst us. Where love prevails there will be unity of feeling, though opinions may differ on many points. It is evident that the highest good of communities and organizations, religious or otherwise, is promoted by the working of this principle. It therefore merits our attention as a subject of the utmost importance, that we all examine ourselves and see whether we are cultivating this love, or whether we are taking that course most easy to us, in line with our ideas of selfish enjoyment. If we live for ourselves only we find that we are losing that sense of harmony which should exist between the human and Divine natures. This sense of harmony, if weakened or destroyed, allows us to fall into a state of cold formality, or drift into an indifference to religious truth. We then are deprived of the benefit of this principle of love, which in its unimpeded work would transform us into better, nobler beings. But our efforts to cultivate this boundless, everlasting love may be thwarted by ourselves, or by surrounding influences, as long as assistance from above is not sincerely and earnestly craved. First, we must put

our hand to the work in full faith, and then our desires for help will be granted. This point gained, the Divine power and the human will act together, and the great work go forward which will enable us to fulfill our obligations to the Supreme Being, as well as to our fellowmen, and which will increase this Heavenly power within us to such a degree that we can readily love our enemies, which no one can do who is ruled by selfish dispositions. G. J.

Paxinos, Pa.

VISITS OF ABEL AND ELIZABETH MILLS.

WE have been solicited by several of our numerous friends to give some account of our visits and homeward journey after the close of New York Yearly Meeting. We returned with our very dear friends Joshua B. and Caroline Washburn to their hospitable home near Chappaqua, New York, thirty-two miles distant, on the 28th of Fifth month. The following morning Joshua and I made a pleasant call at Charles and Phebe Cornell's, in the village. In the afternoon we were taken to visit the new dam which is being constructed across the outlet of Croton Lake, from which the city of New York gets its supply of water. This structure, we are informed, has its base 80 feet below the surface, reaching 180 feet above, is 80 feet in width, and when completed will be the greatest structure in the world of its kind.

Seventh-day afternoon we called on Charles Robinson and daughters, and took supper at John and Mary Cox's, this home being only a few rods from Chappaqua Institute. The principal and several of the teachers came over, spending a very enjoyable season in social converse. Our home was made with our friends, the Washburns.

On First-day morning we went to their regular meeting which was attended by an interesting audience, causing us to feel that it was good to be there. In the afternoon we, with our friends, attended the regular meeting at Mt. Kisco. Not so many were present as at the morning meeting. The meeting, in a good degree, was satisfactory. We returned to J. B. Washburn's Second-day morning, the first day of Sixth month, which was my 74th birthday anniversary. We made a pleasant but brief call on J. B. and Caroline Washburn's son Howard and family. Our friends conveyed us to the home of Hannah and Phebe Fields, where with a pleasant social visit we dined. Toward evening we called on Anna Willets. This dear motherly Friend in Israel, with her children, gave us such a cordial greeting our minds were impressed with that sweet cordial love that binds with a strong cord. Thence we went to our mutual friends' home, Robert and Esther Barnes. In the evening we attended an appointed meeting at Purchase, where we met a small congregation of interested people. Here was felt the influence of the Master's presence. After enjoying a most pleasant converse we returned to the home of Robert and Esther Barnes for the night.

On Third-day morning Joshua B. and Caroline Washburn bade us farewell. We parted with these dear Friends, who have been our brother and sister in

best things, with hopes and fears that possibly we should never meet again. We shall hold the pleasantest recollections of our visit with them and their very worthy daughter Jane. We made another short call upon our friend Anna Willets. Shortly after 12 o'clock Robert Barnes conveyed us to White Plains to take the train for New York City, where we arrived in due time at the Central Station. We were met by Walter and Ethel Flitcraft, the latter kindly remaining with us until our train came at 6 o'clock. We passed the east shore of the Hudson river; and the scenery was fascinating until the darkness obstructed the view. We reached Rochester at 4 o'clock and Buffalo at 6 a. m., where we changed cars. As we crossed the Niagara river on the Canada side our train halted in front of the rapids and falls for a five-minute view, which we enjoyed. Reaching Chicago at 8.55 p. m. we were met by our grandson, Ellsworth Mills. After a good night's rest we visited Harry Mills' family, he also being a grandson of ours; two of brother Henry's family, Elmira Vale and William H. Mills, also lodged at the same place.

On Sixth-day morning we started direct for our home, arriving at McNabb about 1 o'clock. We were met by some of our children, and arrived at our home about 4 o'clock, having dined with our son, William L. Mills. After an absence of eleven weeks we feel in the retrospective view that we had not made the effort to attend these yearly meetings and enjoy the social mingling in vain, feeling thankful that we had been permitted to return in safety.

ABEL MILLS.

Lostant, Illinois, Sixth month 22d, 1903.

Conferences, Associations, Etc.

BIRMINGHAM, PA.—A philanthropic meeting under the care of Concord Quarterly Meeting's Committee was held at Birmingham Meeting-house on First-day, Sixth month 21st. Jane Rushmore addressed the meeting on literature. She presented forcibly the importance of her theme. It is only by reading that the average man or woman gets knowledge of what is going on around us, or what has been done in the past. Our reading is of three kinds—first, we read for entertainment; second, to acquire information; third, to develop the mind, to fit it to solve the problems of life. Philanthropic meetings are only important as inciting to individual work and preparing us for it. While she did not believe in war, at all, she thought we were all wanting in the courage and devotion of the men who laid down their lives 125 years ago on these Birmingham hills for what they believed to be a righteous cause. The field in which any one can work to most advantage is among those with whom he is acquainted and somewhat in sympathy. The end and purpose of our work should be to raise the literary taste of our neighborhood to a purer and higher level. Our efforts should be directed to the young. Dr. Joshua D. Janney spoke of nature as the great book, and recommended the study of the natural sciences. He was understood to take a despondent view of the prospect of improving the children of the vicious, on account of inherited tendencies. Arabella Carter dissented with great force from this view, and gave an interesting account of an immense gathering of children in the densely populated part of Philadelphia, who listened attentively to an illustrated philanthropic lecture.

Lewis Smedley spoke of the influence of teachers of First-day schools and other schools, and recommended that school directors always employ teachers whose literary tastes are

above the average of the neighborhood in which they teach. Susanna Savery spoke of the influence of teachers of public schools in promoting a taste for pure literature, and made practical suggestions for providing a reading table and making scrap books adapted to children of different ages. Lewis Palmer said these meetings are conferences, we confer together on the means of promoting reforms, and go out from them strengthened and equipped for our every-day work. The meeting was well attended. Those present felt that it had been interesting and profitable.

NEWTOWN, PA.—The meeting of the Junior Friends' Association, of Newtown, for Sixth month was held at the home of Marion and Edward Briggs. The subject of "Free Ministry" was opened with a paper on "What are the advantages and disadvantages of free ministry," by Emma J. Wilson. The subject was further discussed by George Walton in a very instructive manner, giving in a clear way both the advantages and disadvantages. "Is any change in Friends' ministry desirable?" was the subject of an excellent paper by Helen T. Brown. Eva Doan further discussed the subject by reading a paper in which she said that free ministry should, by all means, not be abolished. The subject was then opened for public discussion and brought forth many thoughts.

QUAKERTOWN, PA.—The last meeting of the Young Friends' Association met at the home of Dr. William H. Meredith, Sixth month 17. In the absence of President and Vice-president, Elmer Jordan opened the meeting and read the 9th Psalm. Hattie P. Smulling continued the reading of "The Life of Benjamin Hollowell." Isaac W. Reeder read a paper from the *Friends' Journal* by Isaac Clothier, subject, "The Discourse at Levi's Feast." A recitation entitled "The Sun Will Shine To-morrow," was given by Anna E. Jordan. A sketch of "The life of Robert Barclay," was read by Eleanor Fouke. A short poem "The Inquiry," was read by Milton Johnson. A voluntary reading was given by Isaac W. Reeder, "Some Account of Nicholas Brown"; also a recitation by Martha Morgan, "Crossing the Bar." Sentiments were given from William Penn, and the meeting adjourned. The next meeting will be held at the home of Penrose Roberts, Seventh month 16th, 1903.

A. B. R., Cor. Sec.

WOODSTOWN, N. J.—The meetings of the Young Friends' Association of Woodstown have been held throughout the year, with a good average attendance, and considerable interest has been manifested. We have had able papers, upon topics that concern Friends, and have had with us, Joseph Elkinton of Media, who told us about the "Doukhobors," and Judge Ashman, of Philadelphia, who gave a lecture upon the subject of "Equal Rights."

At our last meeting held Sixth month 25th, 1903, one of our young members, Helen G. Borton, who has lately returned from the Emerson School of Oratory, Boston, gave a recital "The Last Word," by Van Dyke, before a large audience. Her rendering of this selection was very impressive; there was a great stillness throughout the house, as she told of the students in that old City of Antioch, and followed the career of one of them throughout his different experiences, demonstrating that a Christian life is the only satisfying one to be led. Those who have heard this Recital feel that it is a rare treat. On motion the Association adjourned to meet again Ninth month 24th, 1903.

ELIZABETH L. DAVIS, Sec.

BURLINGTON (N. J.) FIRST-DAY SCHOOL UNION.—The Burlington First-day School Union was held at the Mount Sixth month 13th, 1903. The reports from the various schools comprising the Union were read and showed much interest, and that the lesson leaves are appreciated and greatly assist the teachers in their work.

A pleasant feature was the reading of a poem prepared for and read at the 100th Anniversary of the building of the Meeting-house, which was celebrated in 1875, a number being present who gave interesting accounts of that meeting, and of

the large First-day School formerly held there, but which in recent years, by removal and death, lost many of its working members and was finally closed sometime ago. It was the desire of the Union that an effort be made to re-establish the school and to that end the following committee was appointed; Alfred Cox, Randolph Swain, Ella Lundy, George Lundy, A. Peasly Potts, Joseph F. Taylor, Sarah Lamb, Willett Shinn, Edward Warren, Charlotte Black, Laura N. Rogers, Frank S. Zelly, who will meet at the Mount Meeting-house Seventh month 5th at 10 a. m.

MANSFIELD, N. J.—The Young Friends' Association met at Herbert Deacon's, on Sixth month 12th. The meeting was called to order by reading a portion of the Bible. On calling the roll thirty responded, an addition of five new members.

The literary exercises were opened by Mary S. Harvey, who gave an excellent answer to the question, "Give the origin, history and effect of Young Friends' Associations?" The first Association was called Sixth month 11th, 1888, by eleven men and woman, who agreed that this great need existed in the Society of Friends. Within a year over thirty men and women had taken up the work. The first associations were Philadelphia, Norristown, Langhorne, and Newtown. In six years the small band increased to several hundred, and in fifteen years there were sixty-four Associations and over 4,000 members. Our Association was formed on Twelfth month 22d, 1898, at Thomas S. Gibbs, and its history, we are gratified to know, has left a pleasing remembrance; with the assistance of the seniors it has created a thirst for knowledge that the rising generation will be pleased to accept." This paper was prepared by Cyrus S. Moore.

Martha E. Gibbs read an excellent answer, the question being, "How does bearing others burdens lighten our own?" "Bearing one another's burdens" is the scriptural injunction, and by so doing, ye will lighten your own. How may we bear each others burdens? Not by keeping aloof from our friends when in grief or distress, not by a solemn censure and discouraging words when our counsel or aid is asked; but by cheerful looks and hopeful, encouraging words. Let us give up the best that is at our command. If our burden at times seems too heavy to be borne alone let us take it to a friend in whom we can trust. In sorrow and affliction it is a great boon to have sympathetic friends. Let us not shut ourselves up in the darkness of despair, but seek the blessed light that may chase away the clouds that have covered our horizon, and cause the sunshine of hope and joy to fill our hearts. "No man liveth to himself alone," so cast about thee for the privilege that may be thine to lighten some despondent heart and thus fulfill the Scriptures.

Joanna Shreve gave the usual current topics. Elizabeth B. Zellely read an article from the INTELLIGENCER, entitled, "The Higher Tolerance." Edith S. Gibbs and Dorothy Deacon declaimed. Charlotte Deacon recited "The Flowers' Praise." After usual silence adjourned to meet Seventh month 11th at the home of William P. Pray.

M. E. HARVEY, Secretary.

ACCOITINK, VA.—The Young Friends' Association met at the home of Warrington Gillingham, Sixth month 7th, 1903. The meeting was opened by the president reading the 90th Psalm. A biography of Edward Stabler was read by Sarah E. Cox. Part of the fourth chapter of Janney's History was read by Ellen Lukens.

After recess and roll call Reuben R. Gillingham read a very good essay on "The Efficacy of Prayer." Lida Gillingham's recitation, "Work and Life," was enjoyed by all present. As several who were on duty were absent, Ella Gillingham volunteered an excellent recitation.

The meeting adjourned after a short session to meet at the home of Courtland Lukens, Seventh month 5th, 1903.

LEWETTA COX, Secretary.

SEVEN new Cardinals have been appointed, and but for the death of Cardinal Vaughan there would now be the full number, seventy.

Educational Department.

GEORGE SCHOOL.

THE ninth annual commencement of the George School took place on Fifth-day, Sixth month 18th. The exercises were opened with a Scripture reading, the 19th Psalm, by the Principal, Dr. Joseph S. Walton. After a few moments of silence the speakers from the graduating class were introduced. Roy S. Hutchison, of Newtown, Pa., spoke on "The Ballot and the Conscience"; R. Alice Langsdorf, of Flora Dale, Pa., on "Whittier, the Prophet of Freedom"; Florence B. Stackhouse, of Salem, N. J., on "The Tragedy of Labor"; Howard E. Smith, of Buckmanville, Pa., on "The Monroe Doctrine."

The commencement address was by President Joseph Swain, of Swarthmore College.

Dr. Joseph S. Walton, Principal of the School, made a brief address to the graduates and presented the diplomas. The class numbered eighteen. The names are: George Eliot Barlow, Colwyn, Pa.; Mary James Blackburn, Fishertown, Pa.; Sara Elma Brown, Irene, Va.; John Stokes Clement, Constitution, Md.; Ernest Reed Darby, Williamsport, Md.; Eric Esther Fox, Short Creek, Ohio; Granville Hibberd, New Windsor, Md.; Roy Schofield Hutchison, Newtown, Pa.; Rebecca Alice Longsdorf, Flora Dale, Pa.; Margaret Louise Pierpont, Paeonian Springs, Va.; James Nevins Richardson, Torresdale, Pa.; George Simpson Roberts, New Hope, Pa.; Alice Edna Smedley, Willistown Inn, Pa.; Harriet White Sheppard, Norristown, Pa.; Howard Eastburn Smith, Buckmanville, Pa.; Florence Bowen Stackhouse, Salem, N. J.; Norman Watson, Oak Lane, Pa.; Norman Butler Zimmerman, Norristown, Pa.

The scholarships to Swarthmore College were awarded to George S. Roberts and Alice E. Smedley.

Two other members of the class expect to go to college next fall, Ernest R. Darby to Lehigh University and Howard E. Smith to Perdue University. Sara E. Brown and Roy S. Hutchison expect to attend college later on.

John S. Clement, James N. Richardson and Florence B. Stackhouse will return to George School next year to do graduate work, and to assist in the work of the school. R. Alice Langsdorf will engage in public school work in Adams county. Harriet W. Sheppard will teach in Sherwood Boarding School, Sandy Springs, Md.

Among the other members of the class who expect to go into business or to take up duties at home, Granville H. Hibberd, who has taken the agricultural course, is going to put his schooling to practical test on the farm.

Dr. Walton made the announcement that the grounds devoted to out-door exercises have been named "Sharon Field," and that the new dormitory for boys is to be called "Drayton Hall," from the birthplace of George Fox.

Work is already well under way on Drayton Hall, and the committee expect it, as well as the improvements to the main building, to be ready for occupancy in time for the opening of school next fall.

VALUE OF EDUCATION.

Those who regard higher education as a social ornament, valueless except as a badge for the delight of its possessor, and those who regard culture as the private perquisite of the elect few, are alike in the wrong. The presence of men of culture and training raises the value of everything about them. It insures the success of enterprise, the safety of person and property, the contact with righteousness of thought and action which is the mainspring of right thought and right deed in the future.

Moreover, if clear thinking with clean living is good for the elect few, it is equally good for the mutable many. Culture not only raises the man above the mass, it turns the masses into men. That the multitude may imagine themselves men before they hold a man's grasp on life is the grievous danger of Democracy. Here again the University plays its part, teaching the relative value of ideals. Under its criticism men learn that good results are better than good intentions, and that they demand a far higher order of skill and courage.—[David Starr Jordan, in Atlantic Monthly.]

LOCUST VALLEY.

Friends' Academy closed a successful year on Sixth month 19th. Henry Wilbur, of New York, the speaker of the day, urged his audience to strive to live the life of service, optimistic and hopeful, doing well their life work whatever it might be. In the evening the annual meeting of the academy "Reunion" was held, and although stormy weather prevented a full attendance the evening was an enjoyable one. An interesting program was rendered, consisting of recitations by Sadie Bayles Brown, the "Reunion" paper by Emily R. Underhill, music by Daniel Underhill, Edna B. Downing and Elizabeth M. Lamb, reminiscences of early days at Friends' Academy by J. Bell, one of the first students, and a review of the years' work by Principal Jackson.

Two changes occur next year in the faculty of the school: Anna Jones, normal graduate and teacher of experience in New York State, takes the place of Eloise Leland in the Lower Intermediate, and J. Donald Zulich, of West Chester Normal, Penna., takes the position of instructor in science, left vacant by Perry C. Pike, who goes to study medicine in the University of Pennsylvania.

The pupils of the school have been, during the past year, as usual, remarkably free from serious illness. The great number of applications already received gives guarantee of a full school for the year of 1903-04. M.

PERSONAL AND OTHER NOTES.

ELIZA SPROAT TURNER, who died at her home near Chadd's Ford, Pa., on Sixth month 20th, was well known in social and educational circles. Beginning in her early childhood she was a writer of satiric verse, much of which appeared in the "Woman's Journal," Boston. From her first husband, Nathaniel Randolph, who died soon after their marriage, she inherited a fortune which she devoted largely to public works. She afterward married Joseph Turner, a lawyer.

She was one of the early abolitionists and took part in organizing the first woman suffrage society in Pennsylvania. In 1876 she was active in promoting the "Country Week" movement, which has since grown to such large proportions. Early in 1877, she was the most energetic of the founders of the New Century Club, the first woman's club in Pennsylvania. Its later development in the New Century Guild for Working Women, was entirely her inspiration, she being supported by able helpers.

Tong Sing, the story of whose training in our faith is told in "A Chinese Quaker: an Unfictitious Novel," has been received as a member by Dover Monthly Meeting, New Hampshire,—he having expressed a desire to be a member of the same monthly meeting as Joel and Hannah E. Bean. The "boy" of the story, in whose education Whittier deeply interested himself, is now a man of, perhaps, thirty. He is said to be a Mandarin in China. He was a member of College Park Association of Friends, and was prepared for college by Joel Bean's daughter Lydia.

At the recent commencement of the University of Pennsylvania the degree of A.M. was conferred on John L. Carver, of the Friends' Central School, Philadelphia. The degree of Ph.D. was conferred on J. Russell Smith, who has been appointed an Instructor in Commercial Geography in the University.

Silvanus P. Thompson, the English scientist, has been acknowledged as a minister by Westminster and Longford Monthly Meeting, London.

William W. Birdsall has been elected Principal of the Philadelphia High School for Girls.

The Radical Socialist group in the French Chamber of Deputies has adopted a resolution urging the immediate negotiation of a treaty of arbitration between Great Britain and France.

LITERARY NOTES.

THE London *Athenaeum* gives a page review of "Sally Wister's Journal," edited by Albert C. Myers, and among other things says: "Sally Wister is one of those charming maidens whose memory has been preserved—like that of Dorothy Osborne or the Jessamy Bride—by a fortunate accident. We shall never know how many as sweet and fair have passed away and left no sign, save, perhaps, a faded sampler or a characteristic smile inherited by their grandchildren. Thus we have to make the most of the few whose charm survives, and among these a high place must certainly be given to the delightful Quaker maiden whose diary has been published by the pious care of Mr. Myers."

The *Atlantic Monthly* for Seventh month is largely a California number. Herbert Bashford, editor of "The Literary West," has a paper on "The Literary Development of the Pacific Coast," President David Starr Jordan of Stanford University writes upon "The Voice of the Scholar;" President Benjamin Ide Wheeler of California University treats "A National Type of Culture;" and Prof. Gayley furnishes a paper entitled "What is Comparative Literature?" Ethel J. Hussey, in "Life at a Mountain Observatory," describes the great Lick astronomical settlement.

On natural history subjects, John Muir writes a characteristic article apropos of Professor Sargent's monumental American Silva, and Bradford Torrey describes some adventures and discoveries among Western birds.

This issue of the *Century* is distinctively a fiction number. It contains also, however, a Wesley article by Professor C. T. Winchester of the English Literature department of Wesleyan University. Of especial interest are the "Unpublished Letters of Sir Walter Scott" with notes by Mary Ann Watts Hughes, to whom the letters were written. The article "Who was Hammurabi?" tells of the recent discovery at Susa of the earliest code of law.

Scribner's Magazine this month is mainly a war number with an article on "Gettysburg" by the Confederate General Gordon, and Charles E. Magoun's account of the War Department's administration of Civil Government in the annexed islands. Aside from these, especially interesting articles are "The Canadian Rivermen," "The Cedars of Lebanon," and "A Night in the Room of Andreas Hofer."

The single exception to fiction in *Lippincott's* is a paper by Maude Howe—a daughter of Julia Ward Howe—entitled "A Roman Holiday." It gives intimate details about housekeeping in the Eternal City, being her own housekeeping experiences during a hot summer in Rome. The street cries of vendors of fruit and milk are given with the musical notes, and the author's descriptions are brimming with a humor not inimical to her valuable facts.

In *Harper's Magazine* Professor Shaler, speaking of "Plant and Animal Intelligence," affirms that we are not justified in saying that plants have no capacity for thought. "A Port of All the World" means, of course, New York and its immigrants and descendants of immigrants. David Graham Phillips describes "The Business of Running a Church." Professor Lounsbury discusses "The Standard of Pronunciation in English."

"Navigation above the Clouds" is an account of a journey on Lake Titicaca, in South America.

The *Indian's Friend* is a monthly twelve-page paper, the organ of The National Indian Association, of which Amelia S. Quinton, of Philadelphia, is president. It gives a record of current legislation for Indians, suggests to workers in the cause where practical help can be given and gives a chronicle of work done by those who are actively devoting themselves to the Indian's welfare. It is a paper of the greatest interest and value to those who wish to keep posted as to what is going on along this line of philanthropic work. The editor is Marie E. Ives, New Haven, Conn. The subscription price is 30 cents a year.

OUR FOREIGN POPULATION.

Jane Addams, of Hull House, Chicago, before a joint meeting of women's clubs in Boston, as reported in the Chicago Chronicle.

THESE are few who know how much good these immigrants bring with them, the love of art and useful accomplishments for which they find no market.

I know a man in Chicago who was put out of his rooms in a tenement because he had carved his door in the evenings when he came home weary from work and sought to tell what there was better in him. It was exquisite work, the same he had done in a church in Italy, he said, proudly, which is double-starred in Baedeker. Another had trouble with his landlord because he decorated his ceiling with stucco. This man said that he had been paid for such work at home, but he supposed he ought not to have attempted it here, where the "American people like everything smooth and such a queer white." These men were artists, but they were not appreciated in their new surroundings.

The children are eager to learn, and in many families they have adequate instructors in their parents, from whom they have inherited artistic tastes, but they grow ashamed of it, as they see that it has no reward, and they lose their heritage in our materialistic surroundings.

We once had a Greek play in Hull House, played by the fruit peddlers, who are laborers in the summer time. We found out that these Greeks knew and had read the stories of Homer, and they were delighted to play before the Americans, that they might illustrate and emphasize the fact that they were not barbarians. One man always prayed before rehearsing his part, and I asked him the reason for his prayer. He told me that he prayed for power to properly present the honor and glory of ancient Greece to the ignorant people of America, and he was absolutely sincere.

We very freely express our opinion of the immigrants to this country, but we don't always stop to think or to question what they may think of us. The answers would be informative and useful.

THE LONG ROAD OVER THE HILL.

COUSE, and meadow, and wimpling stream ;
And voices, calling to flocks that stray ;
And the loitering herd ; and the plodding team ;
And the hamlet, fair in the dying day :
Blossoming orchards, branching wide ;
A rose-gray tower ; a dusky mill,
Murmuring low, by the waterside—
And the long road over the hill !

O my soul, wilt thou farther fare ?
Here is plenty, and here is peace.
Surely blessed, beyond compare,
Are these, secure in their tranquil lease,
Who take, with thanks, what the Gods bestow—
Flower and fruit, of the fields they till—
And tarry, content, while the travellers go
By the long road over the hill.

Never the call to strife they hear—
Never the din of the moiling throng ;
But blitheful greetings, and sounds of cheer—
Praise at matin, and even-song :
These, and the mill-wheel's drowsy hum,
Pipe of bird, and babble of rill,
And the tinkle of bells, when the slow kine come
To the hamlet under the hill.

And thus, for aye, would I have them bide—
Wholly happy, and simply wise ;
Never to dream of a boon denied,
Far adventure, or vain emprise,
Never a foot from the fold should stray !
But I would be the traveller, still,
Who looks, and envies—and goes his way—
The long road over the hill.
—William Young, in Scribner's Magazine.

THE OLD FARM.

Recited by the author at an evening meeting during the week of New York Yearly Meeting.

FINE old farm, for a hundred years
Kept in the family name,
Cornfields laden with golden ears
Oft as the harvest came.

Crowded barn and crowded bin
And still the loads kept coming in,
Rolling in for a hundred years,
Till the fourth of the family name appears.

Orchard covered the slope of the hill,
Cider, forty barrels, they say,
Were sure in their season to come from the mill
To be tasted round on Thanksgiving day.

They drank as they worked and they drank as they ate,
Winter and summer, early and late,
Counting it surely a great mishap
To be found without a barrel on tap.

But as the seasons crept along
And passions fast into habits grew,
Their appetites became as strong
As ever a hapless drunkard knew.

And they worked the less and squandered more,
Chiefly for rum, at the village store,
Till called by the sheriff one bitter day,
To sign the homestead farm away.

The father all shattered and scented with rum,
The mother so sick and pale and thin,
Under the weight of her sorrows dumb,
In debt for the bed she was dying in.

Oh, how she wept ! and a flood of tears
Swept down her temples bare ;
And the father, already bowed with years,
Bowed lower with despair.

Drink ! drink ! it had ripened into woe
For them and all they loved below,
Facing them, poor and old and gray,
To sign the homestead farm away.

Many sad scenes I've met in life,
And many a call to pray,
But the saddest of all was the drunkard's wife
Signing the farm she loved away.

Home, once richest in all the town,
Home in that fatal cup poured down,
Worse than fire or floods' dismay,
Drunkard, signing the farm away !

JOHN SHOTWELL.

AMONG those who were graduated from Oberlin College on the 24th is Carroll Napier Langston, a negro of St. Louis. His brother, John Mercer Langston, was graduated from the same college in 1901. Professor Arthur D. Langston, principal of Dumas School of St. Louis, father of the young men, was graduated from Oberlin in 1877. John M. Langston, formerly a member of Congress, father of Professor A. D. Langston, was graduated from Oberlin College in 1849. Thus three generations of the Langston family have been graduated from Oberlin.

Woman Suffrage.

WOMAN suffrage should be urged, in my opinion, not from any predictions of what women will do with their votes after they get them, but on the ground that by all the traditions of our government, by all the precepts of its early founders, by all the axioms which lie at the foundation of our political principles, woman needs the ballot for self-respect and self-protection.

The woman of old times who did not read books of political economy or attend meetings, could retain her self-respect; but the woman of modern times, with every step she takes in the higher education, finds it harder to retain that self-respect while she is in a republican government and yet not a member of it. She can study all the books in the political economy alcove of the Bryn Mawr College; she can master them all; she can know more about them perhaps than any man of her acquaintance; and yet to put one thing she has learned there in practice by the simple process of dropping a piece of paper into a ballot-box—she can no more do that than she could put out her slender finger and stop the planet in its course.

Then as to self-protection. We know there have been great improvements in the laws regarding women. What brought about those improvements? The steady labor of women going before Legislatures year by year and asking for something they were not willing to give, the ballot; but, as a result of it, to keep the poor creatures quiet, some law was passed removing a restriction. The old English writer Pepys, according to his diary, after spending a good deal of money for himself finds a little left and buys his wife a new gown, because, he says, "It is fit that the poor wretch should have something to content her." I have seen many laws passed for the advantage of women and they were generally passed on that principle.

Women have lavished their strength to secure ordinary justice in the form of laws which a single woman inside the State House, armed with the position of member of the Legislature and representing a sex who had votes, could have had righted with no effort whatever. Every man knows the weakness of a disfranchised class of men. The whole race of women is disfranchised, and they suffer in the same way. —[Thomas Wentworth Higginson.]

The Germans of the Northwest.

THE author of a new book on the history of the Germans in Wisconsin presents a very interesting summary of the change that has come over the German population in the Northwest within the past two decades. The German language has rapidly gone out of use and English has taken its place, even in a city like Milwaukee, where 30 years ago one could hear little but German spoken on the street. In that same city, too, "where German blood runs in the veins of two-thirds of the population, it is harder to arouse interest in a German undertaking than in many cities where the German element is comparatively weak.

Whatever clannish German spirit there is in the country is found almost exclusively in the eastern seaport cities, instead of in the great western cities—St. Louis, Cincinnati, Chicago and Milwaukee—as formerly." This means that the process of Americanization is quickest and most complete in the West, while it is slowest in a place like New York, which remains more closely in touch with European influences than the great interior towns.—[Springfield Republican.]

A Business Parable.

ONCE a farmer had one thousand eight hundred bushels of wheat, which he sold, not to a single grain merchant, but to one thousand eight hundred different dealers, a bushel each. A few of them paid him in cash, but far the greater number said it was not convenient then; they would pay later. A few months passed and the man's bank account ran low. "How is this?" he said. "My one thousand eight hundred bushels of grain should have kept me in affluence until

another crop is raised, and I have parted with the grain and have instead only a vast number of accounts, so small and scattered that I cannot get around and collect fast enough to pay expenses." So he posted up a public notice and asked all those who owed him to pay quickly. But few came. The rest said, "Mine is only a small matter, and I will go and pay one of these days," forgetting that though each account was very small, when all were put together they meant a large sum to the man. Things went on thus; the man got to feeling so badly that he fell out of bed and awoke, and running to his granary found his one thousand eight hundred bushels of wheat still safe there. He had only been dreaming.

CURRENT EVENTS.

THE President's decision to send to the Czar the petition of B'nai B'rith regarding the treatment of the Jews in Russia is not without precedent. Twice before, within the last twenty-five years, the United States has called the attention of Russia to the sufferings of Jews in Russia. There is no reason whatever to fear that international embarrassment of any nature will be caused. The following shows the tone of the petition: "Far removed from your Majesty's dominions, living under different conditions and owing allegiance to another Government, your petitioners yet venture in the name of civilization to plead for religious liberty and tolerance; to plead that he who led his own people and all others to the shrine of peace will add new lustre to his reign and fame by leading a new movement that shall commit the whole world in opposition to religious persecutions."

THE new primary election law in Massachusetts, which is compulsory for Boston and optional for other towns and cities, is a modified form of that prevailing in Minnesota. It provides that all caucuses of all parties must be held at the same time and at the regular polling places for ordinary elections where the polls will be kept open at least nine hours. For a State election delegates of each party will be chosen for the State conventions to nominate State officers. For city elections the primary makes all nominations directly without the intervention of any delegate conventions. In Minnesota the primaries make all nominations directly except in the case of State officers—thus doing away with a mass of delegate conventions that will be retained in Massachusetts.

Anybody can become a candidate on the primary election tickets of any party by securing the signatures of five voters to represent a ward, and five for each ward of a district selected at large, if he would represent a district. The different party ballots will be printed on paper of a distinct color for each party. The voter must state what party ballot he wants and his choice is to be announced so that all present may hear. He will then mark his ballot as at the regular election, and he must continue thereafter with the same party until he goes before the election commissioners of the locality and in writing requests to be enrolled with some other party.

CLARENCE DARROW, counsel for the miners before the Anthracite Strike Commission, in various addresses has been warning organized labor against excessive demands, promiscuous boycotting and unreasonable strikes. He sees peril for the unions in the limitation of production. He suggests that the aims of labor organizations should be to increase production, and to secure a more equitable distribution of wealth. Such a quest, he believes, will make unionism "lasting and triumphant," and he thinks it can be pursued to successful issue by political action.

IN connection with the "peonage" cases in Alabama there has been a great deal of talk about "a revival of slavery." The fact seems to be that the convict labor system has developed into what is as bad as slavery, and it has become necessary for the courts to adopt the most stringent measure to put a stop to it. But there is no sort of countenance of it on the part of the communities in which it exists, and the disclosures have come through the efforts of the local grand juries.

NEWS NOTES.

MAJOR JAMES BURTON POND, the well-known manager of lecturing tours, died at his home in Jersey City.

THE Chicago Railway Express Drivers, after a long strike, have been granted a wage increase of 10 per cent.

CHRISTIAN SCIENTISTS to the number of 12,000 to 15,000 assembled in Concord, N. H., in response to the invitation of Mary Baker Eddy to visit her home.

ON Sixth month 25th work was begun on the Pennsylvania Railroad tunnel which is to extend under North River, connecting New York City with the Jersey side.

MOY WAH, a Chinese boy, was one of the winners of the cash prizes offered by the *New York Times* for the best essays by public school pupils on the founding of New York.

DURING the fiscal year ending with Sixth month 604,924 aliens arrived in New York as against 479,791 for the year before, an increase of 125,133.

AN explosion in a mine of the Union Pacific Coal Company at Hanna, Wyoming, caused the entombment of 200 miners. A man entering a condemned shaft caused the explosion.

PROFESSOR COUNT ANGELO DE GUERNATIS, the famous Oriental scholar of Italy, is on his way to this country for a three months' course of lectures before American universities.

BOOKER T. WASHINGTON'S "Up from Slavery" is to be translated into the Zulu language for the benefit of those who are trying to better the condition of the masses of their country-men.

GOVERNOR BATES, of Massachusetts has appointed as chairman of the state board of arbitration and conciliation, Willard Howland a prominent lawyer who has served in both branches of the Legislature.

THE price of coal went up ten cents a ton on the first. On the first of next month another ten cents is to be added, and

so on each month. By Tenth month 1st the price will be back at the basis which prevailed after the strike, \$6.75.

THE statistics of library gifts during the past year in America, show that the money thus disposed of amounted to \$10,306,407, of which Mr. Carnegie's donations were \$6,679,000. These figures include books and buildings.

SOME of the bituminous miners of Pennsylvania, seem to be determined to resist the child labor law, taking the ground that boys under sixteen had better be helping to support the family than at school. Every effort, however, will be made to enforce the law rigorously.

AS a result of his experiment in rice farming near Del Rio, Texas, with a colony of four Japanese, K. Isomoto, the Japanese expert, has decided to return home and organize a colony of 100 farmers to settle on lands in the rice belt of Texas along the line of the Southern Pacific Railroad.

RECENT British and American consular reports show for the past ten years an increase of over 200 per cent. in the exportation of American flour to China and to ports contributing to the consumption of China, the increased consumption being due for the most part to the demand for flour among immigrants returned from the United States where they have learned to use it.

THE final make-up of the new German Reichstag is as follows: Clericals, 102; "Socialists," 81; Conservatives, 52; Free Conservatives, 19; National Liberals, 51; Richter Radicals, 21; Barth Radicals, 9; South German Radicals, 6; Poles, 16; Alsatiens, 9; Anti-Semites, 9; Agrarians and Peasants' League, 7; Hanoverians, 3; Danes, 1; Independents, 11.

BISHOP O'CONNOR, of Newark, N. J., conferred the degree of A. B. on the first graduates of the first Roman Catholic college in the United States for the higher education of women—the college of St. Elizabeth at Convent Station, N. J. The class numbered four. The young women were warned that their education was not for any other calling than that of "adorning and ennobling the Christian home."

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

7TH Mo. 4.—NEW YORK MONTHLY Meeting at 15th St. and Rutherford Place, New York, at 2.30 p. m.

7TH Mo. 5.—JOSEPH POWELL, of DAREY, has appointed a Meeting for Divine Worship, to be held in Plymouth Meeting House, at 3 p. m. The youth are particularly invited. At the close a reading will be given: Subject, "The Divine Immanence."

7TH Mo. 5.—YOUNG FRIENDS' ASSOCIATION, Accotink, Va., at the home of Courtland Lukens.

7TH Mo. 5.—THE FRIENDS OF WHITE Plains will meet at Sarah Knowlton's, 45 Lexington Ave., for religious service. All Friends are welcome.

7TH Mo. 5.—READING MEETING, 11 A. M., will be visited by Philadelphia Quarterly Meetings Committee to visit smaller branches.

7TH Mo. 5.—THE VISITING COMMITTEE of Salem Quarterly Meeting, will attend the meeting at Woodbury, on First-day morning, at 10 o'clock. John J. Cornell is also expected to attend.

7TH Mo. 6.—FRIENDS' FLOWER AND Fruit Mission meets each Second-day at 151 Fairmount Ave., at 1 p. m., to distribute flowers.

7TH Mo. 11.—MANSFIELD YOUNG Friends' Association at the home of William P. Pray.

7TH Mo. 12.—A CIRCULAR MEETING under the care of a Committee of Western Quarterly Meeting at Mill-creek, Pa., at 3 o'clock p. m.

REDUCED RATES TO BOSTON.

VIA PENNSYLVANIA RAILROAD, ACCOUNT MEETING NATIONAL EDUCATIONAL ASSOCIATION.

ON account of the meeting of the National Educational Association, at Boston, Mass., July 6th to 10th, the Pennsylvania Railroad Company will sell excursion tickets to Boston from all points on its lines west and south of Princeton, Hightstown, Tennent and Long Branch, on July 3d, 4th, 5th and 6th, good going on those dates and good to return between July 8th and 12th, inclusive, at rate of single fare for the round trip, plus \$2. By depositing ticket with Joint Agent at Boston, on or before July 11th, and payment of fee of fifty cents, extension of return limit may be obtained to September 1st. For stop-over privileges and further information consult nearest ticket agent.

Men's Summer Underwear Specials.

We aim to show every desirable make and quality and to give the best values in all grades; consequently we sell good Balbriggan Underwear at 20c a garment, and various other grades up to the finest Silk Underwear from Brette, of London. We call especial attention to the sale of excellent Underwear for men now in progress in our Eighth Street Annex:

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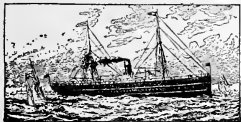
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The Lord's Supper. A historical study from the standpoint of the Society of Friends. By John William Graham. 64 pages. \$0.20. By mail, \$0.22.

The Dookhobors. By Joseph Ekinton. A historical review, with the author's personal experience among them last summer. Illustrated, \$2.00.

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A STATE tour party that found the people of a certain county too much interested in berries and beans to care anything for Sunday-school work, reported that county organization as "dead and berried."—[S. S. Times.]

"I DON'T want to wear my old hat to church," said eight-year-old Gladys "not even if it does rain. The trimming is all worn out, mother." "It's the best thing for you to wear on a day like this," said her mother firmly. "And you must remember that it's the inside, and not the outside, that really matters, little girl!" "Yes'm," said Gladys, eagerly, "I do remember; but the lining of that hat is worn even worse than the trimming is!"—[Exchange.]

EMERSON had read a lecture in a small country town in New England. One old lady, who had expected to find him very obscure in thought and expression, went up to him at the close of the lecture and said, "O Mr. Emerson, I understood every word you said." "Did you?" said he: "then it's all up with me."—[Christian Register.]

An old schoolmaster said one day to a minister who had come to examine his school: "I believe the children know the catechism word for word."

"But do they understand it—that is the question?" said the minister.

The schoolmaster merely bowed respectfully in reply, and the examination began. A little boy repeated the fifth commandment, "Honor thy father and thy mother," and he was requested to explain it.

Instead of trying to do so, he said, almost in a whisper, his face covered with blushes:

"Yesterday I showed a strange gentleman over the hill. The sharp stones cut my feet, and the gentleman saw they were bleeding, and gave me some money to buy me shoes. I gave the money to my mother, for she had no shoes, either, and I thought I could go barefoot better than she could."—[Exchange.]

RICHARD and Cherry Kearton, who have recently brought out in England a new edition of Gilbert White's imperishable book, "The Natural History of Selborne," illustrated with photographs of the birds, animals and insects described by White, adopted methods of getting close to their subjects without alarming them which are worth the attention of amateur photographers. Sometimes they concealed themselves and their camera in a stuffed sheep, and sometimes it was a stuffed cow that they employed. On other occasions they built an artificial hollow rock near the haunt of the birds they were studying. Sometimes clothing, colored like the grass or the soil, served their purpose. They photographed not only birds on their nests, and feeding their young, but fish in the water, and dragonflies and beetles resting on leaves or stems, and even snakes in the grass.

LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend*. Small pamphlet. 40 pages. Single copy 12 cents.

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet, 27 pages. * Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy 5 cents. 25 copies \$1.00.

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THE MEETING FOR WORSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS. By Howard M. Jenkins. Small pamphlet. 12 pages. A concise statement. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

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VIA SOUTHERN RAILWAY, ACCOUNT NATIONAL CONVENTION BAPTIST YOUTH PEOPLE'S UNION OF AMERICA, JULY 9TH-12TH, 1903.

On July 6th to 9th, inclusive, round trip tickets will be sold to Atlanta, Ga., via the Southern Railway on account of above convention at rate of one fare, plus \$1.00, from trunk line territory, final limit July 15th.

By depositing ticket with special agent at Atlanta on or before July 15th and payment of fee of fifty cents, an extension of final return limit may be obtained to August 15th, 1903. The round trip rate from Philadelphia will be \$22.50, proportionately low rates for other points.

Side trips tickets will be sold from Atlanta to various points on July 13th and 14th, final limit, ten days, at rate of one first-class fare, plus 25 cents for the round trip.

Chas. L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

PENNSYLVANIA CHAUTAUQUA.

REDUCED RATES TO MT. GRETTA VIA PENNSYLVANIA RAILROAD.

For the Pennsylvania Chautauqua to be held at Mt. Gretna, Pa., July 1st to August 5th, 1903, the Pennsylvania Railroad Company will sell special excursion tickets from New York, Philadelphia, Chestnut Hill, Phoenixville, Wilmington, Perryville, Frederick, Md., Washington, D.C., East Liberty, Butler, Indiana, Connellsville, Bedford, Clearfield, Martinsburg, Bellefonte, Waterford, Canandaigua, Wilkesbarre, Tomhicken, Mt. Carmel, Lykens, and principal intermediate points, to Mt. Gretna and return, at reduced rates. Tickets will be sold from New York, Philadelphia, and other points to return until August 13th, inclusive. For specific rates, consult ticket agents.

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A Religious and Family Journal

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Though born of earth, robed of the sky they are;
And the announcing radiance heaven distils
On their high brows, the air with glory fills.

—Lucy Larcom.

THROUGH A careless error in last week's INTELLIGENCER the through morning train leaving Broad Street Station was given as 9.15 a.m. This train leaves Philadelphia at 9.05 a.m. We trust none of our friends have missed it through this mistake.

The Inn entertained 256 guests on First-day, the 5th instant.

The First-day School Assembly disbanded on the 6th instant. The Conference was thought to have been helpful and stimulating and much satisfaction was expressed by those who took part.

Four new cottages were started this week. When completed this will make thirty in the settlement.

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PHILADELPHIA, SEVENTH MONTH 11, 1903.

{ Volume LX.
Number 28.

GOOD WORDS FOR 1903.

XXVIII.

LEGITIMATE *Church government is essential.*
Individualism left to itself runs out in extravagance.

From editorial in *The Friend* (London.)

IN UTTER DARK.

IN utter dark, in bitter pain,
I reached a vague hand out for strength.
It pressed a hand that pressed again,
And all my tumult calmed at length.

The darkness brightened slow around ;
I looked to see what friendly hand
My need had grasped, and lo, I found
My foe of foes in all the land.

One angry look of strange surprise,
Then, "Take we what the Master sends ;"
He holds me to his heart and cries,
"Brother, the Lord hath made us friends."
—*Phillips Brooks.*

For Friends' Intelligencer.

FIRST-DAY SCHOOL ASSEMBLY AT BUCK HILL FALLS.

THE opening meeting of the assembly was held on Third-day, Sixth month 23d, in the Library room of the Inn. The exercises were opened with a Scripture reading by Jesse H. Holmes, after which he announced the purpose of the proposed meetings, and proceeded to speak of

THE AIM OF THE FIRST-DAY SCHOOL.

If we say that character-building is the aim, we use too broad a term. All life is character-building. We must make our aim more definite and have before us what kind of character we are to build. There is character tending toward business success, toward social success, toward pleasure, but we as First-day school teachers are to aim for character which will place first the control of the highest self which makes for righteousness.

THE CHILD AND THE THOUGHT OF GOD.

Annie Hillborn read a paper on God the Protector, setting forth a simple and easy method of impressing the child mind with a loving sense of the strong, infinite protecting arm of Divine Goodness, which is around us to help us and save us all the time and everywhere.

ADDRESS BY DR. WALTON.

Joseph S. Walton spoke of "The Reformation and its Problems," and opened the subject of Salvation by Faith, as compared with the doctrine of merit. This led into a defining of faith, in which several members of the meeting took part.

FOURTH-DAY.

The assembly was opened by a Scripture reading by Joseph S. Walton.

Jesse H. Holmes spoke of the

NATURE OF MIND.

Since, in First-day school teaching, we are to use minds as material we should know what they are. They seem to be made of a succession of states of consciousness, each centering about some focal point and shading off into its various relations. The next focal thought comes from this fringe of relations. The one that shall follow depends on the *frequency* with which it has followed, its *vividness*, *recency* and *congruity*. We must make our ideals follow as many ordinary, frequently-occurring thoughts as possible, must present them vividly and with tact.

STORIES FOR CHILDREN.

Cora Haviland Carver talked on the use of stories for young children in the First-day school. She gave a brief review of the origin of the story, its influence upon primitive man and upon men of to-day. She gave five essentials to a good story for children. 1st. It must be in range of the listener's experience ; 2d. It must have a central thought ; 3d. It must be simple, clear, and relatively brief ; 4th. It must be dramatic ; 5th. It must have color and make use of repetition.

CHURCH AND STATE.

Joseph S. Walton spoke of Separatism on English soil, traced the rise of the established Church of England, the growth of a national church in contrast with the movement which tended to separate Church and State.

FIFTH-DAY.

The meeting opened with a Scripture reading by Isaac H. Hillborn.

THE ANABAPTISTS.

Joseph S. Walton continued his work by speaking of the Anabaptists, and centered our thought upon a re-baptism, a coming into the church by conviction, in contradistinction to infant baptism and birth-right membership.

Jesse H. Holmes followed. His topic was

HABIT.

"It is in the nature of the human being to make mechanical all actions frequently repeated. This is true of mind and will as well as of body. It is vitally important to so regulate this mechanical part of us that it shall help and not hinder us. Repetition is at the basis of it. In making habits there will be awkward and inaccurate moving, thinking and willing. We must be patient with our scholars. Doing things badly is a part of learning to do them well. We must strive to learn and to impart the habit of obeying the sense of right so that it shall become easier to obey than to disobey."

SIXTH-DAY.

The assembly convened in the large tent prepared for the purpose. Matilda Garrigues read from the Scriptures.

Jesse H. Holmes continued his discourse on the

OPERATION OF THE HUMAN MIND,

and the states of consciousness in the pupil which should be understood by the First-day school teacher. The mental habits of the child should be apprehended, for new ideas most readily attach to old ideas, and these vary at different stages in the growth of the child. In all First-day school teaching we should hold fast a definite aim which we want to reach, we must strengthen the ethical choice to prefer that which often seems the harder road, the way of right.

STORIES FOR CHILDREN.

Cora Haviland Carver talked on Fairy Tales, which she believes all normally developed children love and which, she thinks, if wisely selected, and fitly used will be effective means of impressing spiritual truths on the child mind.

She was asked if statements not true in fact, would not tend to impair in the child's mind the love of truth, and answered that the imagination is a Divine faculty and should be healthfully developed. All the world is a fairy tale to the very young child. Stories appealing to the imagination should therefore precede stories appealing to reason. A child may be trained at an early age to discriminate between spiritual and literal truths, the first of which many a fairy tale embodies. Emerson says "Hitch your wagon to a star." I would say to a child "Hitch your star to a wagon." Through your imagination glorify every common thing in your experience, and thus make your every-day life rich and full.

THE MYSTICS.

Joseph S. Walton described the Mystics, an ancient class of believers who tried to exalt the feelings over the intellect, the heart over the head. He said nearly all religions, that of Friends included, have recognized some measure of mysticism as an essential element of truth—the mystics said the *only* element. The speaker preferred to define religion as a thing of both heart and head.

In the growth of every child there is what he would call the fact age, which the teacher should recognize and tactfully manage. The speaker gave some interesting accounts of the Quietists, a class of believers who had some characteristics in common with early Friends.

SEVENTH-DAY.

Alfred C. Garrett opened the session by a reading from the Scriptures. An earnest invocation was offered by Joseph Elkinton, after which he addressed the assembly on the origin and evolution of the

FRIENDS' BOOK OF DISCIPLINE.

Having given the subject extended research he spoke much of our satisfaction and edification, intellectual and spiritual.

Annie Hillborn read a paper on

GOD, THE LAW-GIVER.

She would lead the mind of the child to approve the Divine law, by showing in a simple way its necessity and beneficence. She suggested a series of questions to ask the child, such as would inevitably lead to a voluntary acceptance of Divine laws as a necessity of our very life for all of which we are glad and thankful.

This session was felt to be a season of spiritual refreshment and a fit closing of a week of devout and earnest search for light to direct in First-day school work.

H. S. K.

(To be concluded.)

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

JOHN JACKSON.

(Continued from last week.)

At one place visited by the Friends on the island of Antigua there was manifested at first an unwillingness to attend meeting. The people finally told them that the demands of the clergy for money were so frequent that they avoided religious opportunities on that account. On being informed that Friends did not "preach for hire or divine for money," the news of the meeting was spread gladly, and in a few hours a very large company assembled in a suitable house procured for the purpose.

While they were on this island information was received that a British cruiser had captured two slavers with several hundred captives on board. Concerning these John Jackson's narrative says: "These poor creatures will yet have to undergo a species of servitude, as it is not the practice to send them back to Africa. The particular sections of country whence many of them have been taken are unknown, being far in the interior. The plan now adopted is to apprentice them to the planters, who pay a certain sum for their services, which goes to defray, in part, the expenses incurred in their deliverance."

After speaking of the neat and comfortable dwellings occupied by many of the emancipated slaves, the narrative continues: "Nice distinctions are made on this island in regard to color—many varieties are noticed which, to the initiated, have their separate titles. It would be a happy circumstance if these distinctions were less considered than they are; but prejudices once imbedded are very difficult to eradicate. We find, however, they are passing away, and that in many instances throughout the island, posts of profit and honor are now held by persons of color. They are elected to legislative assemblies and several of the important stations on this island are now filled by those who once were slaves. These have acquired wealth and stand upon as respectable a footing as any on the island. We do not often see the real black man so prominent as the light colored. In the Marshal's office we noticed his principal clerk was a jet black man."

In one village the Friends had an interesting conversation with several intelligent young colored people on the subject of a hiring ministry and women's preaching. One of the young women

remarked that she saw no good reason why their sex should not be permitted to preach, and as an evidence that they did not lack the necessary qualifications she said that one of their ministers was in the habit of employing a woman, who was a friend of hers, to write his sermons for him.

It is worthy of note that the religious nature of their errand did not interfere with John Jackson's interest in natural science. On their way back to St. John's, although it was raining, they left their vehicle to select some fine specimens of petrifications, which had been washed out by the rains.

From Antigua to Barbadoes was a journey of five and a half days, as they were obliged to beat to windward. They found in Barbadoes about six thousand Moravians and fifteen hundred Methodists. Concerning the latter the narrative says: "They have been a persecuted people on account of their opposition to slavery. Some years previous to the emancipation the popular feeling was so much against them that their chapel was totally demolished by a mob and their preachers driven from the island. They have since erected several houses of worship, and all classes would now be glad to blot out of remembrance those shameful proceedings."

Near Speightstown they found some interesting relics of the Society of Friends. An ancient place of burial, still called 'Quakers' Meeting,' contained about three-fourths of an acre and was enclosed by a substantial wall of coral rock. One epitaph which they were able partly to decipher bore the date, Ninth month 17th, 1673, aged 54 years. They were informed that the Lord Bishop was trying to get this ground and other burial places of Friends into his possession that they might be consecrated, after which his ministers could perform funeral service in them.

Friends formerly had five meeting-houses on this island, with a large membership. George Fox visited the colony in 1681, and urged those who held slaves to treat them with kindness and mercy, and give them their freedom in due time. The advocates of slavery raised a torrent of opposition against him and his friends, charging them with exciting the slaves to insurrection, and sowing the seeds of dissatisfaction and distrust. On examining the colonial records John Jackson discovered that in 1676 a law was passed forbidding Friends taking colored people to places of worship; and in 1678 a law was passed making it a penal offence for a Friend to speak at a public meeting. The preambles to these enactments showed that the free spirit of Quakerism was inimical to the system of slavery and that both could not be tolerated in the same community.

Our Friends held a number of meetings in Barbadoes and John Jackson says of them: "The more we mingle with the poor and illiterate people of these islands (and many of our meetings have been chiefly composed of them) we are made thankful that our lot has been cast among them. The deep attention they manifest on all occasions and their continual expressions of gratitude that we had been led among them to labor in the love of the Gospel, give evidence that it has been appreciated by them."

The next island visited was Trinidad, which they reached Second month 14th, after a voyage of forty-four hours, which the narrative says was "considered a short passage, but sufficiently long for comfort, as our vessel proved to be exceedingly filthy and swarming with vermin." On this island they visited a large sugar manufactory and noted the distillation of rum from the refuse. The laborers insisted upon having rum as part of their wages and difficulties were constantly occurring in consequence. As the proprietors used ardent spirits themselves they could not object to the use of them by the laborers. Our Friends set an example of total abstinence, which surprised the natives as they did not think people could remain in health without spirituous liquors.

On this island there were many Catholics and the carnival season came round while our Friends were there. Concerning this we quote a few lines from the narrative: "The dresses of the French and Spanish women are in the fashion of the olden times,—high and florid colors, with long trailing skirts sweeping the ground. Bare feet with such flowing garments are ridiculous enough, and this may often be seen. A great fondness for dress appears to generally exist among the women, with no small degree of vanity."

As the asphalt lake of Trinidad has since furnished material for miles of streets John Jackson's description of their visit to it will be read with interest. "The road which leads to the lake for nearly a mile is composed of the asphaltum which, at some former period has run down from it. That at the side of the lake is perfectly hard and cool; we rode on it the distance of one hundred yards, and then dismounting, we attempted to cross the lake on foot. This was attended with some difficulty, in consequence of the great number of chasms being filled with water. By a circuitous route we reached the middle of the lake. Here the pitch becomes softer until at last it is seen boiling up in a liquid state, running over, and covering nearly half an acre. The air was strongly impregnated with bitumen and sulphur, and the impression of our feet was left on the surface of the lake. The flow of asphaltum from this lake has been immense—the whole country for miles around being covered with it. Many attempts have been made to apply it to useful purposes but without much success."

One of the visitors who came to see them was a Mohammedan priest who had been a chief of the Mandingoes in Africa and had been captured and brought to the West Indies as a slave. Having a superior mind he was made superintendent of a plantation and soon earned enough to purchase his freedom. Others of his countrymen followed his example and then assisted other Mandingoes to obtain their freedom, until a colony of Mohammedans was formed which at this time numbered several hundred; they were conspicuous for their habits of temperance and exemplary deportment. The Mohammedans are forbidden to make slaves of those of their own faith. They looked down upon the Christians for their habits of intemperance and for holding other christians in slavery. When John Jackson told him that

Friends understood the religion of Jesus as forbidding all these practices he asked. "Have you any slaves in your country?" On being told that there were nearly three million he gave a look of astonishment and indignation.

From Antigua the Friends went by way of St. Thomas to Jamaica, reaching the latter island Third month 15th. They held a large and satisfactory meeting in the suburbs of Kingston, another in the House of Correction, and on the following First-day a meeting was held in the Scotch Presbyterian meeting-house, which had been freely offered them. Feeling that their religious labors were concluded, on Third month 22d, they started on their homeward voyage.

During his stay in the West Indies John Jackson wrote long and interesting letters home. These were very largely reproduced in the published narrative from which quotations have been made.

One of his letters contains a pen-and-ink sketch of a tree, accompanied by these words. "This is a figure of the mountain cabbage tree, the most beautiful and lofty tree in the islands. It is put here in compliment to my dear little Henrietta—I suppose it is the only part of my letter she can read. My dear children—I hope they are well and a comfort to thee."

On Third month 20th, after reading of illness at home, he wrote as follows.

"The experiences of the last few months will doubtless be long remembered by us both, and I doubt not they will have the influence upon thy spirit that they have had upon my own,—to increase our dependence upon the Father of Mercies, who has often been near in seasons when the spirit of prayer has filled the temple of the soul. . . . Therefore I have desired for thee that thy faith may not in any wise fail, but let the language of thy spirit be 'Feed me with food convenient for me;' for I am satisfied it is not always the food we desire, or would prefer, that adds most to our strength or ministers most to our real comfort."

ELIZABETH LLOYD.

(To be continued.)

NEW TESTAMENT SERIES.—No. 25.

PAUL AT DAMASCUS.

GOLDEN TEXT.—Paul, an apostle—not from men, neither through man, but through Jesus Christ and God the Father.—Galatians, i., 1.

Before study of Lesson read Acts, ix., 23–31;
Galatians, i., 11–23.

THE matter of visions is one worthy of a little more extended thought. As a matter of fact, a very large part of our ordinary normal vision comes not from without, but from within. As I look out of a window I see trees waving, the white underside of some all turned to the west; I see a nearby village, distant fields and, far away, a flag flapping above a high building. Now a baby could not see these things; to him there would be certain patches of color, and nothing more. But my stored-up experience tells me of a west wind, of distinct houses, some belonging to people I know; of growing wheat or sprouting corn, of the school house underneath the flag. The outward stimulus may be very slight which starts an

inward process of the greatest moment. Thus God speaks to us out of our own experience. He interprets our raw sensations into light and leading within our souls. It is idle to say that this or that vision is not true because it was not all outside the mind; no experience is outside the mind. We read ourselves into every experience—"I am a part of all that I have met." How much of Paul's vision was objective, made up of external phenomena, and how much subjective, drawn from his own diviner part, none can see. But that his vision was essentially a true one the effects of it seem to prove. The test of the truth of my outward vision lies in the success with which it allows me to adjust myself to my world; and no other test should be applied to visions such as Paul's. A flash of illumination within—however originated—showed him what after-ages have pronounced to be the truth—his vision was true.

But such a change necessarily involved many self-questionings. The student, learned in the law, must find in his stored knowledge a place for this new and incongruous conception of a crucified Messiah; and this involved a very extensive re-arrangement of the stored material. The stress and strain of daily disputes and contests made no place for such self-examination, and the new-born apostle withdrew (Galatians, i., 17) "to Arabia" for a time, returning later to Damascus. Some think "Arabia" to mean the region about Mt. Sinai, where the law, the meaning of which was now brought into question, was first given to Moses. But, passing by the dramatic fitness of this stage for this particular act of Paul's life, nothing can be more unlikely than that Paul traveled many days' journey to the southward in order to find a privacy which could as well be had close at hand; it was rather the desert country lying to the southeast of Damascus. His sojourn in solitude was probably not of long duration; it is not easy to believe with some that he spent two years in retirement. His nature was not one which required long time to adjust itself to new conditions, nor could he easily endure a prolonged season of inactivity. In any case, during this retirement we may suppose that he worked out his gospel and adjusted in his own mind its relations with "the law." It speaks much for Paul's strong, independent nature that he undertook to work out this problem for himself, instead of applying to the disciples at Jerusalem for instruction. In after time he lays great emphasis on this fact—that he "conferred not with flesh and blood," but received his teaching direct from the divine source.

Paul spent most of three years in and about Damascus, much of it doubtless in active mission work. We may suppose that he went first to the synagogue just as he did among the peoples of Asia Minor and Greece. Since his acceptance of Jesus involved freedom from the Jewish law, consistency required him to admit Gentiles equally with Jews to Christian fellowship, as indeed he did in his later labors. But earnest, ardent men are not always consistent; and Paul's training, experience and opportunities would naturally turn him to his own people. So it is impossible to know how far in these Damascus labors he

included the Gentiles. We know nothing of the success of his work beyond the fact that it brought upon him the hostility of the city authorities. This would imply that Christianity had become of sufficient importance to provoke active opposition and to threaten the peace of the city; otherwise it is not clear why the Arabian king or his representatives would take any particular interest in it. The feeling against the apostle was so strong that he was obliged to hide and the gates were watched. Fortunately, a fellow-Christian lived in one of the houses built against the city wall, and with a window opening outside. From this the bold evangelist was let down, leaving behind him all his Christian connections. Naturally his first thought was to go to Jerusalem. In the epistle to the Galatians he tells us that his purpose was "to visit Cephas," and that he met no others of the apostles "save James, the Lord's brother." From Acts (ix., 26) we learn that he was received in Jerusalem with considerable distrust. But Barnabas had faith in him, making him welcome and introducing him to others. Still he was known to the churches of Judea only by hearsay. He remained in Jerusalem for about two weeks (Galatians, i., 18), and then retired to "the regions of Syria and Cilicia"—that is, to the neighborhood of his home at Tarsus.

A QUALIFICATION FOR SUCCESSFUL LEADERSHIP.

Anna May Pemberton, in the American Friend.

SINCERE humility is the primary element of greatness. Self-assertion ruins more people in public work than perhaps any other one thing. How many a public speaker has been weakened and his work brought to naught by a domineering, over-towering self-assertion. Men that are in the contest for distinction, or a high place, will find defeat, while the humble followers of truth will carry off the palms of victory.

When a reporter on the Chicago *Tribune*, in 1860, came to Abraham Lincoln, after his nomination for the Presidency, seeking information, so that he might write a campaign biography of him, Lincoln said: "It is a great piece of folly to attempt to make anything out of me or my early life. It can all be condensed into a single sentence, and that sentence you will find in Gray's Elegy:

"The short and simple annals of the poor."

"That is my life, and that is all you or any one else can make out of it."

The most beautiful traits of character in Abraham Lincoln were his humility and his courtesy to other people. James Russell Lowell fittingly pays tribute to these traits of character in him, in the "Commemoration Ode":

"How beautiful to see

Once more a shepherd of mankind, indeed,
Who loved his charge, but never loved to lead;
One whose meek flock the people joyed to be,
Not lured by any cheat of birth,
But by his clear-grained human worth,
And brave old wisdom of sincerity."

There was room by the side of Abraham Lincoln for every true lover of liberty; and he was ever open for suggestions from the people.

The man that is interested in reform, or the spread of Christianity, finds his life in the principles he has set out to advocate. He has no time to be thinking, "What impression shall I make?" He faithfully follows the path of duty and feels the value of every other person that has taken up the cause. With him there is no desire for monopoly; nor does he feel that everything that is done must be done under his dictation. There is no crowding out of kindred spirits, saying by his manner, "This is my work." By his side there is room for every one that has the cause at heart. He sees in others like aspirations to his own and feels the value of every one of them. He does not care to have others look upon him as a leader; but if he be a leader, it is fortunate for those that work with him, for all are on a common level.

It is not an evidence of strength for a minister to make other people feel that they cannot work with him; it is rather an element of weakness. One of the greatest hindrances to Christian work is the failure to recognize the ability of other people working toward the same end; but it is probably more often the result of ignorance than of real selfishness.

West Milton, Ohio.

RIDING one day over the plains at the head of a long detachment of men, General Custer made a sudden change of direction at the head of a column. As the men reached a certain point, they rode off to the right, rank after rank, as if an invisible hand had smitten them out of their course. The curiosity of those at the rear of the line was excited, and as they approached the point, they looked carefully to see what had caused the change of direction; and they found in the desert a bird's nest full of tiny eggs. A long detachment of men had turned aside rather than crush that bit of life in the universal aridity.—[Hamilton W. Mabie.]

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THE workingman or the employer himself is often least qualified to give wise counsel with respect to matters that concern him most closely. The mere fact that he is performing these very things, that he is actually working, or directing, involves no endowment of knowledge. The circumstances that blood flows in our veins, and that the food that we eat disappears, do not acquaint us with the principles of circulation or the laws of digestion. Even more, when things are out of joint and an industrial conflict is threatened or has occurred, the parties to the struggle are by no means the most competent to suggest the true, lasting remedy, any more than a person who is sick, or who has suffered an injury, or is merely seeking physical betterment, can prescribe his own treatment. In such cases human experience has made it clear that the best results are obtained by having resort to, and following, the advice of him who in pure spirit and disinterested motive—be he physiologist, physician or political economist—has consecrated his life to the search for truth and to its application to human affairs.—[J. H. Hollander, in North American Review.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SEVENTH MONTH 11, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE RELIGIOUS EDUCATION ASSOCIATION.

THE proceedings of the first convention of the Religious Education Association,¹ have appeared and copies have been sent to all members of the Association. The appearance of this volume is especially timely just now, when we are in the midst of our First day School Assembly at Buck Hill Falls. For those First-day school teachers who have been renewing their interest and enthusiasm at Buck Hill, and for all First-day school workers who want to do some studying at home and to put themselves in touch with the latest and most important thought along the line of religious education this volume of proceedings would be a good text-book.

The convention at which the Religious Education Association was formed was called to meet last Second month at Chicago, by the "Council of Seventy," an organization formed in 1895 and consisting of biblical scholars of all parts of the country. These men felt that the conditions were right for undertaking an advance movement toward the improvement of religious instruction in the United States.

The numbers who responded to the call for the convention were beyond all expectation. Prominent religious and educational workers of all parts of the country, of all faiths and of all departments of thought were present. President Angell, of the University of Michigan, in addressing the opening meeting said, "Never, I venture to say, has there been a gathering in our country with higher and nobler aims than this. And when one looks upon this vast assembly, and especially when one sees how many of the great leaders of religious thought have come here from long distances to participate in this meeting, one cannot but hope and believe that the results of it will be permanent and beneficent."

The thought that brought all these workers and thinkers together is indicated by the following from the address of President Angell: "I suppose that we who are here are generally persuaded that the advance in psychological and pedagogical study for the last

twenty years has led to decided improvement in secular education. We who believe this believe also that a similar improvement may be secured in religions and moral education by similar methods and by careful study of the phenomena of religious experience in the period of youth."

The intended scope of the movement is indicated by the subjects that were discussed at the various sessions. The subject of the first session was "The Next Step Forward in Religious Education." Later sessions were devoted to Religious Education as a Part of General Education, as Conditioned by Modern Psychology and Pedagogy, as Affected by the Historical Study of the Bible. There were also sessions devoted to religious instruction in the public schools, in the home, and in young peoples' societies. There was discussion of First-day school organization, of courses of study, lesson-helpers and text-books, of First-day school teachers.

Among the speakers were college and university presidents, as Henry Churchill King, of Oberlin, Rush Rhees, of Rochester, William R. Harper, of Chicago, J. H. Kirkland, of Vanderbilt, J. W. Bashford, of Ohio Wesleyan; Professors Coe, of Northwestern, Starbuck, of California, Dewey, of Chicago, Shailer Matthews, of Chicago, Sanders, of Yale; public school men, representatives of the religious press, denominational workers of all denominations.

The Association is organized somewhat along the lines of the National Educational Association. It is not designed to take the place of, nor to antagonize any of the "Sunday School" organizations already in existence, but rather to render service in unifying the efforts of the different agencies already engaged in various lines of work. It will be devoted to a forward movement in First-day school work but not only to that. It will be equally interested in the many other departments for religious and moral education; for instance, in plans for using to advantage the many libraries established in our villages and cities. As President Harper said, "Think what a power the Carnegie libraries throughout the country may be made to be if they are brought into touch with the Sunday schools and with religious work; all that is needed is a guiding hand to bring them together." Attention will be given to religious culture and biblical study in the colleges and universities. Other interests will be the training of teachers, preparation of lists of books on the different subjects of religious work and thought, provision of special material for the use of the daily press, organization of work for mothers' clubs. The Association does not propose to undertake the issue of lesson-helpers or text-books; this work can

¹ Copies to be had by addressing the Religious Education Association, 153-155 La Salle street, Chicago; \$1.00 postpaid.

best be done, as heretofore, by the different denominations; but it can undertake to study and to discuss courses of study and lesson leaves, and to furnish the basis for lesson-helpers and text-books. "It can undertake," as President Harper expressed it, "to place religious and moral education on as high a plane as that on which secular work has come to rest."

The "Proceedings" is a cloth-bound book of some 400 pages, and contains in full the addresses and the discussions of the convention, the history of the movement, the constitution, officers, and members of the Association. The volume may well become a permanent addition to the working library of every First-day school worker, in addition to its service as a hand-book of the Religious Education Association.

BIRTHS.

GREVEMEYER.—On Sixth month 29th, at Whiteford, Maryland, to Ernest S. and Annie Brooks Grevemeyer, a daughter, who is named Mary Elizabeth.

THOMPSON.—At New Garden, Pa., Fourth month 30th, 1903, to J. Howard and Hanna R. Thompson, a son, who is named J. Howard, Jr.

MARRIAGES.

BUFFINGTON—POWNALL.—At the home of the bride's parents, in Christiana, Lancaster county, Pa., on Fourth-day, Sixth month 10th, 1903, under the care of Sadsbury Monthly Meeting, Albert Louis Buffington, of Rising Sun, Maryland, and Susanna Edna Pownall.

FELL—COX.—On Sixth month 16th, 1903, at the home of the bride's parents, by Friends' ceremony, Clarence Pennington Fell, of Avondale, Pa., son of Albert and the late Edith C. Fell, and Elizabeth Hopewood Cox, daughter of George and Isabella M. Cox, of Pocopsin township, Chester county, Pa.

THATCHER—WARNER.—At the home of the groom, Sixth month 18th, 1903, under the care of Philadelphia Monthly Meeting of Friends, Paxson Blakey Thatcher, son of Jesse W. and Elizabeth Blakey Thatcher, all of Philadelphia, and Blanche Warner, daughter of George Blake and Antonia Warner, of New York City.

DEATHS.

FOULKE.—Near Quakertown, Pa., Fourth month 4th, 1903, at the home of his brother, Stephen Foulke, John Foulke, aged 72 years, 5 months and 21 days.

HALDEMAN.—In Newtown, Bucks county, Pa., on First-day, Sixth month 28th, 1903, of apoplexy, Moses Haldeman, formerly of Plumstead, aged 76 years, 3 months and 1 day. Interment at Buckingham Friends' grounds on Seventh month 1st.

SAGER.—On Sixth-day, Seventh month 3d, 1903, at the home of his parents, 3700 Hamilton street, West Philadelphia, John Laurence, son of John P. and Katherine H. Sager, aged 10 months.

WILLITS.—At Venice, Italy, on Third-day, Sixth month 30th, 1903, Elizabeth Eames, daughter of Frederick E. and Anna W. Willits, of Glen Cove, N. Y.

The Countess of Carlisle, who has succeeded Lady Henry Somerset in the Presidency of the Women's Christian Temperance Union of Great Britain, is intensely radical in her ideas. She would like to abolish all titles of nobility, and if her husband and relatives did not protest she would discard her title, which is very honorable and ancient. She is intensely enthusiastic in her championship of the total abstinence cause.

SOCIETY NOTES.

At the annual meeting of the "Friends' Christian Endeavor Society" in England there were reported 53 societies as "said to exist," 39 of which are affiliated with the Union. The active members were 894, 492 are Friends, 35 having joined during the year. 369 teach in First-day schools, 286 are workers in Adult Schools.

Four societies are supporting Indian orphans, two support "native evangelists," three members are training as missionaries, and four have gone out. A number of the societies are engaged in charitable work such as providing Christmas dinner to the poor, distributing parcels, eggs, tea, fruit, etc., to the sick poor. Some also are responsible wholly or in part for gospel mission meetings, for cottage and open air meetings, for children's "Sunday services," and for Bands of Hope.

Marshall N. Fox speaking of the way in which Christian Endeavor Societies could help the meetings said, as reported in the *Friend* (London), "Nothing would help our meetings so much as the presence week by week of a company of young people who know the basis of our spiritual worship. There were probably some present who entered the C. E. as he did, with a certain amount of prejudice, feeling the pledge to be the barrier. There was that promise to 'take part in every meeting,' and it was a real difficulty. But after two years as an active member, he believed there was no reason for the prejudice, because of the ample safeguard in the provision—'unless hindered by some conscientious reason.' The experience gained on the committee work he felt, would be of invaluable assistance to our business meetings."

Charles Replogle, a missionary of American Orthodox Friends among the Alaskan Indians was present and took an enthusiastic part in the meeting. He said, among other things, "The Christian Endeavor Society is the tie that has bound the Christian world together. It is the essence of the doctrine of Friends."

At the recent annual meeting of the "Home Mission Committee of London Yearly Meeting some things were said and discussed that are of especial interest to us in America, for that committee is nothing more nor less than a committee for the advancement of Friends' principles. "The existence of the Home Mission Committee," said the chairman in opening the meeting, "is the result of a conviction through the Society that Quakerism is too good a thing to be allowed to die out in a district simply because the strength of local Friends is too small to keep the meetings alive." A full report of the meeting is given in the *Friend* (London) for Sixth month 19th.

The Committee is, at present, giving help in ten out of the eighteen quarterly meetings in England and Scotland and occasional help at special meetings and in other ways, is given in most of the other quarterly meetings. "The object we have at heart," said the chairman, "is to help meetings to help themselves, and as is well known, there are a number of cases of meetings which were once helped and are now able to stand alone. . . . There are now every year twice as many admissions by conviction as those coming in by birth. It is quite clear that the Society is gradually becoming a Society of convinced Friends and not merely of birthright members."

The first meeting for worship this session in Asbury Park, N. J., was held on the afternoon of the 5th instant with about thirty persons in attendance. Among those present were Alfred H. Love, of Philadelphia and Eli M. Lamb and wife, of Baltimore. Words of encouragement were spoken by the former, and the desire was expressed by John H. Showell that all might more carefully observe the new commandment given by the Master. These meetings are held in Whittier Hall, situated on the corner of Second Avenue and Emory Street, every First-day afternoon during the summer at four o'clock, the use of the hall being generously given by its owner, James H. Bradley, founder of Asbury Park. All in sympathy with Friends, whether members or not are welcome. S. R. R.

The meeting for worship in the sitting-room of Buck Hill Falls Inn last First-day morning was probably the largest ever held in that building and was felt by those assembled to be impressive and helpful. Allen Flitcraft offered vocal prayer and there were short sermons, with intervals of silence between, by Sarah B. Flitcraft, Margaretta Walton, Allen Flitcraft, Samuel Griscom, Sarah Ormsby, Elizabeth Lloyd, and a Presbyterian minister who had been in attendance at the First-day School Assembly.

On the 7th of last month a new meeting-house was opened for public worship in Aberdeen, Scotland. At the usual morning meeting there were about thirty-three present. The new meeting-house is built in very simple style, costing about £800, which will probably be covered by the sale of the old premises.

Notices have been sent out by the Secretary of the Central Committee of Friends' General Conference that a meeting of the committee will be held at Salem, Ohio, Eighth month 28th and 29th. Ohio Yearly Meeting is held at Salem this year, beginning Eighth month 31st.

The "Socialist Quaker Society" held a meeting during the week of London Yearly Meeting at which a paper was read on "Modern Movements and Young Quakerism" by Samuel G. Hobson.

HISTORY OF DUNNING'S CREEK MONTHLY MEETING.

Prepared for the Celebration of the Centennial Anniversary of Dunning's Creek Monthly Meeting of Friends, held at Fishertown, Bedford county, Pa., Fourth month 13th, 1905.

THE facts of history are interesting to us largely according to the style of language in which they are told; and upon the interest that we take in its study, does the moral and educational value of history depend. Therefore from the feeble efforts of an untrained mind and unskilled hand in historical work, we should not expect to get the full measure of either interest or instruction, which the true history of the past hundred years of this meeting contains.

It seems eminently fitting, however, that, as members of Dunning's Creek Monthly Meeting of Friends, grateful to the memory of our forefathers for what they have done in the past, and friendly to one another in the work in which we are engaged, we should come together on this centennial anniversary day, and learn what we can of our history as a people, and of the causes and circumstances which have brought about our present conditions; this for the purpose not only of affording entertainment for the present hour, but that the light of experience through all these years may be focused upon our future pathway and, by its inspiration and directing power, contribute to our everlasting welfare.

From the very limited time for the preparation of this sketch, the author was unable to obtain information as to the first emigration of Friends into this community, either as to the time of their coming, where they came from, or what induced them to locate here. Suffice to say, that, at the time of the establishment of the monthly meeting, a goodly number had settled in the neighborhood, as is indicated by the variety of family names in the lists of witnesses to the early recorded certificates of marriage, as well as by the various names appearing on the early minutes of the meeting. And we also find upon investigation, that but very few, if any, other religious organizations were

represented in this neighborhood at that time, so that whatever their number may have been, the Friends were very decidedly in the lead.

We have been unable also to find any record or description of the first meeting-house at Dunning's Creek, except that it was a small log building, located about one mile northeast of our present building, near the residence of Charles W. Wolf. It was heated from a stone and log chimney, and was probably provided with an earthen floor. Before the establishment of the monthly meeting, however, a tract of six acres was purchased for a meeting-house and graveyard purposes, near the "Big Spring," now called Spring Meadow.

This was part of a tract of 233 acres and 92 perches, patented Eleventh month 10th, 1789, to Richard Neave the elder and Richard Neave the younger, of Philadelphia, which in 1791, they conveyed to Anthony Blackburn, and by Anthony and Mary his wife, in 1792, was further conveyed to William Webb, of Frederick county, Maryland, who by deed, dated Tenth month 17th, 1795, conveyed the said six acres and allowance, to William Kenworthy, Jonathan Bowen and Anthony Blackburn, in trust for the Society of Friends, for the price of twelve dollars.

The bond of agreement preparatory to this last conveyance, is a neatly executed instrument of writing, which is still in the possession of the Society, and reads as follows:

"Know all men by these presents, that I, William Webb, of Frederick county, have granted, bargained and sold, and hereby for me, my Heirs, Executors and Administrators, freely of my own voluntary pleasure, divers good causes and considerations thereunto moving, do grant, bargain and sell the Lot of ground, the limits, extent and quantity whereof are inserted and endorsed on the back of this Obligation unto the Members of the society of People called Quakers, who now are and hereafter shall be living on or near Dunning's Creek and its branches, in Bedford county, and State of Pennsylvania, for them from and after the day of the date of these presents, to clear, improve, erect a Meeting-house on, and forever thenceforward as Occasion shall require to possess, enjoy and use the same as and for a Meeting place and Grave Yard and other necessary purposes therefrom resulting, together with all the Timber, privileges and advantages whatsoever unto the same belonging, or in anywise appertaining, upon this proviso, that the aforesaid members of the society above mentioned, shall agree and consent to pay unto me, my Heirs or Assigns for the same, the just sum of fifteen shillings for every acre included, of current Money of the State of Maryland, in which I now reside; and I do hereby covenant, promise, grant and agree, for myself, my Heirs, Executors and Administrators under the penal Sum of one hundred pounds like Money, that upon the payment of the first above mentioned Sum, and a requisition or request made, a good, sure, perfect and indefeasible Deed of Conveyance in Fee Simple shall be made and legally executed for the said land and appurtenances, and every part and parcel thereof unto such person or persons and their successors as the aforesaid members of the above named society shall agree and nominate to receive the same.

"In Testimony whereof I have hereunto set my Hand and affixed my Seal this thirtieth day of the Eighth month, seventeen hundred and ninety-four.

"WILLIAM WEBB (Seal).

"In presence of Wm. Kenworthy."

The description referred to on the back of the obligation, reads as follows:

"The within mentioned Lot of Ground is hereby agreed

not to exceed six acres, and to be bounded by part of the third and part of the fourth line of a tract of land conveyed by Anthony and Mary Blackburn to William Webb, and a line of Division which shall cut off the Part to be conveyed, in Acute Corner of said land lying near the big Spring, extending such a length with the one hundred perches Course calling for a Pine as will best answer to include the highest and most suitable ground to set the Meeting-house on, but at the same time the plan is to be so formed as to take as near an equal distance on each of the aforesaid two lines as will answer, and as much less than six acres as the situation of the land and the Occasion will admit of.

"Given under my hand and Seal the day and date within written.

WILLIAM WEBB (Seal).

"WM. KENWORTHY."

Soon after the purchase of this lot of ground, a log meeting-house was erected on the northern end thereof being the most elevated and desirable location on the lot. A little grave yard was opened near by, but was abandoned soon thereafter by reason of the interference of surface rock and grave digging; only a few partially marked graves are still to be found and probably only two containing any legible inscription, one of which is "I. M. B. 1796," the other "J. S. 1795."

The building erected served its useful purpose until the separation of the Society which occurred here in 1831, when this building was torn down and rebuilt on the southern end of the lot, immediately across the road from the large grave yard, and was thenceforth occupied by the Hicksite branch while the Orthodox rebuilt upon and occupied the former site; no other changes occurred until 1867 when the Hicksites built, a few rods distant, a weatherboarded frame house which they used until 1887, when the two-story brick meeting-house and school building which they now occupy was erected at Fishertown, the Orthodox having four years previously erected and moved into a neat frame building in the northern end of the same village.

The two buildings thus abandoned at Spring Meadow remain standing, the one, (the Hicksites') occasionally occupied by another religious society, the other by reason of age and unoccupancy, fast going to decay. They are still, to many of us, interesting monuments of the dear associations of the past, and the memories which cluster around them shall continue a source of profound pleasure, so long as memory remains or life lasts.

Passing from the meeting-house subject to that of the Society, we are brought to consider the event which the occasion of this day is intended to commemorate, namely the centennial anniversary of our monthly meeting. One hundred years ago to-day, perhaps this very hour, Dunning's Creek Monthly Meeting of Friends, was established. From the records of Menallen Monthly Meeting and Warrington Quarterly Meeting, to which this meeting, at one time, belonged, we glean the following facts with relation to the preparatory steps to the establishment of this new monthly meeting.

In Sixth month 9th, 1794, the Friends of Bedford requested the privilege of holding a meeting for worship on the fourth-day preceding Menallen preparative meeting in each month, which was granted

until further ordered. On Twelfth month 15th, 1794, Friends of Bedford requested to have a meeting for worship and a preparative meeting settled there and Jonathan Wright, Joseph John, Finley McGrew, Benjamin Wright, Elias Pearson, John Griest and Isaac Pearson were appointed to visit them and endeavor to judge of the propriety of granting their request. On First month 12th, 1795, they reported that all except one sat with Bedford Friends at their meeting of conference and thought that their request might be granted, which Menallen Monthly Meeting united with, and the subject was forwarded to the quarterly meeting for its approbation, which was sanctioned by the quarterly meeting and they were to hold their first preparative meeting on Fourth-day preceding the first First-day in Fifth month. On Twelfth month 15th, 1794, Anthony Blackburn, on behalf of Friends of Bedford, requested that they be indulged with the liberty of holding meetings for worship on First-days, which being considered was thought best to leave under consideration until next month. The subject was then deferred until Third month 9th, 1799, when the minutes show the following:

"The request of the Friends of Bedford being resumed and considered in this meeting, it appears to be the sense thereof to appoint some Friends to visit them and judge of the situation and of the propriety of granting their request. Jonathan Wright, Benjamin Wright, Joseph Griest, William Wierman and Nathan Hendricks are appointed to that service."

On Fourth month 13th, 1799, which by interesting coincidence, is just one hundred and three years ago, the said committee reported "that three of them, in company with women Friends, have attended to the service, and had a solid opportunity with them, and do not see any thing on their minds to discourage their request being granted; which being considered in this meeting, it is the sense thereof that liberty be granted of holding meetings for worship on First-days. William Weirman, Jonathan Wright, Joseph Elgar and Thomas Penrose are appointed to visit them at the opening of the first meeting on the third First-day in Sixth month."

The next recorded history of the meeting, which we have found, is the preamble to the minutes of Dunning's Creek Monthly Meeting, which appears in a neat and artistic form and in the clear and expressive language which follows:

"A meeting for worship and a preparative meeting were settled at Dunnings Creek in the year one thousand seven hundred and ninety-five, and was then a branch of Menallen Monthly Meeting; but being situated about one hundred miles distant therefrom, wherefore the great difficulty of attending that meeting occasioned Dunnings Creek Preparative Meeting, in Second month 1802 to forward a request to Menallen Monthly Meeting, to have a monthly meeting settled here, which request after having been deliberately considered, and a committee appointed, which attended that Preparative Meeting, the proposition in the Eighth month following, was laid before Warrington Quarterly Meeting, and that meeting also appointed a committee which attended Dunnings Creek Preparative Meeting in order to judge of the propriety of granting the aforesaid request; which committee reporting in favor thereof, in the Second month following, it was granted by the quarterly meeting and a committee appointed to attend the opening of the first monthly meeting. It being

also agreed to be held on the first Fourth-day after the second Second-day in each month and called Dunning's Creek Monthly Meeting, and the Preparative Meeting on the Fourth-day in the week preceding; accordingly on the thirteenth day of the Fourth month 1803, Friends Assembled and opened said Monthly Meeting."

The minutes which follow, seem to be without break or interruption from that date to the present. Thomas Penrose, who it seems, was a very active and worthy member of the Society at that time, was appointed first clerk of the men's meeting and Abigail Penrose his wife, clerk of the women's meeting. The first matter of business claiming the attention of the monthly meeting was the announcement of John Bateman and Hannah Thomas of their intention of marriage; in pursuance of which, the marriage was solemnized in a public assembly of Friends in their meeting-house on the second-day of Fifth month following, and the certificate thereof is the first recorded marriage certificate of this meeting; and to it are the names of fifty-four subscribing witnesses, representing twenty-three family names. A communication from the Meeting of Sufferings held in Baltimore, relative to Indian affairs, was read and acted upon. Thomas Bowen and Thomas Penrose were appointed overseers, which completed the work of the first monthly meeting.

The first new member received was James Hancock who came in by certificate from Warrington Monthly Meeting, Sixth month 15th, 1803. The next was Thomas Smith, who came in by conviction First month 2, 1804. The first recorded certificate of removal was that of William Kenworthy and Rebecca his wife, addressed to Baltimore Monthly Meeting and dated Twelfth month 16th, 1807; other certificates seem, from the minutes, to have been previously issued, but do not appear recorded. Under date of Sixth month 15th, 1808, the following minute appears:

"The paragraph contained in the extracts from our yearly meeting, on the destructive article of spirituous liquors, was twice read and weightily considered, several of the committee from the quarterly meeting being present, it is recommended that Friends unite in discouraging the use of so destructive an article, and for the help of the cause and one another, this meeting appoint John Thomas, William Kenworthy, Jonathan Bowen, and Thomas Penrose to have the matter under their care and to extend help where it appears necessary and report their case to this meeting in Eighth month next."

This together with numerous similar minutes, shows that our early Friends at Dunning's Creek were more actively engaged in the cause of temperance than we have been in later years. This fact is partly due, no doubt, to the greater necessity then than now for active efforts in such direction, and partly due also to the greater diligence and earnestness on the part of our predecessors than we are willing to contribute to such philanthropic measures.

Neither time, patience nor prudence will permit of our going into details, or giving even an outline of the work done by this meeting, during the one hundred years of its existence, even so far as such work is recorded in books; and much less should we attempt to describe the influence for good it has exercised in

this community, either in the broad field of philanthropy or in the lofty realm of religious thought. But it is a matter of intense interest and gratification to learn, that particularly during the first half of this period, Friends were all the while actively engaged in combating with wrong and defending right in whatever guise or form either appeared. They were fearless in the discharge of duty as they saw their duty, and uncompromising on questions of speech or conduct that were not in accord with the well-established principles of rectitude. In dealing with offenders the dignity of law and order was generally regarded as paramount to the welfare of the individual, and, from our distant point of view, it would seem that, in consequence of adherence to this policy, our Society has suffered a loss never to be regained. Yet we cannot question the motive of these well-meaning people, and we firmly believe that they meant to do well.

In this connection it is interesting, and almost amusing, to note the character of the offenses committed against the peace and dignity of the Society, in those early days, and to note also how differently the gravity of certain offenses was regarded then from what it is at this day; drinking spirituous liquors to excess, dancing, fighting, unchastity, telling untruths, attending the muster and attending shooting matches, were among the offenses most frequently dealt with, and which mostly resulted in absolute disownment.

But more frequently than any of these and what seems to have been, as they thought, the most serious offense to which human frailty was given, was that of marrying out of meeting, by the assistance of a magistrate or a hireling minister; or even attending a marriage that was not conducted after the manner of Friends! The rigorous discipline maintained in dealing with such offenders, year after year, resulted in tremendous loss in membership with no compensating gain. It is perhaps best for the present and future welfare of our Society, that we do not dwell upon this phase of our history, lest we lose sight of that which is more elevating and beneficial.

Another subject equally unpleasant to introduce and the most unprofitable subject possible for discussion to-day, claims a passing observation here, and only because it is part of our history and cannot be avoided. In the early part of last century, differences—either real or imaginary—on the question of discipline and religious belief, arose amongst Friends, and after violent agitation, through a feeling much more personal than spiritual, the climax was reached in 1828, when a separation was decreed in Baltimore Yearly Meeting, the same edict going forth, about the same time, in other yearly meetings. The separation did not take place at Dunning's Creek, however, until Third month 16th, 1831; but the spirit of disunion was not lessened in its intensity by the three years' delay.

Soon after the establishment of separate meetings, each society seemed to realize the wrong that had been committed against the cause of Christianity and one another, and allowed a more humane and friendly feeling to possess them, which better feeling has increased and prevailed among us until the present hour, with a most wholesome effect upon the social

and domestic lives of both, and without leaving a trace of unpleasant memories to interfere with the religious worship of either. And it is most pleasant to us all that, under such feeling, we can meet and mingle to-day, in exercises in which we should so properly have a common interest.

One other event concerning the Hicksite branch of our meeting's history, might be of interest on this occasion, namely, the severance of our connection with Warrington and being added to Centre Quarterly Meeting, and again we quote from the minutes :

"Sixth month 11th, 1834. The subject of forwarding a request to have a Quarterly meeting established, composed of this, Centre and West Branch Monthly Meetings, coming under the consideration of this meeting, it is the conclusion thereof to appoint Nathan Hammond, John A. Blackburn, and Amos Penrose to confer with committees of the two afore-mentioned monthly meetings, on that subject; and, if way should open, unite with them on behalf of this meeting, in forwarding a request accordingly and report to next meeting.

"Seventh month 16th, 1834. Part of the committee appointed on the subject of a Quarterly Meeting, report that they have had a conference with the committees of Centre and West Branch Monthly Meetings, and united with them in forwarding a request to the Yearly Meeting for a Quarter to be established and composed of the three afore-mentioned meetings, and to be held on the third Second-day in the Second, Fifth, Eighth and Eleventh months, viz. : in Second and Eighth months at Centre, in the Fifth at Dunning's Creek and in the Eleventh month at West Branch, and to be called Centre Quarterly Meeting."

The next appearance of the subject was under date of Fourth month 15th, 1835, thus :

"The following extract was received at this meeting, from the Clerk of Warrington Quarterly Meeting. 'To Dunning's Creek Monthly Meeting, Dear Friends : The extracts from the minutes of our late Yearly Meeting inform that they have granted the request of Dunning's Creek, Centre and West Branch Monthly Meetings to establish a Quarterly Meeting to be opened at Dunning's Creek on the second Second-day in Fifth month, and a committee was appointed in conjunction with women Friends, to attend the opening of the same. The select meeting to be held on the Seventh-day previously, Third month 2d, 1835. ABEL RUSSELL, Clerk.'"

Besides these more important events to which we have alluded, our records contain many others, equally interesting in recital, but of minor importance as a matter of history; and we cannot, therefore, indulge the pleasure which it would afford to review the same. The century during which our monthly meeting has been in existence, has been a most remarkable period in the affairs of the world, as to progress and enlightenment. Discovery, invention, commerce, science, government and religion, have all attained stages of advancement not dreamed of one hundred years ago. We can scarcely realize that some of the Friends named in the first part of this article never knew of such things as railroads, steamships, coal oil, lucifer matches, photographs, steel pens, the telegraph, electric light or telephone, all of which have exercised a tremendous influence upon the social and political well being of mankind, since that time.

It is not our purpose to leave our subject for a historical sketch of our great country nor the world at large; but as a most important step toward our greatness as a commercial nation was taken, about the time of the establishment of our monthly meeting, it

might be well for the sake of memory to associate these events; I refer to the purchase of Louisiana, the treaty for which was consummated on the thirtieth day of the same month.

And now in conclusion, what is to be gained by this labor of research and review of the conduct and experience of our little meeting during all these years? A brief article like this can only be suggestive and not exhaustive on so large a subject; and if the thoughts suggested are entertaining only, they come far short of the higher purpose of their laborious preparation.

It is our privilege, our business, yea, more, it is our solemn duty, to study the lives and conduct of those who have gone before us in this peculiar and particular direction, with a view to the betterment of our own condition, both individually and as a Society, thereby avoiding those paths that led them into error or regret, availing ourselves of our superior advantages for usefulness, and emulating in our own lives the sterling qualities of noble manhood and pure womanhood which have enabled them to hand down to us this rich legacy of the social and religious fabric of our Society; and it will then be our pleasure to enjoy its protective influences and associations while we live, and to so let it pass into the hands of posterity with the impress of our lives upon it, as to increase its possibilities for usefulness, and elicit only feelings of gratitude and appreciation in the hearts of our children and our children's children forever. E. H. B.

COMMUNICATION.

WORDS OF ENCOURAGEMENT.

Editors FRIENDS' INTELLIGENCER:

I wish to express my appreciation and gratification with the contents and management of the INTELLIGENCER during the present year. The memoirs of John Jackson are greatly valued by those of us who are old enough to remember him personally, and to recall his fervent, impressive and reaching ministry. We are fast passing from the stage of action and this interesting series of papers is introducing him to our young friends, many of whom are becoming interested in that exemplary and useful life. I know several such young friends, to whom these memoirs are as a fresh revelation. The last two numbers containing the account of part of their travels in the West Indies with the view in Tortola of Friends' ancient burying-ground and site of the old meeting-house, by George Truman, which I had never before seen, are of great interest to me.

I will just mention a few of the essays in the last two numbers of the paper, the perusal of which should be a help upward to every one of us. "What Does College Park Association of Friends Stand For?" "The Things That are More Excellent," "The Voice of the People," "Having a Good Time," "The Belief of Friends," by C. B. M., and "Perfect Peace," by J. B. L. I wish the circulation of the paper could be speedily doubled. DAVID FERRIS.

FOR the first time in the history of our Government the imports have exceeded \$1,000,000,000 in a year. The exports are about \$1,400,000,000.

THE first foreigners to join the "passive resistance" movement against the English Education act are two American taxpayers living at Wimbledon, R. W. Farquhar, formerly a pastor of Portland, Oregon, and E. P. Gaston, who at one time lived in Chicago. They refused to pay the education tax, and their household goods will be seized and sold at auction.

Conferences, Associations, Etc.

YORK, PA.—On First-day the 21st of Sixth month, Dr. O. Edward Janney of Baltimore, attended our regular morning meeting at 10 o'clock.

The room was comfortably filled and all listened with great earnestness to the message he had for us. He spoke of the dead and the living silence. A dead silence existing when the mind is allowed to wander at careless ease and thoughts of worldly things creep in. A living silence manifests itself when the mind invites the spiritual thoughts, the desire to reach after all good, and usually such a silence finds means of expression. He turned our thoughts to the life of the Great Master, who is continually seeking after the welfare of all, who points the way to eternal life and teaches that all are children of the one Great Father. He stated that it would be impossible for us to-day to live exactly as Jesus lived, as almost twenty centuries of time have passed since the days of this Great Example. Manners and customs have changed, more temptations exist and life is more complicated; but it is possible to live in his spirit, practicing his obedience and humility. He cited several instances where Jesus spoke directly to individuals and taught them the value of repentance, forgiveness, self-sacrifice and love.

It was a very impressive occasion and the deep influence of this earnest appeal that all might devote more time to the work of the Master, can not be measured. Dr. Janney lectured in the Y. M. C. A. Hall, in the afternoon on the subject, "George Fox and his Message to Men." This was quite a favored opportunity, as it was the last Y. M. C. A. meeting of the season and more people were present. Dr. Jeffers, Principal of the York Collegiate Institute presided and introduced Dr. Janney. The lecture was a very interesting one, dealing as it did with the great and vital principles of a people who will ever send forth a ringing message to the world.

Since these two meetings several have been heard expressing their wish to attend our First-day school and meeting. We indeed feel encouraged. B. K. C.

BYBERRY, PA.—The Friends' Association held its last meeting at Byberry Meeting-house on First-day afternoon, the 5th instant, with average attendance. The Scripture reading was given by Nathaniel Richardson, following which the Secretary read the minutes of the previous meeting. The concern was introduced by Wm. P. Bonner that young Friends should feel the responsibility of welcoming strangers to the meeting and suggested the appointment of a committee for this purpose. After some discussion three young men and three young women were named, but the feeling was expressed that this in no way relieved others from the duty which should rest upon all. R. Barclay Spicer spoke from the standpoint of the stranger and said the cordiality which greeted him when the week before he came almost a total stranger led him to believe this action was really not necessary.

To Edward Comly had been given the question, "What has Byberry Association done toward increasing the Friendly feeling of the community?" In his absence his reply was read by his daughter Hanna W. Comly. His feeling was that a very much more friendly feeling existed now than formerly inasmuch as those not members of the Society were one with us in making this Association a success; he also cited instances where Friendly environment of younger days actuated later life. "Are young Friends plainer in tastes than those of other denominations?" was answered very clearly and decisively by Mary S. Wood in the negative. She believed all were cast in the same mould, and only early teaching of parents and caretakers instilled plainer tastes into Friends' children; and that plain and distinctive dress and address does not obtain so much now as formerly is due to lax parental teaching, and partly to the mingling with other denominations and imbibing different ideas. She rather deplored the drifting of Friends from ancient moorings, for plain language, plain dress and "Quaker simplicity" are

all the needs of the world to-day. In discussing this Wm. P. Bonner felt environment had much to do with plainness. He felt the country boy transplanted to the city loses much of his plainness.

Nathaniel Richardson felt dress meant little, if heart be good and true—that is the main thing after all. Mary Tomlinson read "A Beautiful Letter" being one written by Daniel Webster to a friend. This gave rise to remarks by Nathaniel Richardson on Daniel Webster and his remarkable life, marred, however, by moral unsoundness in his character. Anna Palmer then read an original paper on "'Tis not all of life to live," in this she put stress on moral strength of character. "Do right for the sake of right rather than for especial end. We have not sufficient regard for others; instead of criticising them, let us devote the time to helping them instead. What can I give? Comfort, charity, truth, faith in man, in all things good and true, and above all in Divine. Give love also; example is powerful. Lead lives governed by high ideals."

Edith Shoemaker recited "A Golden Milestone." Remarks of appreciation were made by Nathaniel Richardson and Arabella Carter, and after the reading of the program for next meeting and a short silence, the session adjourned until Eighth month 2d. A. C.

LANCASTER, PA.—The last meeting before the summer vacation was held at the home of Clarkson Whitson with a fair but not full attendance. After the usual Bible reading by the president, a paper delivered at the Swarthmore Conference by Elizabeth Powell Bond "Spiritual Religion and Its Application to Everyday Duties" was read by Lucy H. Arnold. Edith Cooper gave a recitation, "The Little Quaker Sinner." Esther K. Houston answered the question "How shall we spend the Sabbath; shall we attend resorts and places of amusement?" She gave as her opinion that we should attend some place for Divine worship once a day; that the rest of the day may be spent in rest or recreation providing always that such recreation be of a quiet, orderly nature; that a habit of attending worship may be so fixed in youth as to become second nature; that employers should allow domestics as great a degree of such privileges as possible by encouraging the family to live quietly and plainly upon that day.

A most interesting discussion followed, but all agreed with the first speaker.

Most members present then gave sentiments or texts, after which the meeting was adjourned until the last First-day in Ninth month. LUCY H. ARNOLD, Cor. Sec.

HORSHAM, PA.—The last meeting of the Horsham Friends' Association for the season was held on First-day afternoon, Fifth month 7th. It was a large and interesting meeting. Henrietta Kinsey opened the meeting by Bible reading. Jervis Smith gave a beautiful recitation, followed by Helen G. Borton, of Woodstown, who gave Van Dyke's "Last Word."

A discussion upon the question, "How shall we obtain new members for our Society?" was taken up.

Sarah Jarrett presented a thoughtful paper. She did not think it necessary to go up and down the lands trying to proselyte, but advocated setting the example of right living and high-thinking. She thought we could not improve on the methods of our forefathers if they were faithfully carried out.

James Q. Atkinson continued the subject by saying that we cannot expect others to come to our meetings if the members do not attend faithfully themselves. Neither can we expect those who come to us once, to come again if we do not give them anything. He enjoys silent meeting himself, but until a person has learned to appreciate silence, in which all true worship must be performed, it is very necessary to have the spoken word, and he thought that the principle that only words sent by Divine inspiration, should be spoken, prevented our members from expressing the thoughts that came to their minds which, if uttered might be of value to others, and that we should feel free to express such thoughts.

The discussion was participated in by Ely J. Smith, Susan H. Jarrett, William Satterthwaite and Mercie J. Walton.

New officers were then appointed, who take their places at the meeting on Ninth month, 27th: Edward Morgan, president; Howard Comly, vice president; Emma Comly, secretary.—[Doylestown Intelligencer.]

PERSONAL AND OTHER NOTES.

The Friends of Woodstown and vicinity have been favored with the company of John J. and Eliza H. Cornell for a short time, and they have paid personal visits to many families that will long be remembered with gratitude and pleasure. On First-day, the 21st ultimo, they attended both First-day school and meeting, where a large gathering was assembled. He spoke most earnestly on "Religion," and in his clear, impressive manner, showed how rich and happy we might be with the true religion that comes from personal contact with the Higher Power, and how little and poor we are without it. On Fourth-day evening, the 24th, they had a parlor meeting at Isaac Ballinger's. The discourse at this time was on the "Beatitudes," and his friendly explanation of them was gratefully received by those present. On Fifth-day, the 25th, they attended Pilesgrove Preparative Meeting; also the funeral of William S. Pancoast, where he had loving words of comfort for the sorrowing. In the meeting his minute was read, and unity and pleasure expressed for the presence of himself and wife, and a feeling of thankfulness rests with all for their labors in this community. Joel and Mary E. Borton accompanied them in many of their visits. M.

At the close of Sadsbury Friends' Meeting on Sixth month 21st, a pleasant little incident occurred, when Anne Pownall, in a few well-chosen words, spoke of the meeting at Old Sadsbury and of the tender memories that cluster around the dear ones who had gathered there, referring to one whom we remember with affection. It was her pleasure to say on behalf of the children of Mary W. Slokom, that they present a Bible in memory of their mother. Anne said that the last time she visited her aunt, Mary W. Slokom, she was engaged in reading the Bible through, saying, "I read it through years ago, but now I am re-reading it and more carefully noting the passages that I most admire." She had finished the book of Isaiah and referred particularly to the 55th chapter, which by request of the meeting, Anne read. Mary W. Slokom, at the time referred to, was about eighty-six years old, and reading with her second sight. The book was accepted with thanks by the members, several of the Friends making fitting remarks. One Friend felt that the book had two values, first, its *intrinsic* worth; next, the greater value was in the thought that had prompted its bestowal. The gift was particularly acceptable as coming from the children of one who had been through life a consistent member of Sadsbury Monthly Meeting. It was gratifying and encouraging to know that they still remembered and were interested in their old meeting. Another Friend said, "It is the Spirit that quickeneth," and surely the spirit of Mary W. Slokom is with us to-day. The Bible is bound in black morocco, beautifully illustrated and marked on the back:

In Memoriam
Mary W. Slokom
From her children.

Truly, "The memory of the just is precious."

A FRIEND.

John Wilhelm Rowntree while in Chicago read a paper on "Modern Thought and the Gospel," to a company of Friends of both branches, at the home of Professor Hill, of the University of Chicago. He has now returned to England, his sight being greatly improved, though he was still suffering from the severe treatment that had been necessary.

THE Metropolitan Water and Sewerage Board of Boston has undertaken the reforestation of several hundred acres of typical, wornout pasture and farm land in the drainage basin of the great Wachusett reservoir for commercial purposes and for the protection of the water supply of more than a million people.

LITERARY NOTES.

WHEN within a year of leaving college, in 1878, Charles G. D. Roberts inscribed a poetic epistle to his cousin Bliss Carman, who was just entering upon his "happy three-years' course." Looking back upon that early call to the imaginative life which the elder of the youthful poets addressed to the younger, it is a cheering thing to consider how both have given so amply to our finer contemporary literature. Each has a goodly list of volumes to his credit, and in all their verse these singers have held so true to the Celtic muse, with its glamour, its poignancy, and its fairy music, that they have become recognized influences in the best poetry of the day.

Roberts' "Book of the Rose" and Carman's "Green Book of the Bards" (L. C. Page & Co.), are the latest volumes from these Canadian poets. Of the sweet, grave musing of the former let this stanza be an example, portraying as it does the birth of altruism,—

"When Mary the Mother kissed the Child
And night on the wintry hills grew mild,
And the strange star swung from the courts of air
To serve at a manger with kings in prayer,
Then did the day of the simple kin
And the unregarded folk begin."

From the beautiful fancies with which Bliss Carman enriches his pages it is not easy to select; his melodies are sombre or airy as his vagrant mood directs. But let these lines represent him,—

"For who could ever tire
Of that wild legendry,
The folk-lore of the mountains,
The drama of the sea?"

"I pore for days together
Over some lost refrain,—
The epic of the thunder,
The lyric of the rain."

Timely discussions in the *North American Review* for Seventh month are a criticism of Chamberlain's "Protective Scheme"; "The Servian Tragedy," by Charles Johnson, giving a summary of the history of Servia; statistics showing the extraordinary place recently attained by "American Manufactures in the World's Markets"; "Jewish Massacre and the Revolutionary Movement in Russia," by Abraham Cahan; "The Panama Canal Question from a Colombian Standpoint." Professor Kittredge, of Harvard, under the head of "An American School," writes of Phillips Exeter Academy. The Haytian Minister tells "The Truth About Hayti." The anti-corruption Governor of Rhode Island advocates the adoption of "The Constitutional Initiative." In "The Curse of Eve," Margaret Bisland, apropos of the present discussion of the decline of the birth-rate among native Americans, asks whether the tree of knowledge does not still bear a cursed fruit for the daughters of Eve. The number has also some "Letters from Ruskin to a Young Lady."

The *Review of Reviews* commenting editorially in "The Progress of the World" on the Servian Tragedy sketches the history of Servia, and makes very clear the whole Balkan and Macedonian situation. The present status of the many elements making up the dual kingdom of Austria-Hungary is also fully discussed. Among other topics of special interest that are taken up in the editorials are the Russian massacre and Russia's treatment of Finland, and the English preferential tariff matter.

In special articles the plunderings and atrocities perpetrated in the Congo Free State are taken up by W. J. Stead and by an American missionary. "The American Invasion of Uganda," is an account of Yankee bridge-building in the heart of Africa. Special articles are devoted, also, to immigration, "The Erie Canal—Its Past and Present," the forest fires, the recent floods, recent Antarctic exploration, and to "Welfare-work in a great Industrial Plant."

Among the interesting things in *St. Nicholas* are "An Indian Village," by Julian Ralph; "Buenos Ayres, the Greatest City South of the Equator," "The Origin of Our

Flag," the continuation of Howard Pyle's "Story of King Arthur and His Knights." "Nature and Science for Young Folks" includes "Rambles by the Brooks," "An Island on an Arch of Rocks," "A Solar Halo Like a Rainbow," "Caves Washed Out from Solid Rocks."

McClure's for Seventh month has its contribution to the study of municipal pathology in "Philadelphia: Corrupt and Contented," by Lincoln Steffens. The first part of Ida M. Tarbell's "History of the Standard Oil Company," is concluded, the announcement being made that the second part will begin in the autumn. Other articles are, "Mountaineering in Switzerland without Guides," and a description of the most interesting kinds of snakes with illustrations. The editorial is on "Patriotism."

For Friends' Intelligencer.

THE SHADOWS THAT LURK IN OUR MIND.

How oft the horizon seems hazy and grey,
With nothing attractive in sight!
The sun may be shining—all nature look gay,
While nothing but shadows are coming our way,
Though every one else gets the light!
And isn't it funny,—how often we find
Those shadows are only the ones in our mind?

We long for a letter, a fortune, a friend,
We wait long, and labor in vain;
All kinds of forebodings their dark presence lend,
To cloud our horizon, until in the end,
We exchange all our blessings for pain;
Since naught is so cruel, disastrous, unkind,
As the host of suspicions that flock in our mind.

Don't look for the letter or fortune, but try
To consider the blessings that come;
It is so much more charming to smile than to cry,
And feels so much better to laugh than to sigh,
We had better be cheerful than glum,
For half of the heartaches and tortures refined,
Are only from shadows that lurk in the mind!
Philadelphia, Pa. SARAH PALMER BYRNES.

CONSOLATION.

HAST thou forgotten God who gives the rain?
Plenteous and merciful the long showers pour
On parching fields where dust and drouth were sore;
Yet will thine eyes watch out the night again?
Peace on the shadowed hills and sky is deep;
Shall not thine heart be comforted with sleep
As earth is comforted and lulled of pain?
Before thy prayer the heavens are brazen still,
Nor yet to cool thy thirst the fountains fill.
Nevertheless His word shall not be vain.
What hope had earth, gasping at yesternoon?
What hope hast thou, whose comfort shall be soon?
Are ye not in His hands for bliss or bane?
To-morrow, where the upland fields lay black,
Thou shalt go forth and look on life come back;
Harvest shall follow seedtime yet again.
To-morrow, where thy heart lay withering,
Fountains of love before his feet shall spring;
Peace shall repay thee sevenfold for pain.
Hast thou forgotten God who gives the rain?

—*Mabel Earle, in the Atlantic.*

"THINK not the thistle-seed to cast;
And reap the rose full-blown;
For man must gather, first or last,
The harvest he has sown."



THEY who tread the path of labor,
Follow where my feet have trod;
They who work without complaining
Do the holy work of God. —*H. van Dyke.*

METEOROLOGICAL SUMMARY FOR SIXTH MONTH, 1903.

Mean barometer,	29.946
Highest barometer during the month, 5th,	30.343
Lowest barometer during the month, 14th,	29.600
Mean temperature,	66.2
Highest temperature during the month, 3d, 9th,	84
Lowest temperature during the month, 1st,	51
Mean of maximum temperatures,	73.2
Mean of minimum temperatures,	59.2
Greatest daily range of temperature, 3d,	29
Least daily range of temperature, 23d,	6
Mean daily range of temperature,	14
Mean temperature of the Dew Point,	57.5
Mean relative humidity, per cent.,	77
Total precipitation, rain, inches,	5.91
Greatest precipitation in any 24 consecutive hours, 1.96 inches of rain, on the 10th and 11th.	

Number of days on which .01 inch or more precipitation, 16.
Number of clear days 5, fair days 7, cloudy days 18.
Prevailing direction of the wind from southeast.
Thunder storms on 8th, 10th, 14th, 20th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a. m., 71° on 9th.
Minimum of the wet bulb thermometer at 8 a. m., 51° on 1st.
Mean of the wet bulb thermometer at 8 a. m., 60.4°.
Maximum of the wet bulb thermometer at 8 p. m., 73° on 9th.
Minimum of the wet bulb thermometer at 8 p. m., 48° on 2d.
Mean of the wet bulb thermometer at 8 p. m., 60.4°.
Mean of wet bulb thermometer for this month, 60.4°.

NOTE.—The means of the daily maximum and minimum temperatures, 73.2° and 59.2° respectively, give a monthly mean of 66.2°, which is 6.5° below the normal, and 5.2° below the corresponding month in 1902.

The total amount of precipitation for the month, 5.91 inches, is 2.65 inches more than the normal, and .61 of an inch less than fell during Sixth month, 1902.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Sixth month 30th.

BRINGING A COW TO COLLEGE.

From Berea Quarterly.

WHEN I was fourteen years old, I saw I couldn't learn any more at the free school, and I wasn't satisfied not to know more than I did. My older brother had tried a term at a small academy not far away, but it cost so much he had to come home. He said if it took that to get an education he would have to go without. I sent to all the colleges I had heard of for catalogues. After studying them all over I concluded that Berea College was the only one that gave a poor boy a chance, and I made up my mind that Berea was the place for me.

My mother was an Abolitionist and had heard Mr. Fee preach, and she was willing I should go, but my father had just the opposite beliefs and did not want me to go where colored people were admitted. But when I showed him the advantages I would have there and the chance to earn part of my expenses, he said he would study about it. Weeks passed and neither of us spoke about Berea. Finally one night when I was cutting the fire-wood, father came out and sat down for a talk. He said he had studied about it right smart, and if my brother and I wanted to go to Berea we could. Then we decided to take our sister along to cook for us. So all three of us came.

The first year my brother and I worked on the farm and at janitor work. Our sister went to school and got the meals, and it took even less money than

we had expected. It seemed too good to be true that it was for us to have an education.

We went home the next summer and told the good news to the other brothers. I told one of my older brothers that I could afford to wait better than he could; that he could go to Berea and I would work a year at home. So the second year I was with my father on the farm.

At the close of the third year all of our family of eight, brothers and sisters, had been to Berea, except two, and last summer when I went home I studied how I could persuade another brother to come. I said to him: "You are not fit to be a farmer till you know more. You don't know what's in the dirt any more than the crows that fly over it. You need to go to Berea to learn how to be a good farmer." He laughed at me. He asked me if going to college had made our neighbors' boys better farmers. They had spent a lot of money going through college and when they came home they could spend more money than ever, but did not know how to make it off the farm. I told him that at Berea they show a fellow how to farm, and he would make more money after being there a year.

Before fall, I had persuaded him to take my advice, and he joined the three brothers and two sisters in planning for a year at Berea. This brother advised taking a cow with us to furnish milk. He found that it would cost eleven dollars and three cents to take her on the cars. He said: "The rest of you go on the cars and the cow and I will be in Berea on Saturday night, and we won't pay any car fare, either." He was as good as his word. They walked the whole distance of 130 miles in four days, with an outlay of only one dollar and a half.

My brother is so well satisfied with what he has got this year, that he plans to come two more years and finish the Farm Course.

My father is delighted with what Berea has done for us. He says if he had only known about Berea twenty years ago, he would have moved near Berea and given all his children a better chance.

A CONCORD NATURALIST.

ONE of the truest of disciples of Emerson and Thoreau was Alfred W. Hosmer, of Concord, who was laid to rest in Sleepy Hollow Cemetery last month, a lover of woods and fields, a naturalist of rare powers of observation, and a botanist of accurate and technical knowledge. The genuineness of his discipleship is most eloquently attested in the fact that, fitted as he thus was by nature and by accomplishments for association with Thoreau, he never thrust himself upon the elder and noted man, though living in the same town, devoted to the same avocations and exploring the same fields. His devotion took the form of a pious collecting of every scrap of print concerning the recluse of Walden Pond, whose retiring disposition the young Hosmer instinctively understood, sympathized with and respected. "E. H. B.," writing from Lexington of this typical and worthy citizen of Concord, of whom too little is known elsewhere, says:

"Sunday was his day for long walks, business

cares keeping him within bounds the greater part of the week, and successive Sundays were set apart for walks to certain localities where some plant must be looked for in its specified habitat. If all was not as he had anticipated it was the flower which was behind time and not the observer, for the latter was as regular and punctual as was the calendar. Thoreau used to say that if he were awakened from a trance in Concord woods the time of year would be as plain to him from the plants as the time of day from the dial. Mr. Hosmer's case would have been similar, as he had the whole botanical calendar of the section adjusted to a nicety. With ability as an ornithologist second only to his attainments in botany, and well informed as to the Indian lore of the vicinity—a section rich in this particular—his walks were not only an essential part of his own life and habit but a great treat to those who, from time to time, were permitted to accompany him. Writing for publication was often urged upon him by his friends, but with a modesty which was his nature he believed himself incapable of performing this task creditably. Thereby literature has sustained a loss; but his attainments in even that direction have not been unavailing, for his complete collection of matter pertaining to Thoreau has been a storehouse of information from which others have drawn and for which he sometimes received no credit. Numerous books and magazine articles bear his imprint either in data or other information furnished or in illustration." —[Boston Transcript.]

The Passing of Bric-a-Brac.

WHEREVER it is arranged in the plan of the architect, somewhere in the usual country house there is sure to be a big square hall, so called. This is really the place of general gathering. There is a winding stairway, a big fireplace, plenty of windows—some of them opening on the veranda—and comfort is the key-note. Just stop for a moment to observe one thing in this summer of 1903. How few ornaments you see. The more we eliminate small things from our lives the better we are; the more we eliminate them from our parlors the better is every one who visits us, I believe. Thanks to our Japanese instructors, perhaps, or to our own evolution, the passing of bric-a-brac, tidies, and useless ornaments is about accomplished. What vases are seen hold flowers; the candlesticks are meant for candles that burn in them every evening; the clocks are to tell the time, the lamps to give light, the books to read. When we do discover a rare piece of work or glass or china, our eyes are not diverted from it by a dozen surrounding trifles that make confusion in our sight and chaos in our minds.

For this fashion let us return thanks, and then go on. The high wainscoting of the hall may be of natural wood polished and treated, or what is highly in vogue, wood stained a color to suit the taste.—[Harper's Bazar.]

Monks May Return to Iona.

It is understood that the Duke of Argyle has sold Iona Island, Hebrides, to the Carthusians, who were recently expelled from the Monastery of the Grande Chartreuse, in France. The terms of the sale provide for the preservation of the sacred and historical associations of the island.

The re-occupation of Iona as a seat of religious learning would be an event of unusual interest to antiquarians, for this little island in the Hebrides was in the Middle Ages one of the most famous and revered shrines of the Christian Church in

the North. It lies west of the southwestern promontory of Mull, in the county of Argyle, and is three and one-half miles long and one and one-half wide, containing an area of about 2,000 acres, 610 of which are under cultivation. St. Columba landed there from Ireland in 563, and founded the famous abbey, which became for centuries the center of missionary effort and of learning. It was several times plundered by the Norsemen, and its inmates slaughtered.

The Western Isles having come into the possession of Scotland in 1072, the Monastery of Iona was rebuilt and endowed. A new monastery and a nunnery was founded there by the Benedictines in 1203, and this Order either expelled or absorbed the remnants of the Celtic community remaining there. The monastery was finally demolished in 1561. Iona was for centuries a great resort for pilgrims, many of whom went there to die, in order that their remains might be interred in its sacred soil; while the bodies of persons illustrious in rank or in piety were taken to it for burial from all parts of Northern Europe. A number of ruins of the mediæval buildings still remain on the island.—[Public Ledger.]

CURRENT EVENTS.

The National Educational Association began its annual convention in Boston on the 6th instant, it being estimated that 25,000 teachers from twenty-four States and from Canada were in attendance. During the week there has been really a congress of conventions, there being fifteen departments, besides the general sessions, which were held in the evening, and an executive convention known as the National Council. On the first evening Charles W. Eliot, President of Harvard University and of the Association, delivered an address on "The New Definition of the Cultivated Man." At the National Council Dr. Charles DeGarmo, Professor of Science and Art of Education at Cornell University, spoke on "The Voluntary Element in Education." Dr. Edward Everett Hale said before the Indian Association, "At the present time the Government is distinguishing itself by intelligent work among the Indians."

In contrast to the long struggle of the building trades of New York and the expensive and futile strike in Philadelphia is the decision of the employers and unions of these trades in Washington to submit their grievances to arbitration. It is agreed that there shall be no suspension of operations during the efforts of the Board of Arbitration to reach a satisfactory settlement. The Board is to be composed of eleven members, each party to the dispute selecting five. The eleventh member, who acts as umpire, will be chosen by the Board. A majority vote is to decide all questions.

The attempt to lynch a negro accused of killing a patrolman at Evansville, Indiana, led to a race riot at that place. After the mob had been driven from the jail by the police a crowd of negroes gathered and made threatening demands, who were in turn driven away by white men. The prisoner was removed to Vincennes and afterward to the State prison at Jeffersonville for safe keeping. As the rioting at Evansville continued and an attack was made upon the guards surrounding the county jail, in which sixteen negro prisoners were confined, Governor Durbin ordered out the militia, and seven men were killed and 24 injured before quiet was restored.

DR. EDWARD RHOADS, an instructor at Haverford College, was drowned on the 4th instant while attempting to run the Susquehanna rapids, near Columbia, Pa. The body was not recovered until two days later. Dr. Rhoads was a son of the late William Gibbons Rhoads, for nine years a manager of Haverford College, and Sarah Wistar Rhoads. Although only thirty years of age he had already distinguished himself as a physicist and was recently admitted as a member of the American Philosophical Society.

It has been announced that Baron Speck von Sternberg has been appointed Ambassador of Germany to the United States. Baron Sternberg first came to the United States as attaché to the German Legation about 1878. After several

years' service at Washington he was sent to Japan, China and other countries, and returned to the United States in 1898 as First Secretary to the Embassy. In 1900 he was Commissioner of Germany in connection with the trouble in Samoa. The wife of the new Ambassador is an American.

NEWS NOTES.

THE surplus of the United States treasury for the past year was \$53,000,000.

EMPEROR WILLIAM, on the 6th inst., sailed for Norway on the imperial yacht *Hohenzollern*.

EIGHT vacation schools and two schools for physical culture have been opened in Philadelphia for six weeks.

THE steamer *Ventura* sailed from Sydney, Australia, on the 6th, for San Francisco, carrying \$1,500,000 in gold.

THE correspondent of the London *Times*, at Tangier, has been released by bandit tribes after three weeks of captivity.

FACTORY INSPECTOR DAVIS sent home from a Wilkes-Barre, Pa., silk mill twenty children under thirteen years of age.

AMERICAN orders for 50,000 tons of steel rails, ingots, billets, etc., have recently been placed in Westphalian establishments.

DURING the past year 33,229 patents were granted and 54,256 applications filed. The receipts of the Patent Office were \$1,595,125.

THE transfer of the various bureaus under the act creating the Department of Commerce and Labor to the new department took place on the first of this month.

PRESIDENT LOUBET, of France, arrived in London on the 6th, and was met at the railroad station by King Edward. Vast crowds gave him an enthusiastic welcome.

DURING the fiscal year just closed 132,829 claims were allowed by the Pension Bureau and 113,720 rejected. The number of allowances exceeded those of last year to the extent of 1,115.

THE Georgia House of Representatives, by a large majority, defeated a resolution to apportion money for schools among whites and negroes according to the taxable property of the two races.

It has been announced in the English House of Commons that the existing subsidies for merchant ships which may be used in time of war will not be renewed. The decision will take effect Fourth month 1st, 1905.

THE Salvation Army Corps of Cleveland has planned a campaign in the feud-ridden counties of Kentucky. A series of meetings will be held at Jackson, Kentucky, where the stirring events of the recent trial were enacted.

At an Independence Day celebration in London, Ambassador Choate declaring that there should be more than talk of an Anglo-American alliance, advocated the erection of a statue of Washington in London and one of Queen Victoria in Washington.

MANY churches throughout the great Kansas wheat belt were closed on First-day, the 5th, and the men and women went into the fields to help save the hundred-million-bushels crop now overripe. In thirty counties 25,000 men worked in the harvest fields all day.

A RECENT report of the British Labor Department shows that the settlement of labor controversies by arbitration is growing in favor in the United Kingdom. During last year 541,000 disputes respecting wages were settled by conciliation boards and 176,000 by the parties themselves.

By the breaking of a dam at Oakford Park, near Jeanette, Pa., on the 6th, twenty persons were drowned and sixteen are missing. The property loss is estimated at \$1,500,000. The park is owned by a trolley company and a cloud-burst caused the poorly constructed dam to give way.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

7TH MO. 11. — MANSFIELD YOUNG Friends' Association at the home of William P. Pray.

7TH MO. 12.—A CIRCULAR MEETING under the care of a Committee of Western Quarterly Meeting at Millcreek, Pa., at 3 o'clock p. m.

7TH MO. 12.—JOHN J. CORNELL WILL attend an appointed meeting at the old Cape May Meeting-house, at Ocean View Station, W. J. & S. R., at 11 a. m.

7TH MO. 13.—JOHN J. CORNELL WILL attend an appointed meeting at Ocean City in the evening.

7TH MO. 13.—FRIENDS' FLOWER and Fruit Mission meets each Second-day at 151 Fairmont Ave., at 1 p. m., to distribute flowers.

7TH MO. 16. — QUAKERTOWN YOUNG Friends' Association, at the home of Penrose Roberts.

7TH MO. 19.—A MEETING AT HAVERFORD, Pa., at 3 p. m., appointed by Philadelphia Quarterly Meeting's Committee to visit smaller branches.

7TH MO. 21. — WESTERN QUARTERLY Meeting, at London Grove, Pa., at 10 a. m. Ministers and Elders, day before at 11 a. m.

7TH MO. 23.—CALN QUARTERLY MEETING, at East Caln, Pa., at 11 a. m. Ministers and Elders, same day, at 10 a. m.

7TH MO. 25.—WESTBURY QUARTERLY Meeting, at Westbury, N. Y., at 10.30 a. m. Ministers and Elders, day before, at 3 p. m.

THE FRIENDS' BOOK ASSOCIATION acknowledges receipt of the following additional contributions to the Children's County Week Association:

Emily T. Longstreth, . . . \$5.00
Previously reported, . . . 15.00

Amount, . . . \$20.00

JOHN COMLY, Supt.

Seventh month 6th, 1903.

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How the world loves its children heroes, the little folks who have Spartan blood in their veins, and set examples of courage and patience that might well serve their elders.

There is little Seymour Smith, a New York 9-year-old, and the son of a doctor. Seymour was playing "tag" when he was knocked down by a truck which passed over his right leg, crushing it below the knee.

Of course, we older folks know that cries and groans do not lessen pain. They were waste effort and very annoying.

But what is it that made a baby of nine wink back his tears as he was laid in a blanket, and say: "It is all right, Mr. Policeman; please don't mind me. I won't cry."

At the hospital he would not take ether, and when he saw the tears rolling down his father's cheeks he said: "Tell them to go ahead, papa, and don't cry. I won't mind if I have to stay away from school."

The boy is going to get well. The doctors have done all they can and old Mother Nature is now taking care of the lad.

There are men who will go for months with aching teeth, because they are afraid of the pain the dentist will inflict. There are men who grunt and groan about a thousand ills that creep into their daily lives.

And it is left for a boy to wince back the tears and say: "Don't mind me, Mr. Policeman, I won't cry."

All of those who read this little comment will be glad that Seymour Smith is to be a whole boy, sound and strong, one of these days.

He is a benefactor in a way, for he has taught a lesson of courage.—[Baptist Commonwealth.]

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QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend*. Small pamphlet. 49 pages. Single copy 12 cents.

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope), 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

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Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10 from Philadelphia and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; and at proportionate rates from other points, including Trenton, Bordentown, Mt. Holly, Cape May, Salem, Wilmington, West Chester, Reading and principal intermediate stations. A stop-over will be allowed at Buffalo within the limit of ticket returning.

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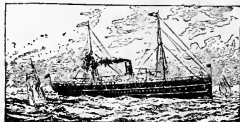
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PHILADELPHIA, SEVENTH MONTH 18, 1903.

{ Volume LX.
Number 29.

GOOD WORDS FOR 1903.

XXIX.

No voice, however feeble, lifted up for truth, ever dies amidst the confused noises of time.

JOHN G. WHITTIER.

From the Scottish Reformers.

A PRAYER.

O MASTER, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

—Washington Gladden.

For Friends' Intelligencer.

FIRST-DAY SCHOOL ASSEMBLY AT BUCK HILL FALLS.

(Concluded from last week.)

The Assembly opened Second-day morning, Sixth month 29th, with a Bible reading by John Carver.

Joseph Walton introduced the subject of

THE USE OF THE BIBLE.

He advised that teachers acquaint themselves with the writings of early Friends,—George Fox, William Penn, Robert Barclay and others, that they may be aided in reaching a wise understanding of the spiritual truths contained in the Scriptures. He quoted from these writings to show the esteem in which they held these writings as valuable aids leading to Christ. The whole thought of this lesson was to establish the doctrine of immediate revelation.

Jesse H. Holmes called the attention of teachers to the fact that the hardest part of First-day school teaching is dealing with

THE PERIOD OF ADOLESCENCE.

This he called the "storm and stress period," when to the youth nothing seems fixed, all is doubt and uncertainty, and he feels himself drifting and alone. It is a critical and awful period. The teacher must then be a co worker with the Creator to aid in bringing cosmos out of chaos and in developing moral and spiritual insight. It is a time of mighty wrestling in the soul, the period when physical changes are transpiring of the most difficult and dangerous character. It is a period in which the tenderest sympathy, the profoundest wisdom and the greatest patience are required of the teacher. The avoidance of all

emotional states in the nature of sudden conversions was most earnestly recommended, as such are likely to prove only a temporary excitement.

The right kind of subject matter for

ADULT CLASSES

was also considered and the speaker advised that questions of practical duty, as bearing upon citizenship, be freely discussed as an important part of our religious life.

Cora Haviland Carver recommended

THE JUDICIOUS USE OF MYTHS.

The Norse myths are to be preferred to the Greek or Roman. They reproduce in the mind of the child something of the experience of the race. Tell the boys stories, not of the great heroes in war, but rather of the men who have done noble deeds for humanity. As a text-book she recommended Baldwin's "Fifty Famous Stories Retold."

On Third-day morning Maud Rice read from the Scripture.

Annie Hillborn continued her work in a paper on

GOOD THE SPIRIT.

She said our first conception of God is anthropomorphic. It matters little whether or not we think of him as a man. We must teach him through his works. A child can understand that some of the most precious things we have we cannot see with our eyes. She thought Santa Claus illusions should not be too long continued. Much valuable discussion followed involving the subject of teaching children to pray.

Jesse H. Holmes spoke on

BIBLE TEACHING.

He used the Assembly much as a school, and employed the method of interrogation. The use of the Bible for teaching in the First-day school was very thoroughly discussed. The speaker thought the Bible is more effective than any other book for teaching religious truth, and illustrated by the story of Abraham. All the story shows the pressure towards right. He also used the story of Jephthah. These stories show that we are the servants of the "Inner Must." The most evil thing of all is thwarting the "Inner Must."

EARLY FRIENDS AND THE SCRIPTURES.

Joseph S. Walton took up the subject of the Bible which he dropped yesterday. He defined some points as understood by George Fox and Robert Barclay, calling upon members of the Assembly to read passages. It was not what early Friends enunciated that caused persecution, but what they denied. The same may be said of the division in our own body. George Fox valued the Scriptures but held that above all writings was the Divine Illumination, which is the maker of the "Scriptures of Truth."

This was a fundamental doctrine of William Penn, Robert Barclay, and other early Friends.

On Fourth-day morning Arthur Jackson read the opening chapter.

Cora Haviland Carver spoke of

BIBLE STORIES IN THE FIRST-DAY SCHOOL.

Belief is largely the offspring of tradition and environment. It is a difficult thing to teach the Scriptures. We must first understand them ourselves, then tell the story and let the child make the application. These stories must be wisely selected, as many of them are beyond the child's grasp. The lesson, to be effective, must come within the range of the child's experience. Give him stories in accord with that which is highest and best in him. If you show pictures let the pictures be true. Keep your sub-facts in harmony with your central thought. Be a little child yourself for the time. She illustrated by reading the story of Job,—a beautiful story illustrating the conquering of difficulties.

EXPRESSIONS OF EARLY FRIENDS.

Joseph S. Walton said that the fathers of our Society were young men and very zealous, and inclined to condemn sin; hence they used the word Light rather than Love,—Light as revealing sin. A century later Friends spoke more of Divine Love as the Christ spirit. The speaker defined many words as used by Fox, Penn and Barclay; such words as atonement, ransom, blood of Christ, etc.

Jesse H. Holmes took up the subject of

THE PROPHETS.

and called upon members of the Assembly to read certain passages of the Bible to illustrate their moral courage. They were men who spake not of themselves, but delivered the messages of God. Their authority was above the king because it had the sanction of righteousness. It is worth while to teach our children to be familiar with the character and acts of these truly heroic men. The speaker pronounced it a mistake to have

UNIFORM LESSONS

for children and for the adult classes, and very strongly objected to the use by Friends of the "International Lessons," as they inculcate doctrines which to us are not true.

On Fifth-day morning Anna Janney Lippincott gave the Scripture reading.

Alfred Barr, a Presbyterian minister, of Detroit, Mich., gave a very interesting account of his

MISSION WORK AMONG BOYS

of the very worst environment in his city. He emphasized the importance of the teacher's intimate acquaintance with the boy to do effective work. He recommended for the use of teachers and parents a little book called "The Boy Problem," by Dr. Forback. He urged keeping a spiritual aim in view, especially during the period of adolescence. The gang spirit is very strong among the boys, and we should utilize it by encouraging what may be called the self-developing club, in which the boys are the chief managers. He would make a point of giving them a little manual training, keeping them busy. The effect of the work on the homes of the boys is wonderful for good.

Joseph S. Walton thought the hearty co-operation of workers in this field among the different religious organizations would be very beneficial.

DOCTRINE OF EARLY FRIENDS.

He then continued his historical researches, explaining in particular the doctrines of our society as held by William Penn and other early Friends, particularly their conception of the atonement and of the Divinity of Jesus.

Jesse H. Holmes talked of

"THE LAW"

as give in the ten commandments. He showed by Bible references that when later prophets came upon the stage of action they modified and adapted the law to the newer revealings of Truth. He thought we must work towards a *law* each to himself.

CLASSIFICATION FOR FIRST-DAY SCHOOLS.

Mary Whitson was called on for a report of a Committee of Philadelphia Quarterly Meeting to propose a system classification for the First-day schools and the character of the lessons best adapted to the several classes. This report was read and referred to a small committee to consider and report to the Assembly at its next session.

Elizabeth Lloyd read the opening chapter on Sixth-day morning.

Jesse H. Holmes talked of the best way of teaching

THE BIBLE IN THE FIRST-DAY SCHOOL.

The Bible is not so arranged as to be best taught by going straight through it. He recommended a guide, or guides, and mentioned the following as very good: Moulton's "Introductory Study of the Bible," Gladden's "Who Wrote the Bible?" Kent's "Historical Series," especially Rhees' "Life of Jesus," and "Riggs on the New Testament." Essential qualities of the teacher are moral and mental courage.

There is no such thing as a dangerous question if one wants the truth. The proper manner of presenting truth is of importance. As to the life and character of Jesus our generation has changed from the old position. Humanity involves divinity. The theory that the birth of Jesus was miraculous is untenable and must be abandoned. Righteousness, honesty, straight-forwardness is above all other things. Teachers of the First-day school, as a company of apostles, must teach the truth. William P. Bancroft spoke earnestly on the duty of speaking the truth and quoted this passage that once greatly impressed him "Give your unqualified assent to no proposition, the truth of which is not so evident that it cannot be doubted." George H. Nutt, of the George School, spoke of the exaggerated importance given to the study of Greek and Roman history, literature and art, while the Hebrew, from which our own moral and religious life is derived, is almost entirely neglected. He urged that instead of occasionally reading a chapter we make an intelligent and persevering study of the Bible. Take away all the superstitious reverence from it and study it from Abraham to Christ. We will thus awaken a new interest in it. Bring out in the classes the idea of growth. Knowledge will help us to reconcile many seeming inconsistencies in the Bible.

The Committee on

GRADES AND LESSONS

made its report, which was approved and directed to be forwarded to the meeting of the Central Committee at Salem, Ohio.

Joseph S. Walton closed his labors in teaching historically the views of early Friends, especially of Fox, Penn and Barclay. After many heart-felt expressions of gratitude for the privileges of deep and, we trust, lasting instruction, which during the sessions of the Assembly we have enjoyed together in a sweet and prayerful spirit, the meeting closed.

H. S. K.

For Friends' Intelligencer.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

JOHN JACKSON.

(Continued from last week)

ALTHOUGH little has been said thus far concerning the theological opinions of John Jackson, it has been evident to those who read between the lines that his teachings were in advance of his times. The "higher criticism" was then unknown, and those who were not willing to accept the Bible in its entirety were considered by many of the weighty members of the meeting as being "unsound in word and doctrine." In 1846 he published a pamphlet entitled "Peace and War," which appears to be in entire accord with the views now advocated in the FRIENDS' INTELLIGENCER and Friends' lesson leaves, but at the time of its publication it was considered dangerous because it denied that God had commanded the Israelites to make war upon their fellow men. The chapter entitled "War Not Sanctioned by Divine Authority" concludes as follows:

"As every tree is known by its fruit, so are the attributes of Deity made manifest by the effects which proceed from them; and until we know that benevolence produces malignity and hostility toward our race, that love begets hatred, anger, malice and revenge, that cruelty is the offspring of mercy, we have no evidence that the practice of war ever was, or ever can be consistent with the Divine will."

In a conversation with Alice Pearson, of Darby, she said to him, "Can thee give a reason for the faith that is in thee?" In reply to this question he wrote her a long letter covering perhaps ten pages of foolscap. The views therein contained are similar to those found in his published sermons and writings, but are of especial interest because they were written to a sympathizing friend. The letter is too long to reproduce in full, but some passages will be quoted exactly and of others the substance will be given.

"When I view my fellow-creatures as the offspring of one common Father, created for the same common purpose and bound for the same eternity, I consider that inasmuch as the way of life and salvation which the Universal Father hath Himself ordained, is a plain and simple way and adequate to the end it proposes to effect, it must be in consequence of a deviation from that way that all these unhappy differences of opinion on the subject of religion have their origin."

The letter then states that God's laws are unchangeable and belief in God essential; that man was created perfect in his nature, with a material body, a natural or animal spirit and an immortal soul. The soul, the immediate gift of the Creator, is alone capable of approaching the Divine communion. Man's present state is a state of probation. The power or light of Christ in the soul is the "word of God that was in the beginning with God"; if followed and obeyed it preserves from sin and becomes a saviour. Sin is a wall between man and his Maker.

"It was this [word of God] that spoke to Adam in the garden, that enabled Enoch to walk with God, and sealed the promise unto Abraham. It was the rock that followed Israel, the voice of the Lord that instructed Samuel in Shiloh, the still small voice that spoke to Elijah, and the word of the Lord that came unto the prophet of old. . . . It lost nothing of its power by being revealed in the apostles; neither can its character be altered by being manifest in our flesh for the gracious purpose of blessing us by turning every one of us from our iniquities."

Religion, the letter says, consists of inward and spiritual operations, not words and theories, and is known by its fruits. God uses spiritual weapons to annihilate our vices, and a changed condition is evidence of redemption. Jesus died unto sin,—that is, he wholly resisted any presentation of evil; and we are made alive through Christ by becoming partakers of his nature.

"I do conscientiously dissent from the doctrine which ascribes the salvation of man to the outward crucifixion and death of Jesus of Nazareth. I could as readily subscribe to the doctrines of the Koran as to believe that the unparalleled wickedness of the Jews in rejecting the promised Messiah ever washed away a single sin or became the procuring cause of man's redemption."

After stating his belief that Jesus was a perfect teacher of the way of salvation, he adds: "If it be true that the outward death upon the cross were necessary to reconcile us to God, we must conclude that if the Jews had received the Messiah and embraced his doctrine, as Moses had commanded them, mankind would have been deprived of all the benefits resulting from his crucifixion." . . .

"Patience under suffering, reliance upon God in the hour of danger, forgiveness of injuries, love for his enemies, mark the character of the Prince of Peace, and furnish to all his followers a pattern ever worthy to be imitated. Truly it may be said of him, 'He has left us an example that we should follow in his steps.'"

In one of John Jackson's books on astronomy, Mary A. Pancoast found a paper marked on the back, "Theology, Letter 10," which appears to have been part of a correspondence. There is nothing to show to whom it was addressed, but this does not detract from the value of its contents, some passages of which are here appended:

"It may not be openly avowed that 'reason is of unlawful use in religion,' but the belief is tacitly acted

on, and, while that is the case, there is no possible test to which to subject the Bible and its doctrines. It is a remarkable fact that the authenticity of the Bible is sustained by human testimony only—the Word of God depending upon the word of man for its genuineness.

“The belief that the Bible is the Word of God involves this absurdity, that the Creator has not, or does not, use a language in which to convey His sentiments which is understood alike by all. Words, sonuds, require a material medium, spiritual communications do not; hence the Word of God can neither



DR. GEORGE TRUMAN AND GEORGE S. TRUMAN.
Dr. George Truman accompanied John Jackson to the West Indies. His nephew, George S. Truman, had the care of the Sharon farm.

be written nor spoken, for God is a spirit. The word of God must be immaterial—an impression—a trans- fusion of the mind. . . . So long as the Bible is believed to contain the whole counsel of God, and that there is no other medium of communication, there can be no accession of religious knowledge, and religion must remain stationary or become retro- grade. . . .

“The clergy ought not to be denounced generally; many of them are honest and sincere, but they act on a vitiated system. ‘The future, alike unknown to the peasant and the prelate,’ makes ‘cowards of us all,’ and gives force to the counsels of those who assume to have authority to direct the sojourners here to the mansions of future rest. . . .

“The commandments, the Magna Charta of the Jews, were engraved on a material substance, and required an array of priests and sacrifices to keep them in remembrance. Whereas Christ impressed his doctrines on the spirit, and as priests and expounders were unnecessary he appointed none. To quote from myself on another occasion, ‘The institutes of Moses

were calculated to make men barbarians, but the doctrines of Christ have for their object to make angels of men.’”

A letter recently received from a former Sharon pupil tells of a little incident that occurred at the time John Jackson's preaching was agitating the conservative element of our Society. The writer says:

“He had been seeking the truth and finding it as it had been revealed to him, he was found willing and faithful in proclaiming it. It was the spirit and not the letter of the Bible he was preaching, the essentials not the non-essentials he was upholding. The voice of God teaching his children himself was his most earnest message. It was more important for us to emulate the life and teachings of Jesus than to believe in any miracle attending his birth.

“The agitation in the Society caused by his fear- lessly outspoken word was great. Dimmed by prejudice, this beautiful character, outside of his home life, was dimly understood, whilst to his pupils he seemed almost a saint. It was at about this time (somewhere in the '50s) that as John Jackson was going out of a store on Market Street, a shower was approaching, and the rain was beginning to fall. John stood hesitating. It so happened that a plain Friend who was passing by, and who was so fortunate as to have an umbrella, noticing the dilemma of another Friend, or, possibly, only of a brother man, invited John to take shelter under his umbrella, and he gladly accepted the invitation.

“They were strangers to each other, and, as they walked several squares together, the conversation drifted to the preaching of John Jackson. The Friend with the umbrella had never heard him; all that he knew of his sermons had come through others, yet he was very bitter in his denunciations of his preaching. The Friend whom he was sheltering expressed the warmest sympathy with said sermons. At parting John Jackson thanked the Friend most cordially for his sheltered hospitality, told him who he was, and gave him a hearty invitation to visit him at his home at Sharon, where he would be happy to continue the conversation. The relator of this incident was not able to say whether or not the conversation was ever renewed.”

A member of Darby Monthly Meeting has written: “I am thankful I lived in the same age, that I was permitted to sit under his ministry and enjoy his society. I am indebted to him for much I received in my boyhood days. His example is often before me; the remembrance of his loving spirit seems to uphold me. He was one who could see justice and purity as realities. He would believe in virtue and truth if all mankind beside himself disbelieved it; he would be faithful to right living though all others did wrong. He was far in advance of many of the members of Society at that time in his advocacy of the truth, either in his preaching or his writings, which are appreciated in this age, particularly by the younger members of the Society of Friends.

ELIZABETH LLOYD.

(To be continued.)

NEW TESTAMENT SERIES.—No. 26.

ANTIOCH.

GOLDEN TEXT.—But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison.—Acts, xii., 17.

Before study of Lesson read Acts, xi., 19-27; Acts, xiii., 1-12.

MANY points in the chronology of the early Church cannot be minutely determined. Paul's conversion probably took place between 31 and 33 A.D. Three years later he returned to Tarsus, where he remained for seven to ten years. The dispersion of the disciples and the founding of churches in Phœnicia, Cyprus, Antioch, etc., took place soon after the death of Stephen, which occurred only a short time prior to Paul's conversion.

Our interest turns now to the church at Antioch. Antioch was the residence of a Roman governor. Its population, aside from officials, was mainly Greeks and Orientals. It was a luxurious, frivolous city, given over to amusement, partisan strife and superstition. Its ethical standards were of the lowest—probably no population was ever more abandoned to vice.

While most of the disciples of the dispersion spoke the word "to none save Jews," at Antioch a more liberal policy prevailed. Some of the traveling evangelists, "men of Cyprus and Cyrene, when they came to Antioch, spake unto the Greeks also." "And the hand of the Lord was with them, and a great number that believed turned unto the Lord" (Acts, xi., 20, 21). On hearing of the prosperous growth of the Christian group at Antioch the mother church at Jerusalem sent Barnabas to look into this growth and report. We have only a few glimpses of Barnabas; but these show him always a kindly, unselfish, forbearing man. He was liberal of his goods (Acts, iv., 36, 37); he received and trusted Paul when the others of Jerusalem doubted him (Acts, ix., 27); going up to Antioch from Jerusalem to meet the rather questionable converts of the new church he had ready for them at once the right hand of cordial fellowship. When dissension finally arose between him and Paul (Acts, xv., 39), it was because he wished to forgive a weaker brother while Paul would not. Altogether he seems a kind of royal man: "a good man, and full of the Holy Ghost, and of faith." Barnabas saw at once the greatness of the field at Antioch, and, feeling the need for more laborers, he sent to Tarsus for Paul.

We can hardly doubt that Paul had been busy with mission work at and about Tarsus; yet it is curious that no fruit of these years of labor is known to us. It is possible that, discouraged by his reception at Jerusalem, he had been checked in his zeal of evangelism; but this does not seem to be in keeping with his strong, independent nature. In Galatians he says (i., 21), "Then came I into the regions of Syria and Cilicia." We may perhaps assume that he was occupied here in preaching his gospel. Yet it may be that he had not yet reached a clear view of its vastness and felt himself bound to conform to Jewish law

and Jewish prejudice. If he sought to make Christianity a sect of Judaism, we need not be surprised at lack of appreciable results. However this may be, at Antioch he found himself in an atmosphere of life and freedom. His early friendship with Barnabas made his way easy. The conditions and opportunities stimulated all that was best in his powers. "It came to pass, that even for a whole year they were gathered together with the church, and taught much people." This was the year 43 A.D. A prophecy of famine is here recorded (Acts, xi., 27-30), and its fulfillment perhaps three years later. The name "Christian" originated in Antioch. At first it was a scoffing nickname applied to the followers of Jesus by outsiders, just as was the word "Quaker" in our early history. But, as also in our case, the word gradually grew into use by the Church itself, until a generation or so later it came to be in wholly good standing.

Herod Agrippa, mentioned in the twelfth chapter of Acts, was king of Judah—and indeed of a broad extent of territory beyond it—from 41 to 44 A.D. He was a grandson of Herod the Great and his favorite wife, Mariamne, of the old line of the Maccabees. In addition to his descent from the royal Jewish line, he was a faithful servant of the law, and he held the favor of the Roman masters. His reign was therefore for the Jews "a golden day." Josephus says of him, "He loved to live continually in Jerusalem, and was careful in the observance of the laws." "He kept himself entirely pure; nor did any day pass over his head without its appointed sacrifice." (See Riggs's "Maccabean and Roman Periods.") It may be said of him that his care with regard to Jewish customs and prejudices was rather due to policy than to conviction, for outside of his own domains "he was a patron of Greek culture." "He erected in the city of Berytus a theater, an amphitheater, and thoroughly enjoyed Greek games whenever he felt that it was prudent to attend." (Riggs). He retained popularity with all Jewish parties except the extreme zealots. His persecution of the Christians was a part of his Jewish policy. James, the brother of John, was executed, and Peter was imprisoned. The story of Peter's release by miracle introduces us also to "John, whose surname was Mark," probably the author of the second Gospel (Acts, xii., 12). In 44 A.D., in the height of his success and glory, Herod was suddenly smitten with death. Judea became again a Roman province, to be once more plundered and persecuted by unfriendly and ignorant rulers into rebellion and final destruction.

It was perhaps not long after this that Paul and Barnabas went up to Jerusalem with the contributions for the Judean famine fund (Acts, xi., 27-30 and xii., 25). This is one of the matters concerning which there is much discussion. Was it once or twice that Paul took contributions to Jerusalem? The controversy needs not concern us here. Of some interest, however, is the fact as stated, that on their return from Jerusalem they were accompanied by "John, whose surname was Mark," and who was afterward to become a fellow traveler in mission work.

FRIENDS' INTELLIGENCER.

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ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SEVENTH MONTH 18, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

HUMILITY OR SELF-ADJUSTMENT

JOHN WESLEY put poverty of spirit at the very "foundation of all" in the Christian character and perhaps it is no mere chance that has placed "Blessed are the poor in spirit" the first among the sayings of Jesus brought together in the Fifth Chapter of Matthew as the "Sermon on the Mount." But how long it is taking us to get at the real meaning of this being "poor in spirit," and how far we are from working it into our lives and making it a real part of our national or our individual Christianity! It is very hard for us to get away from the feeling that, after all, he is blessed, more or less, who exalts himself or, in some way, gets exalted. In these latter days, for instance, we have had simplicity preached to us with such sincerity and power that we could not but become its devotees, and straightway we make "the simple life" a fad. We seek simplicity with ostentation. There is no bringing down this incorrigible generation.

Humility, the word, has been woefully abused. Men have debased themselves and called it being humble; they have put on a mask of humility over a life of arrogance and oppression. Just as the word "meekness" has been brought into some disrepute because it has too often been used as synonymous with inane, and, on the other hand, because many have passed for meek who had no other qualification than that they "possessed the earth"; so humility is so good a thing that it has inevitably been much imitated, and we may even have to use another word for the genuine article. But whatever happens to the word the thing itself is one of the very foundation stones of true character.

Wesley, again, says, "The humble are those who know themselves." Phillips Brooks, said, "The true way to be humble is, not to stoop until you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is." Ernest Crosby in his last book of verse, "Swords and Plowshares," has some lines in Whitman style on "Feeling Big" which end with these words:

"There is only one satisfying way of feeling big.
Make yourself a face—a facet—of the universe and you
will feel the only real Bigness."

So that humility is not so much that you should be "humble" as that you should be yourself; that you should fit into your place in the universe, in your neighborhood and in all the relations with those with whom you come in contact in daily life. Humility is sound self-adjustment. Undue regard for and assertion of self is sure to crop out at times, perhaps pretty often, but this is a sign of health rather than otherwise; only we must never let this stand between us and others. On reflection we must always be able to put self back into the niche in which he belongs.

FREE TUITION IN FRIENDS' SCHOOLS.

IN the Friends' School Conference at the time of London Yearly Meeting a concern was expressed by James E. Clark, H. Sefton-Jones and a number of others that Friends should "aim at making the whole of our own education as nearly as might be free." This concern was felt especially with those places in mind where Friends are scattered and where it is a "most pressing question as to how the children should be brought up as Friends." It is a concern that is felt also amongst us and to which earnest expression has been given recently in one of our yearly meetings, and frequently among and in behalf of those of our Friends who live at a distance from Friends' schools, all of which are within a narrow strip along the Atlantic sea-board. One could not attend the recent commencements at Swarthmore, the George School, and other of our schools, noting the equipment these schools are actually giving for earnest and effective work in making our testimonies tell in the world, without deep regret in thinking of many neighborhoods of Friends that are never represented among these graduates and students. We must acknowledge that our educational facilities are available only to those who are fairly well-to-do and to a limited number who are "helped." We must acknowledge this frankly and set ourselves to make it otherwise.

Some of our young people go to the free State universities and so get access to the very best educational facilities, but have not the opportunity of keeping in touch with Friends, and too often they cease altogether, or to a very great extent, to be interested in the work that Friends have to do in the world. A far larger proportion do not get a modern education at all. Of these, some attend schools of a cheap order, business "colleges," denominational colleges of meagre equipment and more or less stifling atmosphere theologically, or private normal "uni-

versities," and in this way get turned aside from any truly higher education, or at least waste a great deal of valuable time in floundering around before getting started on the right track.

The time has come when we must make it a point not only to have a first-class college and first-class schools, but also to interest every young person over whom we have influence in obtaining the very best education, and also provide the very best educational facilities, not merely for some but for all. We may feel we are doing all we can now, and that it is hard enough to raise the money for a professorship and for the endowment of Swarthmore, but we must remember that we shall not accomplish any more than we set out to accomplish. Besides, it is a fact that there are Friends who are deeply interested in education under Friendly influences and who would be ready to contribute toward making our educational facilities more generally available but are not now contributing.

THE President of Bowdoin College, William Dewitt Hyde, tells in *The Outlook* (New York) how he has been trying to solve the question of the beliefs of college men. He asked sixty students, mostly seniors, to write out each one his individual creed. After reducing these papers to one composite creed President Hyde discussed it with the men, and after some modifications and concessions the following articles of belief were unanimously adopted by this college class of 1903. It is a good and comprehensive statement, and we need not fear for the religion of the future in the keeping of educated men, if such a belief as is here outlined forms the basis of their faith:

"I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

"I believe in the Bible as the expression of God's will through man; in prayer as the devotion of man's will to God; and in the church as the fellowship of those who try to do God's will in the world.

"I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual; and in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud and the false."

GOVERNOR DURBIN, of Indiana, deserves credit for his determination to uphold the law in his State. After the disgraceful race riot in Evansville a judge ordered that the negro accused of crime, who was in prison in Jeffersonville beyond the reach of the mob, should be immediately brought to Evansville for trial. Governor Durban refused to sanction this order, and thus undoubtedly prevented another outbreak of mob violence. The Governor gave as his reason for overruling the judge's order that no matter how heinous a man's crime or how seemingly clear his guilt, he is entitled to a fair hearing, and this the prisoner cannot have until he has

sufficiently recovered from his wounds to offer a defense; he adds, "No grounds should be given for the suspicion that even a guilty man has been railroaded to the gallows to satisfy public sentiment or that the civil authorities have been influenced to the determination of their course by the demonstration of the lawless." He desires that the man shall be tried as soon as his condition will permit and promises that the State will suppress any further attempts at rioting.

We agree with the editor of the *Baltimore American* that "every governor or every commonwealth in this land should not only give his sincere approval to the course of Governor Durbin, but should hold himself in readiness to act in a similar way should a mob threaten the peace of the commonwealth of which he has been chosen the chief executive."

WE have received the catalogue of the Philadelphia School for Nurses whose "Short Course in Nursing," is completed in one term of ten weeks. The school is now in its eighth year, and a few weeks ago graduated a class of 114 young women. Some of the most earnest philanthropic workers of Philadelphia are deeply interested in and staunch supporters of the enterprise. Clara Barton was the guest of honor at the recent commencement and made an address cordially endorsing the work of the school. No attempt, of course, can be made to turn out a trained nurse in ten weeks and the school must not be thought of as a rival of, or in the same class with the hospital training schools for nurses. What the school does do is to teach as much as may be possible of the art of nursing—"the heart of the art," as the catalogue puts it. As for the training, which after all is of the most vital importance, and is the part that makes it necessary for the hospital course to be two or three years in length, the young women are sent to get their training by actual experience among the poor, and after they have been graduated. This work among those who so greatly need such service is a good thing, and it is a good thing, too, for any girl to devote even as much as ten weeks, if she has not the opportunity of devoting more, to the serious study of home and sick-room hygiene. It is hardly likely that any earnest girl will stop her studies after having had this bare beginning of so interesting and important an art. The managers of the school ought to take the greatest pains, as no doubt they do, that their graduates do not go away with the feeling that they are trained nurses who may venture to take charge of any case, and that their too brief opportunity has given them any training for a moment to be compared with that of the trained nurse who has had her two or three years' practice under competent guidance. This being borne in mind the work of the Philadelphia School for Nurses may be most cordially endorsed by all who are interested in the widest possible spread of a knowledge of hygiene and proper care of the sick.

VICEROY CHANG CHIH TUNG has been ordered to revise the constitution of Peking University and frame a uniform system of provincial universities so that the system may be extended and perfected throughout the country.

The past month in Philadelphia was the coldest June ever recorded by the Weather Bureau. Only three days were clear, twenty were without any sunshine, and during the other seven the sun appeared at intervals. The 10th was a remarkable day, when 38 per cent. of the rain recorded for the month fell, accompanied by violent thunder-storms and hail. Nearly two inches of rain fell in a single hour, during which the darkness was intense.—[Public Ledger.]

DEATHS.

BETTS.—In Philadelphia, Third month 28th, 1903, Lucy Corse Betts, in the 52d year of her age.

She was the daughter of the late William and Deborah Sinclair Corse, of Turley Hall, near Baltimore, Maryland. In 1871, when she became the wife of Dr. B. F. Betts, of Philadelphia, her membership with Friends was transferred from Baltimore Meeting to the Monthly Meeting of Friends of Philadelphia. From a child she was a regular and interested attendant of meeting, and her life was consistent with her profession.

L. A. W.

CULLEN.—In Camden, Delaware, Fourth month 30th, 1903, Hezekiah Cullen, in his 66th year; a member of Camden Monthly Meeting of Friends.

He was a devoted husband and father and will be greatly missed in his family, as well as in the community in which he lived. His life was one of self-sacrifice for the pleasure and happiness of others, and he was ever ready to do a charitable act when opportunity offered.

FOULKE.—William Webster Foulke, son of Anthony and Eleanor Webster Foulke, was born in Maryland, Sixth month 17th, 1825, and died at his home in Spring Grove, Seventh month 2d, 1903, aged 78 years.

In childhood he emigrated with his parents to Richmond, Indiana, where he has resided ever since. Largely through his own effort he received the best educational advantages which the locality afforded. In early manhood he was occupied in teaching, but for the greater part of his life was engaged in mercantile pursuits. In the year 1854 he was married to Mary E. Newman, who, with their two daughters, Elizabeth and Harriet, survive him. In the year 1864, and again in 1866, he was elected and served two terms as a representative of Wayne county in the Legislature of Indiana.

He was a birthright member of the Society of Friends, and was for many years a recorded and active minister; and while he had the good of his own Society most deeply at heart, his liberality induced a kindly interest in all other religious denominations. He was a man of exceptional purity of character, and led a life of high aims and earnest Christian effort. He was always a consistent advocate of temperance, and in the vigor of manhood was an active worker in that cause. He was inherently social and his out-going sympathies extended to all classes.

A devoted husband and loving father, he was tender and unselfish in his domestic relations, preferring the comfort of others to his own. The trials of life he accepted with cheerful submission, and was an example of patience and fortitude, serene and trustful to the end.

HAINES.—At Haddonfield, N. J., Seventh month 3d, 1903, George Woolman Haines, son of the late Granville W. and Hannah W. Haines, grandson of the late Benjamin and Hannah Warrington, and great-nephew of John Woolman, the Journalist, formerly of Mount Holly, N. J.; an esteemed member and elder of Mount Holly Preparative and Mount Holly Monthly Meeting of Friends. Interment at Woodlane burial-ground, near Mount Holly, N. J.

This dear relative appreciated his many blessings, and his bereaved ones have the blessed assurance that his end was peace.

JENKINS.—In Wyoming, Delaware, Third month 11th, 1903, Ellwood Jenkins, in the 57th year of his age; a member of Camden Monthly Meeting of Friends.

He was a son of the late Ezekiel and Patience M. Jenkins, of Camden, Delaware. His long illness was borne with patience, calmness and fortitude, trusting always, as he expressed himself, in the Divine Helper.

MCDOWELL.—At his home in Cincinnati, Ohio, Seventh month 4th, 1903, William H. McDowell.

He was the son of George McDowell and Amanda Matthews, and was born Seventh month 18th, 1842, in Doylestown township, Buck county, Pa. His mother was a member of Buckingham Monthly Meeting, and while his father did not hold membership he attended meeting and thus the early influences that surrounded William and moulded his character, both in the home and the community, were those

of the Society of Friends. While he did not hold membership in the Society at the time of his death, his interest in its principles and progress was always keen and lively. He was a leading and active member of the Friends' Association of Cincinnati, attending its meetings as long as he was physically able to do so. He was afflicted for over ten years with an incurable malady, and for several years past his sufferings have been intense and almost constant. During this long period of affliction he was attended with most loving care by his devoted and faithful wife. A man of a high order of ability and highest Christian character, of unflinching courtesy and gentleness, his loss is keenly felt, and truly is the world very much the better for his having lived.

TURNER.—Near Betterton, Kent county, Maryland, Seventh month 7th, 1903, at the home of her son, Richard T. Turner, Jr., Elizabeth B. Turner, widow of the late Richard T. Turner, in her 78th year.

She was a devoted wife and mother, and a faithful and consistent Friend. While her husband lived their home was widely known for its generous hospitality, and Friends who visited the meetings composing Southern Quarter remember with pleasure the cordial welcome that was extended, accompanied always by "the feast of reason and the flow of soul."

E. L.

REBECCA JANE COWPERTHWAIT.

Rebecca Jane Cowperthwait, an account of whose death has been recently published in the FRIENDS' INTELLIGENCER, was a member of the monthly meeting of Medford, Burlington county, New Jersey, and also for many years an approved minister. In her death we feel that a sweet spirit has entered its rest; patient, self-sacrificing, tender, the loved of many hearts, the idol of the devoted sister, who finds her only solace in the wisdom which ordered that the beautiful dead should first lay her burdens down, while to herself was left the pain. She has passed on to the higher life, and we who knew her so well and loved her so tenderly will sadly miss her.

For many months she had been unable to attend her meeting, or mingle in the social circle, but she patiently and willingly submitted, murmuring not, and greeting all cordially and with a bright smile, being ever comforted with the words of the blessed Jesus, "Be not afraid, be of good cheer, it is I." As the rose that has faded leaves its fragrance, so will the sweet and humble spirit of our friend leave its influence. Her removal severs another link in the chain that connects the present with the past generation. Her daily life has been an exemplary and practically a beneficent one, guarding well her words and closing in her heart the avenues that lead to harsh judgment and unkind criticisms. With a subdued and cheerful spirit she highly-prized and enjoyed the privilege of religious and social communion with her friends. She maintained a reverence for the vital principles held by our religious Society, being careful to mind the pointings of truth. Her public offerings were attended with solemnity and sweet savor of the Divine requisition. In this, and in all respects, her example will be missed and her memory will be cherished by a large circle of friends.

K. R. W.

A "JUST man armed" can doubtless keep the peace, as President Roosevelt says, but he must be careful lest his confidence in his arms drives out his sense of justice.

THE big tent in which the Christian Endeavor Convention was being held in Denver, Colorado, was blown over on the 13th, when more than 8,000 people were within it. One cool-headed man sprang to a chair and called on the people to hold up the canvass and poles, and thus many were saved from suffocation. No one was seriously injured.

THE Jewish Chautauqua Society is holding its seventh Summer Assembly at Atlantic City this week. The principal theme is "The Jewish Teacher and the Religious School." Among those taking part are President Kohler, of Cincinnati; Rabbis Hirsch, of Chicago, Simon, of Omaha, Roseman, of Baltimore, and Phillipson, of Cincinnati, all being of the Reformed order of Jews.

SOCIETY NOTES.

"A new appointment, it is stated, has just been thrust on Dr. J. Rendel Harris, viz., that of Professor of Theology at the University of Leyden." Dr. Harris is now in Armenia.

Robert and Esther H. Barnes obtained a minute at the Monthly Meeting of Purchase, West Chester county, N. Y., held Seventh month 8th, 1903, to attend Western and Caln Quarterly Meetings, Pa., and to attend and appoint meetings within the limits of Philadelphia and New York Yearly Meetings.

NORWAY.

The "Annual Meeting of Friends in Norway" was held recently at Stavanger. The commodious meeting-house was full both morning and afternoon, the attendance being 174, more than half of these not being Friends. Joseph G. Alexander, who attended the meeting and writes of it in *The Friend* (London) says, "I have once attended the Yearly Meeting of Friends in Denmark, often the Half-Yearly Meeting of Friends in the South of France, and have been among the German Friends at Mindon; but none of these other groups under the care of our Continental Committee can at all compare with that in Norway."

There were a number of visitors from England and three American Orthodox Friends from Alaska, but these by no means monopolized the vocal service. Two or three Norwegians spoke with manifest weight and power. The business was not extensive. There was an epistle from London Yearly Meeting. An English Friend was present to "enquire how the school at Stavanger, which has been maintained for so many years, with the help of an annual grant from England and an endowment by the late Endre Dahl, can be raised to a standard more suited to the increased exigencies of modern education in Norway."

Reports from the different meetings, which were made verbally, "did not convey a very bright account. There appeared to be little or nothing of an aggressive character attempted." Friends in Norway have no recorded ministers or appointed elders, "having been deterred from their recognition or appointment by the difficulties felt in a small community where, as the clerk frankly put it, they 'know one another too well.'"

ENGLAND.

"A movement is now on foot for securing, if possible, a new meeting house for Canterbury in an excellent situation which seems available in one of the main streets; and thus to bring Friends and their principles into somewhat greater prominence than can possibly be the case in Canterbury Lane, where, if somewhat snug, their light is rather hid under a bushel."—*The Friend* (London).

A suggestion that was approved by the English Quarterly Meeting of Westmoreland was "that the social feeling throughout the quarterly meeting might be increased by frequent informal visits, brought about, not by the appointment of any committee, but by personal invitation to stay over the week-end, giving more especially to young Friends, not with the view of bringing those only who might be likely to speak in the meetings, but rather with the object of increasing mutual personal knowledge among Friends." This might apply to our quarterly meetings as well.

Stoke Newington Meeting, London, has "decided to advertise our meetings for worship in the list of Sunday services published every Saturday in the *Daily News*. In the first instance this is understood to be an experiment for six months."

The joint commission of the Methodist Episcopal churches, North and South, has completed its ritual revision labors in Ocean Grove. The new order of prayer is practically the same as now used in the church North. It provides for kneeling in silent worship on entering the church. There are extensive changes in the catechism.

THREE DAYS AT BUCK HILL FALLS.

LEAVING Wilkes-Barre, where I had been attending the Pennsylvania Educational Association, in the middle of the afternoon, I arrived at the Buck Hill Falls Inn just in time for supper, and was cordially welcomed by a number of friends who were about to enter the dining-room. After doing full justice to the home-like meal I was escorted to the two tents which I was to share with three especial friends and found my trunk waiting for me on the tent porch. All my life I had had a desire to try "roughing it" in a tent, but camp life has been so modified at Buck Hill that the rough part is entirely eliminated. With two wire-spring cots, each supplied with mattress, two blankets and a comfortable, a bureau with looking-glass, containing four long and two short drawers, a washstand, clothes-tree and two camp chairs, there are no inconveniences worth mentioning. Even the pitchers are filled twice a day if one only remembers to put them out.

The first evening was spent in the sitting room of the Inn, which was as full as it would hold, for an entertainment had been improvised in honor of Joseph Walton and Jesse H. Holmes. The audience was in an appreciative mood, all the selections were well rendered, and everybody was happy. Then came the pleasure of threading the way to the tent by the light of the lantern, and a sound night's sleep undisturbed by heat or noise, breathing air laden with the perfumes of the woods.

The next morning was the closing session of the First-day School Assembly. The addresses of Dr. Holmes, Prof. Nutt and Dr. Walton were all very helpful, and the farewell words of Jesse H. Holmes, who left for Maine at 11 o'clock, with his concluding prayer that all might be spiritually uplifted and strengthened, caused many hearts to thrill with noble impulse.

In the afternoon three carriage-loads of us drove to Levis Falls, a beautiful cascade with a larger volume of water than the Buck Hill stream, but much less accessible. Several of the party scrambled to the foot of the falls and crossed the stream where they could get a better view, and two of them paid for their temerity by falling into the shallow water, incurring no more serious danger than wet clothing.

The morning of the "glorious Fourth" dawned bright and clear. It was just the right kind of a day to walk through woodland paths to the lake and watch the children, who had been driven to their picnic ground, sailing boats and wading in the stream. A part of the day was spent in visiting some of the cottages hidden among the trees, and sharing the delight of the cottagers, each one of whom has a better view, or a broader porch, or a quaint fireplace and stairway than any of the others.

In the afternoon all assembled on the back porch of the Inn to attend an auction sale of antiques and various trifles for the benefit of the Greenleaf Library. With Dr. Speakman as auctioneer and Harry Paiste as bidder-in, to say nothing of several other important functionaries, iron pots, perforated lanterns, several pairs of bellows, pitchers of various shapes and sizes,

fans, necklaces, etc., were disposed of amid much merriment, the net receipts being something over fifty dollars.

In the evening all except the aged, the feeble, and the very young, gathered around the shore of the lake, which is some distance below the falls, to enjoy a mysterious entertainment the particulars of which had only been hinted at vaguely. Some were in the summer-house, some in and around the boat-house and some on the cliff, each party being hidden from the others by the darkness. When all had gathered, the megaphone (which is very useful in spreading notice of various events) enjoined silence, and presently a boat shot out over the water to the strains of music, with a string of Japanese lanterns extending from stem to stern, the reflection of which in the water doubled their beauty. When all had enjoyed this sight Charles F. Jenkins told the following Indian story, which may be considered as a large allowance of fiction founded on a small modicum of fact, but the audience was in an entirely receptive mood:

"Many, many years ago Leather Stocking and Chingatchook were ascending the ravine in which the lake is situated, and one of them left his rifle leaning against a hemlock tree a short distance below, while on hands and knees the two climbed along the ledges of rock to the head of the falls. Then they perceived that they were surrounded by their enemies, the Iroquois, so instead of retracing their steps they kept on toward the north and escaped through the Hunter's Notch. In course of time the hemlock blew down and the rifle was buried beneath it, and there it lay for more than a century until last spring some men digging on the spot unearthed it. The stock had decayed, but the rusty barrel was intact and may now be seen over the mantel of the Greenleaf Library."

At the close of the story the narrator called upon the descendants of the Indians of by-gone days, if any still existed in that region, to come forth and show themselves to their friends. Just then a red fire illumined the cliff and a dozen Indian maidens were seen standing upon it. At the same time a boat shot out from the opposite shore containing an Indian chief, who rowed across the waters, while unseen voices sang "Nita, Juanita, be my own fair bride." When the rower reached the cliff Juanita stepped into the canoe and was carried away amid the applause of the spectators. This interesting tableau was followed by a general illumination of the lake.

The meeting on First-day morning was ideal. Although a number spoke, all were brief and their messages seemed to find a general response in the hearts of the listeners, while before and after every utterance there were intervals of living silence. Not less ideal, though of a different nature, was the walk down the stream from above the falls, with pauses to enjoy the beauty of the successive cascades and to worship the Power that fashioned them. The charm of the morning ramble, in company with other devout spirits, will not soon be forgotten.

In the afternoon a steady rain set in and prevented our seeing several cottages, each of which we were assured possessed charms superior to any we had

already visited. The supreme felicity of a Buck Hill cottage, even though the ground on his lot is still unbroken and the cottage exists only in the air, is something that must be witnessed to be appreciated.

Evening was spent in the Inn, in genial conversation or listening to the singing of hymns. Another night of unbroken slumber came to an end all too soon, for the trunk must be ready by half-past six. The early breakfast was eaten and enjoyed, and then as each carriage load departed, those who had gathered to speed the parting guests, shouted at the top of their lungs the cheering words,

"Hooray! Hooray! Buck Hill Inn!
Hooray! Hooray! Come a-gin!"

Come again? Did any one ever leave that delightful spot without inwardly resolving to go back and stay longer at the very first opportunity? Verily, we had caught the "Buck Hill fever," and found it a malady easy to be borne. E. L.

BEREA COLLEGE.

HAVING recently visited Berea College, Ky., and attended its commencement, I thought some account of it might interest your readers, as I presume most of them know something about this unique educational institution.

The founder of this school was John G. Fee. In the memorial of him I find this statement: "From his mother, Sarah Gregg, he inherited the Quaker's characteristics of piety, gentleness and love of fairness and freedom." He was born in Kentucky in 1816, and founded "the Church of Christ at Berea" in 1853. He had attended Lane Seminary, in Cincinnati, O., where he came under the influence of Lyman Beecher. He became an earnest advocate of reform, opposed to intemperance, slavery, etc. For this he was often persecuted and mobbed, but lived to see slavery abolished and the Union preserved. The history of this man, with the great difficulties he and his helpers encountered, is of intense interest. After the war he founded the school at Berea, which has grown into a college.

It now has hundreds of students, a few from the northern bordering State of Ohio, and a few colored students, but mostly students from the mountain districts.

My brother in Chicago, being a trustee, invited me to visit the school with him. It is situated about 130 miles south of Cincinnati. The Kentucky Central Railroad passes through continuous hills, some of large proportions, and through several tunnels of considerable length. The "blue grass" region lies farther west, and is more level.

The town of Berea is near the foothills of the Cumberland range, and is "beautiful for situation." It is composed largely of those interested in the college work. There are several large buildings. Lincoln Hall, in which are the library, class rooms, etc.; Ladies' Hall, a dormitory for the girls, and a manual training building, not yet completed, are the chief, all made from brick manufactured by the students and their instructors. But these buildings are entirely

inadequate. Many of the students combine and live in rooms, with poor facilities for housekeeping. Some live in families and work for their board. Others do whatever they can to earn a little money for their personal expenses, the tuition being free.

It was an interesting sight on commencement day to see the people coming in from the hills and mountains in wagons and on horseback, often riding double. The campus is fine naturally, having rolling ground, with great trees of oak, maple, gum and other varieties. The morning was sunny, and though there had been weeks of drouth, a few days of rain had restored the face of nature, and all looked happy. It was a reunion of parents and children, brothers and sisters, friends and neighbors. They were a very quiet people, voices low and demeanor reserved. The type of face interested me greatly. It seemed a pure Anglo-Saxon type, mostly with small, refined features. I thought I never had seen so many pretty noses and mouths in so large a gathering, the men, women and children being so very different from the crowd of faces we meet in our city of Chicago, where there is a majority of foreigners, largely of the Northern nationalities, with large features and broad faces. The mountain students seemed to me of medium size or less, none very large, as I observed. There were many young parents, with many little children. Some of them had been students at Berea. The mountaineers believe in young marriages. Many of the women wore home-made sun bonnets.

It was my privilege to stay in the home of one of our own Friends, Hetty Wright Graham, niece of our friend Phebe Wright, of New Jersey. She lives in a little log cabin named "Clover Bottom Cabin," which is made very artistic by her skillful arrangement. She has a charming view of the foothills. She has charge of the "Fireside Industries." The mountain women spin and weave beautiful fabrics of cotton, linen and wool and bring them in once a year for exhibition and sale. This they do chiefly to make money to help send their children to Berea to school.

One room in Lincoln Hall was well filled with their work. This was called "The Homespun Fair." They make the old-fashioned coverlids or counterpanes, which they call "kivers" (covers). Those which are not sold at the end of the day are left with Hettie W. Graham to sell. She has exhibited some of their work in the North and has received many orders for it. If in single widths they make good, warm portieres, and are very convenient for throwing over couches. These women weave wonderful patterns, some of which have very singular names, as "Lee's surrender," "chariot wheels," "cat track and snail trail," etc., the significance of which is not always evident. They weave "linsey woolsey," linen for table cloths and towelings, etc.

The wife of one of the professors had on a very pretty shirt-waist suit of brown linen, rather sheer, which looked comfortable for a summer costume. President William G. Frost wore a suit of brown "linsey woolsey," which looked as if it would wear till it went out of fashion, if men's suits ever do go

out of fashion. Domestic science is taught here, and there was a good exhibition of bread and cakes and other eatables. One young girl said she could hardly wait until she got home to try some of the new recipes. Fresh meat is scarce in the mountains—that is, beef and mutton. Poultry and game is their stand-by. But with eggs and milk and garden stuff they can make plenty of palatable and wholesome dishes. They have got into a rut which is not uncommon in the country, where people are not tempted, as in cities, to try new things. There was also an exhibit of sewing—aprons, dresses, shirt-waists, etc.

The exercises in the tabernacle on commencement day were extremely interesting. The subjects of graduating essays always interest me, as from year to year the new topics indicate the character of the individual and the trend of thought. Some of the subjects were these: "What Education Will Do for the Mountains," "The Artistic in Everyday Life," "Laying the Foundation," "Plant a Tree," and "Truth Conquers All."

President Frost is certainly the man for the place. His earnestness and interest are contagious, and his insight into the character of these people and their needs amounts to an inspiration. His wife is equally fitted for her position, and calmly and quietly presides over the home, where the many visitors are hospitably entertained. She also takes an interested part in the work of the school. There is an interesting group of teachers, many of whom we met socially. Among the guests were Dr. I. A. R. Rogers and his wife. He was one of the early and devoted pioneers in this work, who, with his young wife, suffered various persecutions. She was formerly Elizabeth Embree, a Friend, of Philadelphia, well known, perhaps, to some of your readers. They were on a visit here after twenty-five years' absence.

Mrs. Frost said she thought it would be pleasant to get all the Friends together at her table. There were seven of us, and it was quite a "Quaker meeting," she said, as we all naturally fell into the plain language. We had one young man, Professor Charles Lewis. He said he could hardly claim to be much of a Friend, as he "had never felt much drawn to a Society which disowned his father for marrying his mother." If all who married out had brought their companions and children into the Society, instead of being disowned, what a body ours might be by this time. Should we not have been more inclusive and less exclusive?

I wish I could give a better idea of this College, of its place in this country. These mountain people are belated in development, having lived so cut off from the world and the march of events. President Frost thinks they are descendants of the soldiers of Washington's army, who settled in the mountains after they disbanded. In an old book containing the names of the pension list, after the close of the American Revolution, he finds the same names as among the present inhabitants, and believes them to be their descendants, of nearly pure Anglo-Saxon origin. They never held slaves in the mountains, and the col-

ored people are not found there. There were some good, strong faces among the colored students.

One young man who gave an excellent address, expects to enter Harvard soon. He waited on the president's table with carefulness and dignity. The white and colored students mingle in their classes and on the campus, and are friendly, but their social life is separate. There had never been any trouble between them, I was told.

This seems to give a very faint idea of the excellent and enthusiastic work of this institution. Its influence goes out into the lonely recesses of the mountains. Wherever a student has returned from Berea he creates a desire in the people to come into touch with the outside world and to have their children receive greater advantages than the parents have ever known. The students go home and teach school in their own neighborhoods, thus extending the work of education.

Many people with the missionary spirit are now trying to do settlement work in the mountains, though the conditions differ so greatly from city work that it hardly seems the same. These mountain people are American citizens, self-respecting and even proud. They are often shy and reserved, and do not like to be exploited. One needs to have the right feeling to be of real service to them.

I wish more people who have money to spare would take an interest in this school, and "lend a hand." There are so many needs, the first being a good water supply, which may be brought from springs on their own property up in the hills. But it will take a goodly sum to build a reservoir and pipe the water to the town and the college buildings. If any wish further information, it can be obtained by writing to President W. G. Frost, Berea, Ky., who is well known in educational circles.

After returning to Cincinnati, we went up the little Miami River to Morrow, about thirty miles, to visit the old home places and relatives. We were born and raised among the beautiful Miami hills. I had not visited here for thirty years. We went into the old Hopewell Meeting House, now unused, where once was a full, flourishing meeting. I remember as a child many visiting Friends from the East, who came to minister to us, when traveling was not so easy as it is now. The fathers and mothers have been gone "this many a year," and their then lively children are now the aged ones. But the influence of the fathers and mothers has been evident in their children, and their memories are still lovingly cherished.

We felt as if we were on a pilgrimage truly, one which we are not likely to repeat. It was a sad pleasure, but we returned to present cares and duties, "thankful for all the good the past has had," and hoping for blessings to come, if we continue faithful in our places.

"Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach and share
All that they sing and dare."

Glencoe, Ill., Sixth mo. 27, 1903.

H. A. P.

FIRST-DAY SCHOOL ASSEMBLY EVENING ENTERTAINMENTS.

During the sessions of the Buck Hill Falls First-day School Assembly ten lectures and entertainments were given to the members and their friends.

Professor J. Russell Hayes of Swarthmore College, delighted his audience with a lecture on "Irish Poetry." The humor and pathos of his selections were interlarded with a delicate and subtle humor of his own, which charmed all who were privileged to hear him.

Professor Paul Pearson, also of Swarthmore, gave two entertainments, (1) an appreciation of Riley with numerous selections, (2) an evening with Joel Chandler Harris and Southern dialect.

Alfred C. Garrett, received a sincere welcome from all who heard his lecture on "The Need of Quakerism in the Twentieth Century." It was such a discourse as every young man and woman with a membership in the Society of Friends should hear.

Mary Mann Miller, who has charge of the bird classes at Buck Hill Falls gave a lecture on her feathered friends, utilizing a number of prepared specimens, and localizing their habits, in a manner that caused many inquiring glances into shaded nooks the following week.

Joseph S. Walton gave a lecture on "The Indian Policy of William Penn," with some account of the Walking Purchase. It was also shown how the Friends of Philadelphia, uniting with the Moravians, drew off the French Allies and thus crippled the vitality of the Seven Years' War.

Jesse H. Holmes, gave an illustrated lecture on the land of Judea, showing the quaint customs and superstitious rites of those who inhabit that interesting country.

Helen Borton recited "The Lost Word" from Van Dyke, in a pleasing manner.

The young people of the Assembly, furnished one evening's entertainment with recitations, readings, music and original poetry.

The closing lecture was given by Elizabeth Lloyd, on "Emerson." The happy selection of incidents from this remarkable man's life, both instructed and entertained.

EDUCATIONAL.

THE NATIONAL EDUCATIONAL ASSOCIATION.

The meeting of the National Educational Association in Boston last week was the largest gathering of that body ever assembled, the registration exceeding 30,000. The great meetings which were held, on some days ten at one time, taxed the capacity of Boston's largest auditoriums.

President Eliot, in his inaugural address, described "the cultivated man" to be "a man of quick perceptions, broad sympathies and wide affinities, responsive but independent, self-reliant but deferential, loving truth and candor but also moderation and proportion, courageous but gentle, not finished but perfecting."

President Hyde, of Bowdoin, in "A Year's Retrospect," first of all paid tribute to the worth of Alice Freeman Palmer, who had left the working force to join "the choir invisible."

Dr. Francis Burke Brandt, professor of pedagogy, Central High School, Philadelphia, read a paper on "The City Normal School of the Future," in which he said that it ought to be a teacher's college, sending forth "teachers more thoroughly imbued with the notion of the inspirational as against the informational function of the elementary school, equipped to teach a single subject with enthusiasm, clearness and proportion, and men and women touched with the spirit of liberal culture."

W. T. Harris, United States Commissioner of Education, read a paper in which he contended that religious teaching should be confined to the Church. With this conclusion not a few of his auditors took issue and for nearly two hours there was a debate which in interest dwarfed the formal papers which had been read.

If any evidence were needed that the visiting teachers were not subordinating the serious business of the convention to the pleasures of sight-seeing it was furnished by the kinder-

garten department. This section, of which Pauline Agassiz Shaw, of Boston, was president, found the South Congregational Church too small for its meetings and was obliged to adjourn to Mechanics Hall.

At one of the sessions of the National Council tributes were paid to the memories of Dr. J. L. M. Curry, former President W. M. Beardshear and Dr. E. E. White. Dr. White will be remembered by Friends for his able addresses at the Asbury Park Conference.

John W. Cook, of Illinois, was elected President of the Association for next year.

MEDIA FRIENDS' SCHOOL.

The committee in charge of the Friends' Select School at Washington and Gayley streets, Media, has just appointed the teachers for the school year 1903-04. Anna B. Smedley of West Chester, has been appointed principal, with Mary Gray Leiper of Wallingford as her assistant. The former has had charge of the Primary Department in the Friends' Select School at West Chester for the last three years, where she has been successful in her work; she is a Normal School graduate, and before going to the West Chester school taught five years in the Moorestown, N. J., High School. She has been particularly successful in dealing with the primary grades.

Mary G. Leiper was graduated from Swarthmore College in 1899 with high honors, taking the Joshua Lippincott Fellowship, which is given to an honor graduate of the College to enable her to pursue advanced study under the direction or with the approval of the Faculty. Afterwards she took a year of advanced study at Swarthmore College, and in 1901-1902 she spent a year in Berlin studying at the University and under private teachers. She will teach the languages and some of the other branches.

Katherine Devereux Blake, writing in *Harper's Weekly* on the "Ideals of the School Teacher," maintains that our present school systems are too large. "The huge institutions that are like enormous educational mills should give place," she says, "to smaller and more home-like school communities, where principal and children can know and love each other." She believes that the home spirit should prevail more than it now does in our educational system, and that only a woman can carry this home spirit with her.

PERSONAL AND OTHER NOTES.

THERE was a reunion of the Furnas family at Waynesville, Ohio, Sixth month 3d, it being just one hundred years since Robert and Hannah Furnas came to that place from North Carolina and built, three miles east of Waynesville, a log house which is still standing. The gathering included their grandchildren, great-grandchildren and other relatives. A letter was read from Hannah Mills (mother of J. J. Mills, ex-president of Earlham College), now in her 87th year, who is the only survivor of the eleven children of Robert and Hannah Furnas. Tables were arranged in the old barn of the host, Seth Furnas, Jr., put in order for the occasion, and a feast "fit for a king" was partaken of by 150 guests. An interesting paper read by Davis Furnas, describing the journey of his grandparents and their early life in Ohio will be published in full in the INTELLIGENCER.

In a letter to one of the editors John William Graham alludes to the "interesting idyllic picture of John Jackson and Sharon" and adds, "It would be hard to find anything which is more full of information about the Friends of that period than the story of the Sharon Academy and its wonderful staff."

He says further, "I am looking forward very eagerly to Elizabeth P. Bond's arrival. I am busy myself with lectures for the summer school she will attend. I note frequently with much gladness the movements of the Committee for the Propagation of Friends' Principles."

It is estimated that the world's population is increasing about 500,000,000 a century.

LITERARY NOTES.

"Friends Ancient and Modern" is a series of brief, pamphlet biographies issued by the London Friends' Tract Association and published by Headley Brothers, 14 Bishopsgate Street Without, E. C. at one penny each. Three of the series have now appeared—No. 1, "George Fox, the First Quaker," by Georgina King Lewis, with a reproduction of the Sir Peter Lely portrait of George Fox, now in the custody of Swarthmore College, and a reproduction of an old print of "A Room in Swarthmore Hall," where meetings were held; No. 2, "Samuel Bowly, the Apostle of Teetotalism," by Frederick Sessions; No. 3, "Elizabeth Fry," by Georgina King Lewis. These pamphlets contain from thirty to forty pages, are written in attractive style and would be excellent for every Friend who is alert in the "advancement of Friends' principles" to keep on hand to give out to those who might be interested in the founders of our Society; they are especially good for young people of our own Society also. They may be had conveniently through the Friends' Ecck Association for something like five cents apiece.

Ferris and Leach, Philadelphia, will issue this month a study in recognition and foreign policy entitled "The Independence of the South American Republics," by Frederic L. Paxson, Fellow in History in the University of Pennsylvania. The study throws new light upon the rivalry between Henry Clay and John Quincy Adams in the United States, and upon the commercial expansion of Great Britain. In view of the great interest in South American matters the work is particularly timely with its new material upon the Monroe Doctrine and the origin of the republics.

The edition will be limited to five hundred copies, and the price will be \$2.00, postpaid.

AN EIGHTH BIRTHDAY.

I LOOK for the baby I used to know
(It is not so many long years ago).
I find him not: can any one tell, oh,
Where he has gone, this dear little fellow?

I look for the small kindergarten child,
That sweet kilt-clad darling, with face so mild.
And he has gone also—gone quite away.
Oh, where is he now? Oh, where does he stay?

I surely shall find the glad trousered boy,
To whom his first pair was a world of joy!
What! He has gone also? Oh, what shall I do?
Can all this sad story be possibly true?

Well, where are my eyes, and where are my ears?
I wonder what power that big football uprears?
I wonder whose shouts are so rending the air?
I wonder whose wheel spins like lightning out there?

Aha! I have found him! I know by his eyes,
And his mouth, and his hair; but I don't know his size!
This baby—this child—from my life disappears,
And here stands this big boy, just counting eight years.
—"*Grandmamma*," in *Christian Register*.

THE HAPPIEST HEART.

Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done,
And kept the humble way.

The rust will find the sword of fame,
The dust will hide the crown;
Ay, none shall nail so high his name
Time will not tear it down.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to Heaven the rest.

—From "*Out of the Silence*," by John Vance Cheney.

For Friends' Intelligencer.

BUCK HILL, IN RETROSPECT.

I close my eyes and call at will
Rare visions of another hour,
The verdant beauty of Buck Hill
Returns, with an alluring power.

I tread again the quiet wood,
A brooding stillness in the air,
I feel and know that all is good,
A sense of Presence everywhere.

I watch the sunbeams as they fall
In tiny flecks of golden light,
I listen to the bird's fond call
To some dear wanderer in his flight.

With eager feet I hasten on,
For distant roar of waters greet
My ravished ear with tuneful song,
And make this nature world complete.

Down, down into the very heart
Of rugged rocks, of deepening shade,
Until I feel I am a part,
And for this hour I, too, am made.

A sense of awe,—O wondrous sight!
A flood of waters swift and strong,
In prismatic gleaming bright,
In foaming whiteness teams along.

Oh vision, stay! And make this hour
One hymn of glad, exultant praise!
Thou emblem of Eternal Power,
Of great Jehovah's mighty ways!

Upon the bosom of the lake,
With pulses stilled, in calm abide,
I watch the quiet ripples make
A line of light with flowing tide.

I live again at close of day
Within the hush of even-time,
And o'er my spirit falls the sway,
The radiance of faints sublime.

Upon my brow I feel the air
From mountain-top and distant wood,
A sense of Presence everywhere—
I feel and know that Thou art good.

And so these visions come and go,
At touch of memory and of will,
And bathe my heart in roseate glow
With all the glory of Buck Hill.

A MEMBER OF THE F. D. S. A.

Seventh month 8th, 1903.

THE RACE PROBLEM—HOW SHALL WE APPROACH IT?

THE race problem is one that is continually coming to the front. Almost every day there is something in the newspapers bearing upon it, and prominent statesmen and thinkers continually refer to it in their speeches and writings. The question is argued from its social, its political and industrial aspects. All degrees of opinion are represented, from those who desire in all respects absolute equality, to those who wish that the African and all his descendants should never rise above being hewers of wood and drawers of water in the most literal sense. Even Booker Washington, who for a long time was supported in his efforts for the industrial education of the Negro by the best sentiment both South and North, has, since Andrew Carnegie's gift to Tuskegee, come in for his share of

objection. The problem is one of extreme difficulty, especially as the contestants on each side and of all degrees of opinion are apt to be so absolutely sure that they know the whole story and can learn nothing more. This attitude of mind is of course, so long as it lasts, absolutely fatal to any real solution. We have no intention in this short paragraph of suggesting a solution. We would simply point out that when we have considered the industrial, the political and the social aspects of the problem, we have still not so much as mentioned the most important aspect of all, which should overshadow or rather pervade all the rest, that is the Christian aspect. Difficult as the problem is, there is a solution to it and that solution is to be found in Jesus Christ. The steps leading to it will be found by those who will with patience walk in the steps of their Master. In this way point by point will be gained, and at last not through ignoring any fact, not by conventions nor through party spirit, but through the gradual enlightenment of the best representatives of both races, the true solution will be reached, at the price of much careful thought and perhaps of much suffering. To doubt this is to doubt God. The two races are here. Neither could it if it would drive the other out of the country. That race that has had the greatest advantages, that which claims to have the higher type of religion and morality and the highest intelligence, must contribute the greater amount toward the solution. Every time a white man who professes to be a follower of Jesus Christ emphasizes his own superiority and the inferiority of the black man, he acknowledges his responsibility to help and uplift his less favored brother. How can this be otherwise if he be a follower of Him who though He were rich yet for our sakes made Himself poor, that we through His poverty might be rich? This race question, which is one of the most pressing of the times, is not to be shelved by a catch word or by platitudes on either side; it can only be solved by a frank and kindly consideration of others' views and even prejudices, and a patient pursuance in a really meek spirit of the line of conduct and influence which appears to each one to be most in accordance with the spirit of Jesus Christ. Owing to differences in education and temperament, two men, each walking according to this rule, may for the time reach diametrically opposite conclusions, but if both be really in this spirit they will be more effective in bringing about the ultimate solution than they could be if they had both hit upon what will finally prove to be the right conclusion and urged it in an unchristian spirit.—[R. H. T., in Interchange.]

GUAM, America's new possession in the Pacific, is not the only place in the world where the theories of Henry George are being applied. On the east coast of Vancouver Island, in British Columbia, the flourishing town of Nanaimo, with its 6,000 inhabitants, has no tax for municipal purposes save one on land values, levied alike on occupied and unoccupied land, according to the orthodox interpretation of the single tax theory. The town is a miners' town, where the doctrine of "three acres and a cow" is almost universally realized as well as that of "every man his own house owner." For this happy result the easy terms of the London syndicate which owns the coal and land in the neighborhood are largely responsible.—[The London Chronicle.]

A Vacation for Mother.

THE work of any ordinary house, performed year in and year out, without help of any kind will age and eventually wear out any woman. Every other toiler gets one or two weeks' rest out of the fifty-two, but it is not considered necessary for the wife and mother. She is not supposed to need change or to feel monotonous.

Poor, tired mother! Suppose that some of the grown-up daughters of this land were to rise up in this month of July, Anno Domini, 1903, and say, "We're going to give mother a vacation!"

Supposing they just turned her out of the kitchen, and gave her the money carefully saved for that purpose and told her to pack up for Asbury or the mountains? Failing that, supposing they just handed her a new novel, and made her comfortable on the porch to enjoy it? Supposing they took her on trolley rides, as if she were "company," or encouraged her to make calls, or coaxed her to take refreshing afternoon naps?

How she would enjoy the wonderful leisure! How she would relish the food which some one else cooked! What a relief it would be not to think of a meal until she sat down to it! What happy tears she would shed over the thought of her daughters' loving care for her!

For those daughters it would mean perhaps early rising, much planning, economy of minutes, hard work; but how sweet their reward not only now, but in the remembrance of after years! They will talk with moist eyes of "mother's vacation," when mother herself has long passed on.— [Women's Interests, in Public Ledger.]

Talking It Over.

A SHOEMAKER in a little New England Valley displays a sign on the top of his shop bearing the following inviting language: "Walk In and Talk It Over." It is an announcement that has more of timeliness and general application than may have originally occurred to the displayer of the sign. The "get-together" and "talk-it-over" method is having a remarkable vogue nowadays. It was conspicuously present in the World's Congress of Religions at the Chicago Columbian Exposition. It is used by those interested in social progress. It is at the basis of the various schemes for conciliation between capital and labor. It is the backbone of the international arbitration movement, Mr. Carnegie's proposed Palace of Peace at The Hague being merely a commodious and agreeable place where the nations of the world may "walk in and talk it over" in the most convenient and dignified manner—in this case a highly civilized and truly Christian substitute for the old-fashioned, romantic, corpse-decorated battle-field, where the nations, instead, walked in and fought it over.

The "talk-it-over" in place of the "fight-it-over" method, implies a higher state, not merely of manners and morals, but also of human intelligence, as illustrated by the story told the other day in the South of a colored servant who, referring to the Civil War, remarked that, as the white folks hadn't intelligence enough to settle the question peaceably, they had to go and fight it out.

One of the most interesting modern examples of the talking-over method is the series of annual Conferences on Education in the South, with which the name of Mr. Robert C. Ogden is prominent. The sixth was held recently in Richmond, the capital of Virginia and the former capital of the Southern Confederacy. The valuable and instructive "talking over" on this occasion, between representatives of various parts of the North and of the South, was not only upon the public platform but in social intercourse.— [The Century.]

THE oldest living graduate of Harvard College, of the class of 1828, Joseph Warren Cross, was 95 years old on the anniversary of the battle of Bunker Hill. He was an active abolitionist and was mobbed while making a speech in the town hall of Harvard, in 1842.

CURRENT EVENTS.

FOUR of the great bodies of young people have been in annual session last week and this. On the 6th the Christian Endeavorers met in Denver, the Baptist Young Peoples' Union in Atlanta, the Young Peoples' Christian Union of the Universalist Church in Akron, O. On the 16th the Epworth League began its session in Detroit. The Endeavor convention opened with an address by "Father" Clark, the founder of the organization, on "A Definite Increase Campaign to Double the Number and Efficiency of Endeavor Societies in a Single Decade." The report of the general secretary showed that the organization had grown from one society, in 1881, to 64,020, in 1903; from one denomination to more than 80, from one city to every country, and from 50 members to 3,822,300, and a million and a half more in societies bearing strictly sectarian names, but patterned after Christian Endeavor and gaining their inspiration from it. During the past year 175,000 have come from the ranks of Christian Endeavor into the membership of the churches.

THERE is continued opposition to the ratification of the Panama Canal treaty in the Colombian Legislature. One reason assigned is that the charter of the French Panama Canal Company will soon expire and all its rights revert to the Colombian Government, in which case that country would ask for the \$40,000,000 that our Government has agreed to give for its privileges. Another and higher ground of opposition is that the canal would be a commercial disadvantage to Colombia, as it would put an end to the unloading and reloading of freight and passengers on Colombian soil; and that instead of a cash payment of \$10,000,000, which would benefit merely the party in power, there should be a partnership between the United States and Colombia, securing to the latter a reasonable income in perpetuity.

THE first sentence for Negro peonage to be actually executed was begun at Atlanta on the 2d. The convicts are George D. Cosby and Barancas Cosby, two white men who had pleaded guilty before the Federal court at Montgomery, Alabama, of holding in involuntary servitude, negroes who were induced to sign contracts to work, and were worked under guard, locked up at night and beaten unmercifully at times. The courts are sustained by public sentiment throughout the South in sentencing the Cosbys to terms of imprisonment which proclaim in no uncertain way that the oppression of ignorant negroes by making helots of them is beyond the pale of Southern law and civilization.

UNITED STATES SENATOR FOSTER, of Louisiana, on the 12th saved from the hands of a mob bent on lynching him a negro who had attempted an assault upon the wife of a planter. When Senator Foster, who lived in the same parish, learned that the negro had been imprisoned he went to the jail and waited the inevitable demand for the prisoner. It was just midnight when the mob reached the jail. Senator Foster addressed its members. He told them that the negro would be tried at once, and pleaded with them not to soil the history of the State by a lynching, which was not to be excused.

An incident of the National Educational Association in Boston was a triumph of democracy over centralization. According to the old by-laws the delegation from each State appointed a member of the nominating committee, and sometimes the appointment was made by a very few of the delegates. Presidents Butler, of Columbia, and Eliot, of Harvard (the latter being the President of the Association), favored an amendment so that the nominating committee would be appointed by the chair. This was opposed by Margaret A. Haley, of Chicago, as taking away all power from the State delegations and putting it in the hands of one man. After a spirited debate the amendment was lost.

"AMERICA loves justice," was offered by Robert Treat Paine at Lake Mohonk as a motto worthy of our nation and suited to advance the cause of arbitration.— [Christian Register.]

NEWS NOTES.

NEARLY all the ports of Chili are infected with the "plague."

CARDINAL GIBBONS has sailed for Rome, expecting to arrive there by the 18th.

THUS far 19 victims of tetanus have been reported, as the result of using toy pistols to celebrate Independence Day.

ON account of the conflict in Hayti between President Nord and the Chambers, a state of siege has been proclaimed and the National Guard called out.

MAYOR JOHNSON, of Cleveland, has gained some concessions from the street car systems. They now sell six tickets for 25 cents and give universal transfers.

WILLIAM ERNEST HENLEY, the English poet and collaborator in several plays with Robert Louis Stevenson, died in London on the 12th, aged fifty-four years.

ROBERT SHAW OLIVER, of Albany is to be made Assistant Secretary of War, in place of William Cary Sanger, who has resigned on account of his wife's ill-health.

ABOUT 50,000 skilled men of the building trades of New York City have voted to accept the "Arbitration Plan," and will go to work at once. Over 20,000 began work on the 13th.

The annual meeting of the Southern Negro Congress convened in Memphis, Tennessee, on the 8th. About 200 delegates representing nearly every Southern State were present.

The American Philological Association met in New Haven, Connecticut, last week. It will meet next year at Ithaca, N. Y. Professor George Hempl, of the University of Michigan, is the new president.

The annual conference of the National Editorial Association met at Omaha, Nebraska, beginning the 8th. Among the topics discussed were "The Ethics of the Profession," and "The Newspaper and the Community."

DELEGATES representing 65,000 mine workers of the Lackawanna and Wyoming districts have been in convention this week at Plymouth, Pa. President Nichols demanded better ventilation as a preventive of miners' asthma.

A THREE weeks' "School of Emerson" was opened at Concord, Mass., on the 13th, under the auspices of the Free Religious Association of America, at the organization of which Lucretia Mott was present, and of which Edwin D. Mead is now president.

AN appeal to Congress is to be made on behalf of the board of trade of Newark for an appropriation for a survey to determine the feasibility and probable cost of a ship canal 35 feet deep between Newark and New York Bay. It is estimated that the cost will be \$7,000,000.

HARRIET LANE JOHNSTON, who presided at the White House during the administration of her uncle, President Buchanan, died at Narragansett Pier, R. I., on the 3d instant. In her will she left \$90,000 to the Johns Hopkins University, for the endowment of three free scholarships.

THE regents of the American Society of Religious Education have decided to call an interdenominational congress, in the interest of religious education, to be held in Washington next spring. The call declares the basis of the congress to be "the common teachings of evangelical churches."

THE conference of the graduates and the undergraduates of the colonial universities, called to discuss the co-ordination of university education throughout the British Empire opened in London on the 9th under the presidency of James Bryce, M. P. Practically all the home and colonial universities were represented.

THE Greek Cabinet resigned on the 8th, the announcement being received with joy throughout the country. The people are demanding that the government grant a current monopoly, currants being one of the chief crops of Greece. Agitation is daily growing more serious in the Peloponesus, the peasants being practically in revolt.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

7TH Mo. 19.—MEETING OF FRIENDS at Asbury Park, in Whittier Hall, corner Second Avenue and Emory Street, every First-day during the summer, at 4 p. m.

7TH Mo. 19.—A CONFERENCE UNDER the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting-house at Providence (Media), at 2.30 p. m. R. Barclay Spicer will read a paper on "The Meeting and the Neighborhood."

7TH Mo. 19.—THE VISITING COMMITTEE of Salem Quarterly Meeting will attend the meeting at Mickleton, N. J., at 10 a. m.

7TH Mo. 19.—A MEETING AT HAVERFORD, Pa., at 3 p. m., appointed by Philadelphia Quarterly Meeting's Committee to visit smaller branches.

7TH Mo. 20.—FRIENDS' FLOWER and Fruit Mission meets each Second-day at 151 Fairmount Ave., at 1 p. m., to distribute flowers.

7TH Mo. 21.—WESTERN QUARTERLY Meeting, at London Grove, Pa., at 10

a. m. Ministers and Elders, day before at 11 a. m.

7TH Mo. 22.—PHILADELPHIA MONTHLY Meeting, at 15th and Race Streets, at 7.30 p. m.

7TH Mo. 23.—GREEN STREET MONTHLY Meeting, Fourth and Green Streets, Philadelphia, at 3 p. m.

7TH Mo. 23.—CALN QUARTERLY MEETING, at East Caln, Pa., at 11 a. m. Ministers and Elders, same day, at 10 a. m.

7TH Mo. 25.—WESTBURY QUARTERLY Meeting, at Westbury, N. Y., at 10.30 a. m. Ministers and Elders, day before, at 3 p. m. At 2.30 p. m., a meeting under the care of the yearly meeting's committee for the "Advancement of Friends' Principles," has been arranged. Henry M. Haviland will present a paper on "Friends as Emancipators."

7TH Mo. 28.—CONCORD QUARTERLY Meeting, at Concord, Pa., at 10 a. m. Ministers and Elders, day before, at 2 p. m.

7TH Mo. 29.—PURCHASE QUARTERLY Meeting, at Purchase, N. Y. Ministers and Elders, day before, at 2.30 p. m.

7TH Mo. 26.—A CONFERENCE UNDER the care of the Philanthropic Committees of the Yearly and Quarterly Meetings will be held in the meeting-house at Plumstead, Pa., at 3 p. m. Subject, "Temperance." Elizabeth Lloyd will address the meeting.

THE REPORTS OF ASBURY PARK Conference have been sent to the Friends' Book Association, 15th and Race Streets,—a package for each monthly meeting belonging to Philadelphia Yearly Meeting. Correspondents are requested to call for them or to give directions concerning their shipment.

WILD larkspur and poison camass, two plants found on the prairies of Western America, are responsible for the poisoning of at least 100,000 cattle yearly.—[Public Ledger.]

REDUCED RATES TO ASHEVILLE.

VIA PENNSYLVANIA RAILROAD, ACCOUNT MEETING NATIONAL DENTAL ASSOCIATION.

For the benefit of those desiring to attend the meeting of the National Dental Association, at Asheville, N. C., July 24th to 31st, the Pennsylvania Railroad Company will sell round-trip tickets to Asheville and return, good going July 21st and 22d, and good returning to reach original starting point not later than August 2d, inclusive, from all stations on its lines, at reduced rates. For rates and conditions of tickets consult Ticket Agents.

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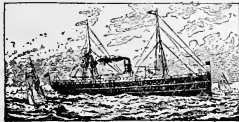
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On July 31st to August 13th, special excursion tickets will be sold from Philadelphia to Los Angeles and San Francisco, Cal., and return at rate of \$66.35, via Southern Railway, final limit October 15th, 1903, proportionate low rates from other points. In addition to the Standard Pullman Drawing-room Sleeping Cars, operated daily, the Southern Railway operates on fast trains, tri-weekly, high-class personally-conducted vestibuled excursion sleeping cars between Washington, Los Angeles and San Francisco, Cal., without change, via Atlanta, New Orleans, San Antonio and El Paso, in which the double berth rate is only \$7.

The excursion sleeping cars leave Washington at 9 p. m., on Mondays, Wednesdays and Fridays.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will take pleasure in furnishing all information.

SELECT EXCURSIONS TO TOLCHES-TER BEACH, CHESAPEAKE BAY.

On Wednesdays, July 22d, August 5th and 19th, the Pennsylvania Railroad Company (Philadelphia, Baltimore and Washington Railroad Company) will run special low-rate excursions to Maryland's most popular watering place, Tolchester Beach. This place is held in high favor by all who have visited it. It has all the attributes of a first-class resort, and especially appeals to families. No liquors are allowed on train, boat or grounds. Every possible kind of amusement is to be found. The location, on the prettiest part of the beautiful Chesapeake Bay, speaks for itself.

A special train will be run on the following schedule, and round-trip tickets will be sold at the rates quoted.

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Wilmington, Del.,	8.03	1.00
Newport,	8.11	.90
Newark,	8.26	.75
Iron Hill, Md.,	8.31	.75
Elkton,	8.37	.75
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RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

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A Religious and Family Journal



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—Charles Sangster.

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{ Volume LX.
Number 31.

GOOD WORDS FOR 1903. XXXI.

As we can only expect the highest results where there is the concentrated pursuit of any subject—whether scientific or otherwise—so in things spiritual, no development can be experienced without conscious effort and daily striving after all which can promote the higher life.

ELLEN ROBINSON.

In Lancashire and Cheshire Quarterly Meeting.

LOVE.

Ah! there are mighty things under the sun:
Great deeds have been acted, great words have
been said;

Not just uplifting some fortunate one,
But lifting up all men the more by a head.

Aye, the more by the head and the shoulders, too!
Ten thousand may sin, and a thousand may fall,
And it may have been me, and it yet may be you;
But the angel in one proves the angel in all.

And whatever is mighty, whatever is high,
Lifting men, lifting women, their natures above,
And close to the kinship they hold in the sky,—
Why, this I affirm, that its essence is Love!

—Alice Cary.

For Friends' Intelligencer.

JOSEPH W. PEASE.

SIR JOSEPH WHITWELL PEASE, M. P., died on the 23d of last month. His father, Joseph Pease, who was the first member of the Society of Friends to sit in Parliament, consistently avoided in his speeches, the use of all titles, and retained, throughout the eight years he was at Westminster, the dress peculiar to Friends. His grandfather, Edward Pease, was the first to realize the possibilities of George Stephenson's model engine, adopted it for the "tram-road" he was projecting from Stockton to Darlington, financed the inventor, and laid the foundation of the English railway system of to-day.

Sir Joseph Pease was perhaps the first Friend to receive the title of Baronet. He attended the Friends' School at York, and later, from the age of twelve and a half to seventeen, received an excellent training at the hands of two of the ablest tutors of the time. At seventeen he had the choice of going to college or entering business. He chose the latter, partly on account of the delicate state of his father's health at the time. He entered Parliament in 1865, early in life for a business man, for the same constituency his father had represented. In the House of Commons he was "never considered an orator of the first order. He was always practical, sensible, and identified with liberty and progress. He was chiefly known for his untiring efforts on behalf of Peace, or at all events of

international arbitration, for his stern denunciation of the Chinese opium traffic, and for his labors in the cause of temperance."

He was a Liberal and a follower of Gladstone, "but he opposed the Berber-Suakim railway scheme, and as a Quaker and president of the Peace and Anti-Opium Societies, he took an independent line on many questions." As a member of Parliament he was a hard worker. For many years he sat on the Committee having charge of the London Water Bills. He was on the Committees on Railway Rates, and the Hours of Railway Servants.

An old Durham miner says of him, "when the Durham Miners' Association was in its infant stages in 1867-69, and the leaders (dubbed agitators) were being sent to prison on all sides, and employers flatly refused to discuss labor questions with their men, Joseph Whitwell Pease, as he then was, had the leaders called together (I was one of them), and he frankly recognized the rights of labor to discuss as a body their terms of hiring. Then, again, we were holding all meetings in public-houses and as conducted at that time many of them were neither sanitary nor of the best conducted kind. Joseph W. Pease at once placed the rooms of the Pease schools at the disposal of his employees both in West Durham and Cleveland, in which to hold their trade union meetings. The result of all this was that whereas the rest of Durham was seething with agitation and outrages of many kinds, pits idle at a moment's notice, non-unionists insulted and ill-used, Pease's pits were seldom idle a day." That these relations with his men were maintained to the last is shown in the fact that a short time ago he was re-elected president of the Northumberland and Durham Miners' Relief Fund.

For many years and to the time of his death Sir Joseph Pease served as President of the Peace Society. He was also a leader against the opium iniquity, and the last debate in the House of Commons on the subject was introduced by him.

In 1854 he married Mary, daughter of Alfred Fox of Falmouth. He leaves six daughters, and two sons who are both members of Parliament.

He died on his seventy-fifth birthday at his Cornish residence in Falmouth. Though living in the world, he retained to the last a simple faith in God and man. His voice was not unfrequently heard in ministry in Friends' meetings.

"Your work in the world (Christ says through example) is not to do great things, but to do small things greatly. And then, he washes the feet of his disciples, thus showing them anew the sacrament of service—even the humblest service."

For Friends' Intelligencer.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.—III.

JOHN JACKSON.

(Concluded from last week.)

THE views of John Jackson on the Christian ministry were written after his health had become seriously impaired, and some of his pupils have expressed the belief that his life was prolonged in order that he might finish it. Doubtless his desire to complete this important testimony caused him to exert his power of will, and thus to draw on his reserve force of strength, for after it was completed he grew worse rapidly and died in a few weeks.

He states in the preface of this last work that its purpose was "to show the character of the Christian ministry as exemplified by Jesus and the apostles, and to point out some of the corruptions which Christianity has sustained by a perversion of its original objects." Especially did he wish to call attention to the historical fact, "that a maintenance of the clergy was a departure from Christian doctrine and practice, made after the time of the apostles."

The book treats of the ministry of Jesus and his apostles, the Christian ministry from the time of the apostles to the Reformation, the Christian ministry since the Reformation, the justification of woman's preaching by the practices of the early Christians, the objections to a theological education for the ministry, the evils arising from even voluntary payment of ministers, the relation of the Bible to ministry, and the smothering of individual life and expression by the dogmas of the Church. Space will allow but a few quotations, but the book is still in print, and those who desire a larger acquaintance with it may obtain it from the Friends' Book Association.

"The minister is tempted to please his hearers by the prospect of gain, and the influence of this temptation is to impair his sincerity as well as his independence. He is thereby induced to gratify his hearers, and even sometimes to uphold them in their evil conduct and practices. . . . There is no way to avoid the evils and temptations which result from the principle of remuneration, but by adopting the practice of Jesus, and making the ministry absolutely independent of any expectation or prospect of pecuniary reward. That there are honorable exceptions to the class of ministers we have above alluded to, we freely admit, but these exceptions never can prevent the evils of the system—they are inseparable from the system itself."

"We see no reason why the Christian minister should not engage, as Paul did, in some ordinary business, and provide a maintenance for himself by his own labor. There is nothing in the employment of the farmer, the mechanic, or the merchant, if honestly followed, that would conflict in the least with the duties required of the minister of the gospel. On the other hand, by engaging in some such occupation, he would have a better opportunity of exhibiting to the world the practical application of the doctrines of the gospel, by bringing them into closer connection with

the every-day affairs of life. It is in man's every-day intercourse with the world that Christian example is wanted; it is here that religion can exercise its mightiest influence for good, by establishing honesty and integrity upon substantial foundations, and checking the inordinate gratification of a worldly spirit. The Christian minister ought, therefore, by *example* as well as by precept, to teach others how to live in the world, and overcome it. As this is accomplished, the necessity for pulpit preaching will be proportionably lessened."

John Jackson kept a diary until a short time before his death. The closing pages speak of the foolishness of theological controversy. He refers to two Friends who came under the condemnation of the meeting, one because his views were too heterodox and the other because he was too orthodox, and then wrote the following words, which were the last that fell from his pen:

"These two individuals, who were denounced by their sectarian judges, men whose genuine Christianity no one pretends to dispute, so far as they are to be judged by their fruits, are brought forward here, not as isolated cases, by any means, but as a striking illustration of the consummate folly of Christians condemning one another for differences of religious opinion."

In the course of his labors in the ministry John Jackson once paid a visit of two weeks to the Indians in New York State. Here, as elsewhere, the man behind the preaching seems to have made the usual impression. Griffith Cooper, in a letter written to John Jackson after he himself had paid a visit to these same Indians, writes:

"He told me he remembered Quaker Jackson, the man who preached to them at Buffalo, and that he remembered what he said:—that God was here (pointing to his bosom) and if they attended to the teaching of the Good Spirit there, it would be well with them; this he believed, as he had always found it to be so. Since that time, he said, the missionary told him he must join the church, otherwise he would go to hell, but added, 'I did not believe him, for I know that what the Quaker said was true, and that is the church for me to attend—the Good Spirit in the heart.'"

A neighbor long since deceased left in writing the following anecdotes, showing the silent influence exerted by John Jackson upon the people with whom he came in contact:

"When John Jackson was enlarging his house at Sharon to accommodate his prospective school, he had many mechanics employed, one of whom was a hard drinker. One day this man came into my store, and, knowing that he had been employed by John Jackson, I asked him how they were getting along at Sharon. He replied, 'I don't work there; I left two weeks ago.' Then he added, 'I took an oath that I would never work there again—and I never will.'"

"I asked him what John had done that caused him to swear he would never work for him again, saying that he was my ideal of a Christian and an example to all men. He replied, 'That is the cause

of the trouble; he did nothing, said nothing. I took my quart of whiskey with me every morning and concealed it in the wood opposite the house, where I could go frequently during the day and get a drink. One day while John was in the city I went too often and got so drunk I could not work. In the afternoon, as I sat idly on the scaffold, I heard a slight cough, and looking up, there came John Jackson. He spoke not a word, but silently passed by me. I never can forget the look he cast on me; his countenance bespoke love, pity and sorrow; it seemed to say to me, "Poor, weak, helpless creature! Go and try to sin no more." I got up, the tears streaming down my cheeks, and reeling from the scaffold, went home, forgetting my hammer and trowel in my excitement, told my wife I could work no more for John, and I was ashamed to face him to get my wages or tools; I have drank none since.'

"An instance of his power over the blasphemer I will give in the words of the blacksmith who told it to me. 'I was at work at the anvil and talking politics with three or four men. As usual, I was cursing terribly, for I was excited, when I looked around and there stood John Jackson within three feet of me, resting on his cane. How long he had been there I do not know, but he had heard my blaspheming. When I saw him all seemed to swim before my eyes, my hammer fell from my hand to the floor; I dropped the ploughshare I was working on, and went out of the back door and stood behind the shop more than five minutes, before I could compose my feelings sufficiently to meet him. When I came in he said, "Charles, if I send down my driving horses this afternoon will thee have time to shoe them?"'

"About two weeks after the death of John Jackson the same person who reported the testimony of the blacksmith to me met him again in the shop, and in the course of conversation he said, 'John Jackson was the greatest living example of a true Christian I ever knew; I would to God we were all Quakers I darby if John is a fair type of them.'"

The death of John Jackson occurred in Fourth month, 1855. The closing scene is described in a letter written to her sister, by Ann Whitson, who had been a teacher at Sharon for several years. After giving the details of his sickness for two weeks she describes his condition from Third-day evening to the Sixth-day on which he died.

"About eight o'clock he had a violent convulsion, which lasted some five or ten minutes, and after that he lay breathing with much difficulty until about four in the morning, when he seemed to recognize those around him, and soon after made a vain effort to articulate; but by seven in the morning he spoke distinctly and appeared perfectly conscious, and in a most affecting manner took leave of his family and friends. Nothing could have been more touching and solemn than to witness the love of his spirit going forth to all, none were forgotten, but all received his parting salutation of love. During the rest of that day and the next he was mostly unconscious, seeming to be talking to his family and friends about the

things of which he had been accustomed to converse, the school, farming, etc., etc., neither voice nor pulse seeming to flag; but on Sixth-day both rapidly grew much weaker, and towards evening, though he could not be understood, from his gesticulations it seemed that he might be preaching, such expressions as, 'I am ready, I am ready,' 'I will soon be with my Heavenly Father,' were at times understood. At one time he said distinctly, 'I continue to praise my Creator and desire that his work may go on to perfection.' The last thing which he was understood to say was, 'This is no fiction but a blessed reality—waiting for a higher development.' His end was peaceful, and the expression left upon his countenance was sweet and much more youthful than he had worn for some time.

"Dear Aunt R. is as strong as one could expect, though the blow seemed as though it were sufficient to break her down; for she never gave him up, but hoped till the very last. I trust his spirit will surround her and enable her to bear her manifold burdens.

"The funeral was very large. Lucretia Mott sat by the corpse, with Catharine Truman, as it was taken down into the parlor, and spoke, but as I was upstairs I could not hear what she said. Eliza Newport spoke upstairs, and in her communication advanced the idea that we might still know his presence among us, and enjoy sweet spiritual union and communion. Ann Townsend followed: most of her discourse was eulogistic, and an exhortation for those who were left to a like faithfulness. At the graveyard George Truman spoke, and as he stood before the coffin he said: 'We have here what are termed the remains of John Jackson, but he left no remains, but was perfect and entire. It is true we have here his working garment, and let us lay it reverently and gently aside. It is not necessary for me to pronounce a eulogy on his life, for it is before you, filled with precepts of love and kindness, which were strengthened by a practice always in accordance with them. He had seemed to bathe in streams of universal love, and hence came forth pure, filled with kindness and goodwill to all mankind. Neither is it needful for me to direct you how to follow his example, for that you know as well as I can tell you; as he ever told you it was simply to act up to our highest convictions of right.'

"George and Uncle John were closely united in the bond of spiritual union and love, and for George to resign his own heart's brother, as he touchingly said, was no easy task; but he felt that his spirit had been taken up into those serene heights where he could feel that Uncle John was not lost, but only gone before."

Rachel Jackson and her assistants continued the school but a short time after her husband's death and then it passed into other hands. But the Sharon pupils, as well as others who knew him, became filled with the spirit that animated their beloved teacher and friend, and in the characters of their children and their children's children, John Jackson still lives.

ELIZABETH LLOYD.

NEW TESTAMENT SERIES.—No. 28.

THE GENTILES.

GOLDEN TEXT.—God, which knoweth the heart . . . made no distinction between us and them, cleansing their hearts by faith.—Acts, xv., 8. 9.

Before study of Lesson read Acts, xv., 1-41.

It would have been too much to hope that all the converts to Christianity among the Jews would so rise above the narrowness of Judaism as to accept the open door policy among the Gentiles. Soon after Paul's return from his first mission journey, in Galatia, "certain men came down from Judea and taught the brethren"; and their teaching was to the effect that none could become Christians who did not first become Jews, by "the Jewish rite of circumcision." With this would come also the necessity of observing all the minutæ of the Jewish law, which had long served as a great barrier to those attracted by the high morality and monotheism of Judaism. The acceptance of this teaching would have involved the rejection of a great part of the work of Paul and Barnabas. It was just the freedom from external law, together with the high ideals represented by the personality of Jesus and his representatives, which had drawn many to the evangelists. Neither they nor the church at Antioch, composed, no doubt, in large measure of Gentile converts, were ready to accept the destructive mandate of the Judean Christians. Paul and Barnabas, with others, were, therefore, appointed to go to Jerusalem and present their view of the case. We are not to infer that the Church of Jerusalem was an authoritative council, whose word would be accepted as final. It is plain from Paul's attitude in a similar case, a little later, that he would have defied the Church at Jerusalem if he could not convince them. But with true Christian spirit he took first the course of friendliness. Both parties were represented in the meeting at Jerusalem. "Certain of the sect of the Pharisees"—who were, and are, to be found among Christians as among the Jews—insisted that all must be charged "to keep the law of Moses." But the spirit of Jesus was too strong for such narrowness. Peter remembered his own experience with Cornelius (Acts, x), and spoke strongly for the Gentile converts. Paul and Barnabas told of their successful labors, and James, "the brother of the Lord," recalling the promises of the prophets, rendered judgment that only avoidance of immorality and of certain kinds of food especially objectionable to Jews, should be required of Christians. This was agreed to, and a delegation was sent with Paul to Antioch to express the judgment of the mother church. There is difference of opinion and much learned discussion as to whether this visit of Paul to Jerusalem is the same as that told of in Galatians (ii., 1-10) or not. There are many points of similarity about the two occasions; but the question cannot be decided with certainty. Some identify as the same the three visits of Acts, xi., 30; xv., and Gal., ii., 1-10. It should be remarked here that passages in Paul's letters seem to indicate that the Pharisees in the little Christian church did not give up to the moderate decisions of the apostles, but carried their

hostility abroad into the churches which Paul had founded. The simple people who had gladly accepted Paul's gospel were much confused at hearing him so condemned, and doubtless many, especially among the Jewish converts, were much influenced by these mischief-makers.

Paul's epistle to the Galatians deals at length with this matter. The law had been a schoolmaster to bring men to Christ; but now that the Christ had come it was no longer needed. Paul's authority was not derived from the Church at Jerusalem, but from the Lord himself. Christ has made them free. Yet "stand fast therefore, and be not again entangled in the yoke of bondage" (Gal., v.). We do not know many details of this struggle, but we know that in the end the policy of Paul prevailed. We will meet some other cases in which it appeared as these lessons proceeded.

On the return to Antioch Paul and Barnabas proposed to revisit the churches they had founded to strengthen them in the faith, and perhaps to forestall just those difficulties with "false brethren" to which we have been referring. Barnabas wished to take Mark with him, but Paul would have none of the man who had started on the previous journey and had returned in the face of difficulties. It is with regret that we observe a "sharp contention" between these two tried friends and fellow workers (Acts, xv., 39); and it seems to have continued to separate them for some time since Paul speaks slightly of his early companion in the epistle to the Galatians (ii., 13). They divided the work between them, Barnabas, with Mark, going to Cyprus, while Paul proceeded by land to Galatia. There he visited his churches at Derbe, Lystra and Iconium, finding a companion in one Timothy, son of a Jewish mother and a Greek father, "well reported by the brethren." Paul seems to have been slightly inconsistent here, as he thought best that Timothy should be circumcised before he joined in the missionary labor; but this was probably a mere concession to prejudice in the interest of his work, the yielding a point of no importance to gain an advantageous hearing. We must notice that his message was the message of freedom—"they delivered them the decrees for to keep, which had been ordained of the apostles and elders" (Acts, xvi., 4). In presenting these decrees Paul seems to recognize the authority of the apostles and elders; but we must remember that he was as ready to stand against them if their dictum did not seem to him just (Gal., ii., 11-21). From the Galatian churches the apostle, with his companion, moved on to the Ægean Sea at Troas; whence, directed by a vision, they went over from Asia to Europe, landing in Macedonia.

FRANKLIN said that a man could increase his income or decrease his wants, and reach the same end. A man's needs and his wants are always in conflict. Hence considering needs only daily, and wants at rare intervals makes for thrift. To nurse every little want in the arms of glowing desire soon makes that want grow to a craving need, and leads to poverty, discontent and unhappiness.—[Selected.]

DOMESTIC ELOCUTION.

From the Friend (Philadelphia).

We wish that could be said to every professing Christian which was said to a Galilean disciple of Christ, "Thou also art one of them; for thy speech bewrayeth thee." That is, that the spirit of all the tones, modulations, and accents of their voice truly marked them as having the spirit and nature of Christ in their hearts. For we believe there is a gospel note running through the voice and conversation of the true Christian, which does indeed affect the spirit of hearers with a secret influence or savor, though they be not able to identify it distinctly to their intelligence. That secret dialect of utterance of man to man which is born of the Spirit is spirit, and to be pointed out must be spiritually discerned; while that which is born of the flesh is the carnal voice, expressive of the breathing of animal but of no spiritual life, or echo of Christ within, the hope of glory.

We need no schools or vocal training to cultivate this note of the Divine harmony, except the school of Christ whose spontaneous production these vocal reflections of the spirit of Christ are. Given the genuine Christian experience of the love and converting power of God in Christ, and the pronunciations of grace are among the signs following. They will tend to modify the accents of a whole family, wherein is stationed even one whose conversation is "as becometh the gospel of Christ."

No matter how much we have been trained in the elocution of the schools, the happiness of a family needs in its members the elocution of Christ, tempering its "habits, manners and ways of speaking and of answering when spoken to and of helping and smoothing things down and brightening things up; an education in tones of voice and in managing the facial nerves and in governing the temper." Many need that domestic elocution of Christ's spirit as a post graduate education, which should have been taken in with the very breath of a kindergarten training.

The expression of the voice is from the heart before it is from the mouth, for there its spiritual and moral quality begins to be formed; and so the door of the mouth is the heart, where the watch is commanded to be set. As "what comes from the heart goes to the heart," so the same person is variously affected by the same words, according to the spirit of the person uttering them. One may ask a question, and by it provoke peace; another give forth the very same question and provoke resentment. "What is the matter?" asks the latter. "Did not Hannah ask the very same question this morning and it was received graciously?" "Yes; the same,—but not the same. The words were the same but not their savor. Grace was poured into her lips, and my response vibrated to the same note."

The peacemakers are among the blessed; and we do well to study the modulations of voice which make for peace, or for comfort, or for courage, or for purity or for incitement to higher life. They come unstudied from hearts and lips imbued with the gospel spirit; but they have a reflex action even on the imitator who

aspires to their virtue. The very concern and effort to produce them is a part of that service by which we receive more grace, and become of that nature whose tone we would imitate in quest of so holy an endowment.

The Psalmist's aspiration contains the progressive rule of the school of Christ wherein all gospel elocution, including the domestic; is taught: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." The four steps of this Christian voicing are experienced in the reverse of the order thus expressed. First He is faithfully believed in as "My Redeemer." Thereupon a sense of this power is received and ascribed to Him as "my strength." Thence is inspired that meditation of *the heart* which is acceptable in his sight, and out of the abundance of a heart thus exercised come forth acceptable words in the acceptable spirit.

For Friends' Intelligencer.

WHY WILL YE DIE ?

I CANNOT fly from my thoughts, my solicitude for this highly professing society is often with me. Although I am not free from infirmities, I cannot but feel that the weal or woe of what is known as Quakerism, depends upon the *self-wills* of its membership: if these be cultivated we come to naught, if brought down, we will rise again. Therefore, let us not underestimate the value of a simply good life,—just to be good, to keep life pure, to make it constantly helpful in little ways to those who are taught by it; to keep one's spirit always sweet, and avoid all manner of petty anger and irritability, is an ideal as noble as it is difficult.

"If our people met together in the city of God, their treatment of each other in their business lives would be different"; they would realize—that "we are all our brothers' keepers." And would we turn our attention more earnestly to religious exercises, and wait for Divine instruction, we would feel that Providence is honoring us, in committing to us the charge of our immortal souls. May we also remember that the secret of character-building is in educating our wills, and the will can be educated only by the Gospel of Christ.

Is it not plain that, the more guarded the education, the less crime will there be in the world, and the more real homes the wider will Christianity spread?

JOSEPH POWELL.

THE true homage to conscious nature is, in the language of religion, the glad worship of the present God. It is worship which I can render in the still night on the deck of the ship, as God's stars point my way for me, or I can render it far under ground in the shaft of a coal mine, as my poor candle shows me how a million years ago God knew my needs, and arranged for them. And never is such worship more simple and natural than when with all my heart I thank him for the color of the forget-me-not, for the grace of the clematis, or the sweetness of my mignonette.—[Edward Everett Hale.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPIKER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, EIGHTH MONTH 1, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

"THE ROOT OF THE MATTER."

In another column we publish a letter of Bradley Gilman, a minister of Springfield, Massachusetts, well known as an earnest student of religious and social problems, on the "Cause of the Race Riots," which Professor William James has pronounced "the first comment on the lynching epidemic which goes to the root of the matter." The matter is one of deep concern to Professor James who himself has a long letter on it in the *Springfield Republican*. He takes a very pessimistic view of the danger ahead and of the likelihood of our getting in earnest and taking hold of the matter with understanding and vigor in time to avert worse things than we have yet seen, and for which the way is steadily and surely being prepared; but his diagnosis of the case makes very clear what the remedy must be. He points out that this negro lynching is no "transient contagion destined soon to exhaust its virulence. It is, on the contrary, a profound social disease, spreading now like forest fire, and certain to become permanently endemic in every corner of our country, North and South, unless heroic remedies are swiftly adopted to check it. . . . The North is already almost as fully inoculated as the South, and the young white American of the lower classes is being educated everywhere with appalling rapidity to understand that any negro accused of crime is public spoil, to be played with as long as the fun will last."

The psychology of the matter is that the average civilized man has deep down in his bosom the "aboriginal capacity for murderous excitement" of which he realizes absolutely nothing. Religion, custom, law and education have been brought to bear upon him for centuries to keep this down. With the slightest let up there is danger that the carnivora confined within us may get the better of us, and that "murder will again grow rampant." To quote further Professor James' own words: "It is where the impulse is collective, and the murder is regarded as a punitive or protective duty, that the peril to civilization is greatest. Then, as in the hereditary vendetta, in dueling, in religious massacre, history shows how

difficult it is to exterminate a homicidal custom which is once established.

"Negro lynching is already a permitted exception in the midst of our civilization. . . . We find educated men and women making light of the baseness, as being, after all, only a rude sort of justice. . . . Negro lynching claims more and more the character of a public right. It appeals to the punitive instinct, to race antipathy and to the white man's pride, as well as to the homicidal frenzy. One shudders to think what roots a custom may strike when a fierce animal appetite like this and a perverted ideal emotion combine together to defend it.

"One or two real fanatics there may be in every lynching, actuated by a maniacal sense of punitive justice. They are a kind of "reversion," which civilization particularly requires to extirpate. The other accomplices are only average men, victims at the moment when the greatest atrocities are committed, of nothing but irresponsible mob contagion, but invited to become part of the mob and predisposed to the peculiar sort of contagion, by the diabolical education which the incessant examples of the custom and of its continued impunity are spreading with fearful rapidity throughout our population. . . . The hoodlums in our cities are being turned by the newspapers into as knowing critics of the lynching game as they long have been of the prize-fight and football. . . . And the supineness of our officials and the mealy-mouthed utterances of our journals seem to me to reveal an incredible misunderstanding of the real situation."

The American Friend (Orthodox) for Seventh month 23d contains the first of a series of articles on "Early Quakerism an Evangelical Movement," by Charles M. Woodman, which promises to be of special interest. The writer would divide the history of Quakerism into three periods—the first fifty years, marked by intense evangelical activity; the next one hundred and fifty, when the work of Friends lay along the line of philanthropy; the past fifty years (referring presumably only to what may be called the "evangelical" branch of the Orthodox body of Friends) "has acquired something of the activity of the first period, adapted, of course, to the particular temperament and demands of this age."

The writer defines "evangelical" as used in his title as "a term which has particular reference to a spiritual sphere, that sphere in which the gospel of Christ as revealed in the New Testament is proclaimed in its purity and power."

"The history of Quakerism," says the writer, "from the opening of the eighteenth century to within a period of fifty years was not an evangelical movement. . . . They seemed to have lost their power of propagation." In discussing the causes of this he thinks that the data at hand do not substantiate the position that it was due to a falling off of evangelical activity among the Friends; rather, "the religious lethargy throughout the country had its effect upon the Friends, and was instrumental in cooling off the intensity of their early zeal."

"The emphasis which the Friends have placed on one or both of these two doctrines (the Light Within and the Universality of the Light Within) has determined the divisions of their history. In the first period both positions were held, but the great emphasis was placed on the latter, and as a result the Friends went everywhere preaching to all men. In the second period the doctrine of the Universality of the Light Within slipped into the background as an active force, and the Friends turned from an earnest effort to spread the Gospel to the cultivation of their own inner life."

We note that in the record of Fox's early journeys a frequent phrase is "many were convinced," while in the story of his later life there is very seldom any mention of people being convinced. "The reason for this appears in the fact that the latter part of Fox's life was spent not in evangelizing the masses, but in forming and building up the churches which came into existence as a result of the evangelical work of his early years. . . . With him this was a perfectly natural thing. The troubles of various kinds which began to arise among his followers, necessitated just such a step. . . . That which began, however, through necessity continued, and its momentum, increased by the causes already mentioned, carried the Society from the distinct evangelical purpose of its origin, and the second period of its history became characteristically non-evangelical."

Friends who have access to the *American Friend* will await with interest the articles that are to follow in the series.

In the *British Friend* for Seventh month, which is now at hand, there is much that is of especial interest bearing on the relation of our Society to social conditions, and also on the ministry. Of the first-mentioned class are "The Leaven" by Mary Higgs, a sermon from the Parable of the Mustard Seed that deals with the present day social ferment in a most suggestive way; "The Spending of Money," a "paper read by Agnes A. Barrow introducing the discussion on Poverty at the recent Woman's Yearly Meeting;" "Social Service," an address to our younger members, by London and Middlesex Quarterly Meeting's Committee on Social Questions.

The subject of the ministry which was a matter of deep concern in the yearly meeting, and in view of the Conference on the Ministry that is to be held in the autumn, is receiving most earnest attention among English Friends. In this number of the *British Friend* Caroline E. Stephen of Cambridge has a communication on "The Recording of Ministers" and Charles Heath Clark has an article under the same title.

Other articles of especial interest are "Respect and Obedience" by Rachel Fairbrother (a part of which appears in this issue of the INTELLIGENCER); "Physical Training" by Arthur Rowntree, and a review of G. Holden Pike's "Wesley and his Preachers" by John William Graham.

In a communication to the *British Friend*, a writer not a Friend, but who has on many occasions availed himself "of opportunities of worshipping with the Friends," says, "It does not appear to me that the Ministry is used as freely as it might be. In a meeting where several Friends may be assembled who are well-known speakers on public platforms, it seems reasonable to conclude they have a message—a word even—which would be helpful to others, and yet remains unspoken. Do Friends really desire to be used of

the Spirit for the edification of others? I think some do, but they are few, and those not always fully equal to the duty."

The same writer says further, "It is greatly to the credit of Friends generally that they dread proselytizing. At the same time there are occasional worshippers who are kept back from a sense that they may be intruders."

To those who are earnestly, prayerfully giving thought to the problem of making the meeting mean more in the neighborhood, such glimpses of ourselves as sympathetic outsiders see us may be "a word to the wise."

THE copy for the Friends' Almanac for 1904 has been placed in the hands of the type-setter. As it is very desirable that it should be free from errors, any changes in the times and places for holding meetings, etc., that have not already been reported should be sent at once to Friends' Book Association, 15th and Race streets, Philadelphia.

BIRTHS.

ENGLE.—At their home (Pleasantdale), near Moorestown, New Jersey, Seventh month 21st, 1903, to Aaron and Ida Lippincott Engle, a daughter, who is named Anna Lippincott Engle.

MILLER.—In Springfield, Ohio, Seventh month 2d, 1903, to F. B. and Emma Thomas Miller, a daughter, who is named Helen Rowenna Miller.

DEATHS.

BASSETT.—At Salem, N. J., Seventh month 27th, 1903, Hannah Ann Bassett, widow of Elisha Bassett, and an elder of Salem Monthly Meeting of Friends.

Funeral at 3.30 p. m. on 29th instant from her late residence in Salem.

CORSON.—In Plymouth township, Montgomery county, Pa., on Seventh month 21st, 1903, Elizabeth D. Corson, wife of George Corson, and daughter of Charles M. Cadwallader, of Warrington township, Bucks county, aged about 50 years; a member of Gwynedd Monthly Meeting of Friends.

"There is no death, what seems so is transition.

This life of mortal breath

Is but a suburb of the life elysian,

Whose portal men call death."

Through the portal that "men call death" another beautiful spirit has passed from earth into the higher life beyond. In the death of Elizabeth Cadwallader Corson her family, the Society of Friends, and the community in which she lived, have met a loss impossible to express in words. If our earthly life is given us for the development and perfection of character, it would be difficult to find one whose life was better spent than hers, so complete and finished did her character seem to her friends. In the home circle a true and loving daughter, wife and mother; in the church of Christ an active, earnest, loyal member; in the social circle always bent upon kindly service, ever desirous of seeing the best in those about her; in the community, an untiring worker for every good cause that had for its object the uplifting of humanity and the overthrow of wrong. Surely we may say of her that she has interpreted for us the loving ministry of a life of service, and now that she has passed from our midst to the higher, fuller life beyond, we realize that we have been in the presence of a pure and beautiful spirit, "redeemed of the Lord from all selfishness, and we feel grateful to our Heavenly Father that we have been privileged to know her, and for the ability to recognize and the disposition to love her." R.

MOORE.—At his home in Peoria, Illinois, Seventh month 4th, 1903, Charles Moore, in the 74th year of his age.

A BRANCH of the Catholic University of Notre Dame, Ind., is to be established at Foughkeepsie, N. Y., both institutions being conducted by the monastic Order of the Holy Cross.

SOCIETY NOTES.

ENGLAND.

FROM a religious census of the whole of the city of London taken by the *Daily News*, George Cadbury's paper, it appears that the average number of persons attending a place of worship on First-day is 850,000, this out of a population of some four million and a half. The Society of Friends showed a morning attendance of 990, evening (including missions) 1,281.

At the recent meeting of the Home Mission Committee "an earnest desire was expressed by many present that it should, if possible, be brought into fuller harmony with the ideal of a free ministry."

In reviewing the tract on Elizabeth Fry by Georgina King Lewis in the "Friends Ancient and Modern" Series, the *British Friend* says: "The authoress of this short life of Elizabeth Fry has special qualifications for her task; for a warm friendship existed between her father, the late John Stoughton D. D., and Mrs. Fry, of whom she thus heard a great deal from her early years."

Hercules D. Phillips is one of the workers under the care of London Yearly Meeting's Home Mission Committee, who "is partly employed in business as a reporter, and gives the rest of his time to the meetings at Llandrindod Wells and Llanyre." These meetings are in a new district for Friends, the meeting having been established seven years ago. It now has a membership of 64 of whom 17 are "preparative meeting members."

"The following passage" (from the Annual Report of the Summer School Continuation Committee, referring to the "Woodbrooke Scheme.") says the *British Friend*, "should help to remove some misapprehensions: 'The committee earnestly desire that the true objects of the Scheme should be fully understood. It is not intended to create a Theological College for the training of a class to the work of the public ministry; nor to give intellectual learning prominence over spiritual understanding and devotion. The belief of the promoters is that if our method of worship is to be maintained in the face of the changed conditions of modern life, it is essential that a better spiritual and intellectual equipment should be placed within the reach of all our members; and that effectual help toward this end can be given by offering a time of quiet study and preparation for service under competent direction, in an atmosphere of earnest Christian life, and in a district rich in religious and social work carried on in harmony with Quaker thought and methods.'"

MEETING OF CENTRAL COMMITTEE.

PROGRAM FOR SUMMER MEETING OF THE CENTRAL COMMITTEE OF FRIENDS' GENERAL CONFERENCE, EIGHTH MONTH 28TH TO 30TH, AT SALEM, OHIO.

Sixth-day, Eighth month 28th.

- 9.00 a. m. Meeting of Committee on First-day Schools. Herbert P. Worth, Chairman.
- 10.00 a. m. Meeting of Committee on Philanthropic Labor. John William Hutchinson, Chairman.
- 11.00 a. m. Meeting of Committee on Educational Interests. Wm. W. Birdsall, Chairman.
- 2.00 p. m. Meeting of the Central Committee. O. Edward Janney, Chairman.
- 7.30 p. m. Public Meeting. "The Faith of Friends," Joseph S. Walton, Principal of George School, Pa.; "The Call to Service," Professor J. Russell Hayes, of Swarthmore College.

Discussion.

Seventh-day, Eighth month 29th.

- 10.00 a. m. Meeting of Central Committee.
- 1.00 p. m. Meeting of Committee for the Advancement of Friends' Principles. Henry W. Wilbur, Chairman.

- 7.30 p. m. Public Meeting. "The Value of Athletics in the Development of Character," Lorin H. Baily, Ohio; "Religious Education in School," J. Eugene Baker, Principal of Friends' Central School, Philadelphia.

Discussion.

First-day, Eighth month 30th.

- 7.30 p. m. Public Meeting, under the auspices of the Young Friends' Association. "The Society of Friends and its Duty to Social Reforms," Edith M. Winder, Richmond, Indiana.

It is hoped that arrangements can be made so that a meeting on "Equal Rights" and one on "Purity" will be held on evenings during the Yearly Meeting.

Information in regard to railroad rates, time of trains, and boarding places for Friends in Salem will soon be published. It is to be an important gathering, and members of the Central Committee and other Friends should make a special effort to attend.

ADVANCEMENT OF FRIENDS' PRINCIPLES.

DURING the present year the Committee appointed at Asbury Park has carried on three lines of work; the selection and distribution of literature, the attending of regular meetings at certain points and the holding of special meetings at such places as could arrange for them.

The following are recommended for use and distribution:

1. "Meaning of Quakerism," John William Graham;
2. "Religious Views of the Society of Friends," Howard M. Jenkins;
3. "Christianity as Friends See It," Edward B. Rawson;
4. "A Quaker Message to the 20th Century," Henry M. Haviland;
5. "Summary of Christian Doctrine," Samuel M. Janney;
6. "Essay on War," Dymond;
7. "Report of the Peace Conference of Friends,"
8. "Quaker Ideals," Francis Firth;
9. "Quaker Strongholds," Caroline Stevens.

Nos. 3 and 4 can be obtained without cost on application at 226 E. 16th street, New York City; Nos. 2, 5 and 6 on application to Anna Cooper Lippincott, Riverton, N. J. Nos. 1 and 7 at 10 cents per copy of Friends' Book Association, 15th and Race streets, Philadelphia; Nos. 8 and 9 at the same address for a small price. If Associations, First Day Schools and Monthly Meetings would keep samples of these books on hand and give them away freely it would be a valuable service; a service which should be preceded by careful reading of the books on the part of the members.

Regular meetings have been attended monthly at York, Pa., by members of the committee or those co-operating with them. Several lectures have been given presenting the faith of Friends, either immediately after meeting or in the afternoon. One of these lectures was given as one of the regular lectures of the Young Men's Christian Association of the city. All have been well attended and the work there is felt to promise well. Two of the quarterly meetings, (one now a half-yearly meeting) of Ohio Yearly Meeting have been regularly attended by members of the committee during the past year. These meetings are isolated, the Friends few and somewhat discouraged, but we feel that there is life in them and

capacity for excellent work. And as for isolation, what does it mean but opportunity?

The largest service of the committee has been in the way of special meetings or special visits to meetings. We may perhaps distinguish two lines of service here: the opening of the way for concerned Friends to follow out their concerns in the way of visits, and the arranging for lectures on appropriate subjects. Many of these meetings have been reported in the INTELLIGENCER. Included was a series of four evening meetings at Hancock's Bridge, N. J., a course of five lectures at Swarthmore College, and a score or more of single addresses under direction of Friends' Associations, or by assistance of individuals. In this matter again the committee wishes to earnestly ask the co-operation of Friends, either in organizations or in their private capacity. The committee will be glad to advise as to lectures and lecturers and to help with the expense or assume the whole of it, where this cannot be met in the community itself. The following lectures can be had during the coming year, either by correspondence with the speaker or with the secretary of the committee:

"The More Abundant Life," Frank Ball, Quakertown, Pa.; "George Fox and His Message," O. Edward Janney, 837 N. Eutaw street, Baltimore, Md.; "Present Day Applications of Quakerism," Edward C. Wilson, Park Avenue Friends' School, Baltimore, Md.; "The Philosophy of Quakerism," Benjamin F. Battin, Swarthmore College, Swarthmore, Pa.; "Some Early Friends," Edward B. Rawson, 226 E. 16th street, New York City; "John Woolman," Joseph S. Walton, George School, Bucks county, Pa.; "A Quaker Revival," Henry W. Wilbur, 9 W. 14th street, New York City; "The Times of George Fox," and "The Development of the Quaker Ideal," J. Russell Smith, 3205 Baring street, Philadelphia; "Friends and the Philosophies," Henry Haviland, 19 Whitehall street, New York City; "The Prophets and their Message," and "The Quaker Faith for a Scientific Age," Jesse H. Holmes, Swarthmore College, Swarthmore, Pa. Other lectures already promised will be reported later.

The work of the committee is limited only by the lack of workers and of money, especially the former. We feel that the Society of Friends has a real and vital message for this hesitating and doubtful time—a message at once consistent with its traditions and with those of essential Christianity, and with the rigidly scientific spirit of our age and people. We confidently call upon our young men and women to come to this service.

JESSE H. HOLMES, Secretary,
Swarthmore, Pa.

"THE end of all life is not enjoyment, but character."

☞
THERE are those in America who are willing to pay the full penny for anyone who will ably edit the smallest newspaper. America waits for a newspaper that will put its money in brains and not in blanket sheets of paper and floods of printer's ink. —[Unity.]

ADVANCING FRIENDS' PRINCIPLES IN 1770. COMMENTING editorially, *The Friend* (London) of Seventh month 3d says, "The picturesque account we insert today of the circular general meeting held at Bridgwater, in 1770, is suggestive of a wide field of gospel service respecting which we appear in later years to have been singularly negligent. . . . The Friends' Home Mission Committee¹ would naturally be the most likely organization to carry forward such work in correspondence with the various quarterly meetings. But there can be no reason why quarterly meetings should not imitate such gatherings themselves within their own area without waiting for suggestions from any central committee."

The account referred to, which is "an extract from a letter dated Bridgwater, April 20th, 1770," by one not a Friend, is as follows:

"This week our town has been filled with Quakers, who held their Circular Annual Meeting for the Western Counties. It was very large, being attended by many respectable persons of both sexes belonging to that Society from most parts of England. The number of Quakers amounted to about five hundred; most of them came in on Saturday and left on Wednesday. All the inns and many houses were filled, but they had no occasion to complain of their guests, for they spent their money generusly though not profusely, and behaved with a decorum consistent with the nature of their visit, for which they are justly distinguished and esteemed.

"They had previously erected a large booth to hold their meetings in, very commodiously seated, and containing about 2,500 people. Most of the principal inhabitants, divers clergymen, and a great many neighboring gentry attended, and appeared well satisfied. Notwithstanding the weather proved very wet, the booth was always filled with people who behaved with sobriety and attention that did them honor. Several principal speakers were there, amongst the rest Mr. Staples, of Hitchin, in Hertfordshire, Mr. Storer, of Nottingham, Mr. Thompson, of Compton, near Sherborn, Mr. Gurney, of Norwich, Mr. Rutter, of Bristol, &c.

"The Quakers made a very respectable appearance in general, and it was remarked that the number of young ladies; and the neatness and elegance of their dress exceeded anything of the kind we had ever seen. The Inns were all full, and many of the inhabitants very civilly offered their beds on the occasion, and a Member of Parliament who lives here, quitted his house, and genteelly offered it to the Quakers during their stay, and left the servants to attend them. They accepted it, and as many as could be accommodated went thither. I believe our townspeople will have no objection to another visit of this kind, as there could not be much less than £200 left in the town on this occasion.

"Not having been at a meeting of this sort before, I took some pains in gathering authentic information of the principal vein and design they had in their visit, and conversed with a very sensible Quaker

¹Or with us in America, the Committee for the advancement of Friends' Principles.

thereon, who told me in brief as follows: That these Circular Meetings were held once a year in rotation in each of the seven counties that composed them, and with the concurrence of their Yearly Meeting in London; that their vein in it was twofold; first, to promote the great cause of religion and virtue by propagating such truths as relate to the happiness of mankind; and, secondly, to give the public in general an opportunity of being acquainted with their religious principles, by which means the prejudice for want of proper information imbibed might be removed, and the misrepresentations that some had made of their faith and doctrine might have no improper effect; that by thus affording opportunity to any who were dissatisfied with them to hear and examine the principles they hold, such might judge freely for themselves how far they were consistent with the Christian religion as established by Christ Himself and Apostles in the New Testament; that on this account they generally chose to hold their meetings in places where few or no Quakers reside, as being most likely to answer the prime end of their constitution.

"I further asked whether their ministers were not appointed, and paid for attending, as divers of them live near two hundred miles from this place; for although I knew they were not paid for preaching, yet I thought it would not be reasonable they should undertake such journeys at their own expense. He assured me they were not appointed to attend, nor paid anything for attending, that the meeting was free for all those ministers who were approved by their own meetings, that they all attended freely at their own expense in all places where none of their friends lived to entertain them; that as the promotion of morality and virtue was the prime end of their labor, the hope that this end might be in some degree answered, and the consciousness of having endeavored to the best of their ability to promote it, was a sufficient recompense for the trouble on the occasion.

"This account, which I have the strongest reason to credit, gave me a very favorable opinion of the disinterestedness of the Quaker principles and of their sincerity in maintaining them. It also excited me to attend their meetings, and justice obliges me to say that I had little to which I could object, but much to approve and commend, their discourses having a general tendency to discourage vice and immorality, and to promote those virtues and that religion which is universally obligatory on a rational being, and best conduces to their happiness. I will not attempt to account for principles which can make a people thus apply their time and money for the good of mankind from the most disinterested and benevolent motives, but must confess I think it a subject worthy the most sagacious philosopher to investigate, and perhaps on an impartial scrutiny it may appear from its nature, tendency, and effects, to be Divine in its origin."

It is of nature to communicate one's self; it is of culture to receive what is communicated as it is given. —[Goethe.]

EMIGRATION OF ROBERT AND HANNAH FURNAS.

Read at the Furnas Reunion, Waynesville, Ohio, Sixth month 3d, 1903, by Davis Furnas.

ONE hundred years ago this vicinity was an unbroken wilderness, through the dense forest of which roamed many Indians, also wild animals in abundance, consisting of elk, bear, deer almost innumerable, wolves, panthers and wildcats; wild turkeys also abounded in great numbers.

Amid these surroundings, our grandfather, the first of the Furnas family to leave Carolina and seek a home in Ohio, selected this spot, the ground on which we are now assembled, for a home, and here he resided for sixty years and then passed into the great Beyond, full of years and esteem.

To you, the descendants of Robert Furnas, I shall relate some of his experiences in emigrating from South Carolina and locating and building a home, and I shall speak of some incidents of his life as we are on this historic spot that he made the home for himself and family for so many years.

Looking back at his career it would seem to those of the present day more like fiction than reality. Having conscientious scruples against living in a slave State he resolved to seek a home in a free State where slavery did not exist, and to do so he gave up a good home and many comforts to emigrate to this wilderness. Imagine if you can what was necessary for this enterprise.

In 1802 he came on horseback to this country to see the possible chance for making a home in the unbroken forest. He returned to his home determined to make the attempt. With his description and encouragement he induced two of his brothers-in-law, Jehu and Christopher Wilson, to try their fortunes with him; so the next year, 1803, they prepared to make the journey. As railroads had not been thought of at that time, a more primitive way had to be taken. Each family packed what goods they thought necessary in a wagon, leaving room enough for the women and children. Each family had, I believe, four horses, two hitched to the wagon and two following after to be used in case of emergency; and each family had three or four milch cows which were a necessary appendage, furnishing milk on the way for the children.

Our grandparents had four little children. My father was but six weeks old when they started. As the three wagons started in procession, we can imagine the mothers and children taking a last look at the old home and bidding good-by to their many friends, while their thoughts turned involuntarily to the long rough journey to the wild new country over mountains and rivers, where they must build a home and have but few comforts for many years. Perhaps one man was in the first wagon to show the way, while the women drove the other teams and the other men drove the cows. When night came on and they found a suitable place they built a fire and cooked their meals and rested as best they could either in their wagons or on the ground. They soon came to the mountains, and on the rest of the journey through the wilderness some of the men would make excursions

in the woods and kill game which furnished them with meat. This they would broil by their camp fire, and while it was broiling the odor would attract the wolves which were numerous, and they would howl around near the camp. Thus they traveled with such experiences for six weeks.

One thing I have never learned—how they got across the Ohio river. Later, in 1812, when grandfather drove his hogs to Baltimore, both hogs and horses had to swim the Ohio river at Wheeling. There were no bridges across the Ohio, and it is just possible they built a raft on which to cross.

When they reached Waynesville they found only a few log cabins. Between there and their destination only two large trees had been cut down and these had been felled by some of Wayne's army for bears. One was an immense poplar one-half mile this side of where Corvin now is, the other a large burr oak on this farm.

They came up the river, following an Indian trail until they reached their new possession. There they camped, and it took them a day to clear a way for their wagons to come from the river to this hill. They put up a tent and lived in that until they could erect the log cabin you can see there. Think of putting up a house without lumber and nails! There was not a saw-mill within miles; no plank for floor, so they hewed puncheons and fitted them in place; there being no nails, every piece was held in place by wooden pins, except the gables; they were enclosed by clapboards. Possibly they were held in place by nails that were made in the shop by our grandfather.

The nearest mill when they arrived here was some thirty miles away, so they used hominy largely in place of meal or flour. Salt was something they needed, but could not get here. A man who had just moved from Kentucky said he was acquainted with the Kanawha salt works, and if they would furnish a wagon and four horses he would go and bring a load for the neighborhood. Grandfather offered his wagon and the Wilson brothers two horses each, and the man started. When he did not return as soon as they expected, they made inquiry and found that he had taken his wife and children. They traced him into Kentucky where they lost track of him and never heard of him or their wagon and horses afterwards.

Now, imagine our grandparents occupying their new log house with their limited resources. One woman to clothe her four children, herself and husband, spinning, weaving and making everything they wore, besides cooking and doing numerous other things. There was no place to buy anything nearer than Cincinnati, and not much there. As the three families came through that place on their journey, they thought as they were approaching their destination, they would get some more cooking utensils, and in replenishing their stock they bought all the pots and kettles that were for sale in the city. There were no stoves then, no matches, none of the many conveniences we are all used to. All their wearing apparel came from their own labor on the farm.

There were no doctors in the neighborhood. Grandfather was one who was called on to perform the duties of surgeon to all the neighbors, setting

broken bones, etc. He had a lancet, and the custom those days was to be bled every spring, and sometimes oftener, to let the bad blood out. He accommodated all who came to him in this way. He also wrote wills and contracts of different kinds, but never received anything for his services. Among all his various duties he did not forget those of religion. Very soon after his arrival here he helped to establish the first meeting in Waynesville, and was one of the first clerks of Miami Monthly Meeting of Friends. Through all his busy life he never failed to attend meeting twice a week when at home, and often took his hired help with him.

He and his devoted wife traveled life's journey together for more than sixty-seven years, reared eleven children, and saw them all married and comfortably settled in their own homes. He was greatly interested in all modern improvements; saw and rode on the cars running through his farm, and finally passed on to the great Beyond after a life of more than ninety years, loved and respected by all who knew him. About one year after his death the companion of his life, who had shared in the hardships of that remarkable career, passed on and their labors were ended.

Surely we, their descendants, looking back over their lives and seeing what a legacy they have left us, should be encouraged with the better facilities we have, to do our work of to-day as faithfully as they did theirs.

For Friends' Intelligencer.

UPPER GREENWICH MEETING.

THE accompanying engraving was made from a photograph taken by our friend John H. Bradway, and presents a picture of the meeting-house at Mickleton, Gloucester county, N. J., as it now is. The building is of brick, and as near as can be ascertained was built in the years 1798 and '99. It is situated on the northwest side of the main road leading from Cooper's Ferry, Camden, to Salem, then known as the king's highway, and marked with mile stones bearing the date, 1773, fourteen miles southwest of Camden. Mickleton railroad station is now one-fourth of a mile to the northwest of the meeting-house. In the summer of 1898 the portico in front was erected and the interior of the house remodeled, new cushioned-seats added, and the floor covered with carpet of neat design, presenting a quiet, plain and attractive appearance.

The First-day morning meetings are usually well attended, from sixty to one hundred or more being present, a larger part of these in the younger walks of life. The mid-week meetings are smaller, usually from twenty to thirty. Our beloved and worthy friends, Edward and Hannah R. Cooper, occupy what is termed the head of the meeting, and are with very few exceptions, always found in their places, when health permits. We have three recorded ministers, and others are sometimes heard, and it is but seldom, that the spoken word is not heard amongst us, refreshing the weary and strengthening those who are struggling to overcome the many hindering things

that stand in the way of the higher life. A warm welcome is assured to any one who may feel drawn to meet with the worshipers who gather in this house.

JOSEPH B. LIVEZEY.

Mount Royal, N. J., Seventh month 13th, 1903.

From a paper read by Benjamin Heritage at the Gloucester County Historical Society, on "Upper Greenwich Friends' Meeting," we learn that on Twelfth month 13th, 1756, "divers Friends who lived near Raccoon Creek" requested to hold a meeting for worship in that neighborhood on First-days. Permission was granted them to hold such a meeting for six months at Solomon Lippincott's, and for a number of years, even after they had been allowed to build a meeting-house, permission was given them once in six months or once a year to continue these meetings, and in 1763 to hold meetings on Fifth-days also. It was not until 1773, sixteen years and three months after the first indulged meeting was held in Solomon Lippincott's dwelling-house, that permission was given these Friends to hold a preparative meeting.

Benjamin Heritage says: "A very encouraging feature now is the record, shown by the records, that more persons have been admitted into membership here on application during the last decade, than were thus admitted into the Society within the entire territory of Haddonfield Monthly Meeting during the whole of this meeting's probationary stage one and a quarter centuries ago."

In 1809 a proposal was made to erect a school-house 27 by 33 feet, for the education of youth and a committee of five men was appointed to have the house erected. On the completion of the house another committee of five men was appointed to have the care and oversight of the school.

The paper concludes as follows: "From that date until the present there has been a like committee appointed annually for a similar purpose, except that for many years a part of the committee has been composed of women."

"From the time this school-house was erected until 1874, there was no other public school in this vicinity, and all other children enjoyed equal rights with those of Friends. The people at large were perfectly satisfied with the management, and they were exempt from any expense incurred in keeping the school house and ample grounds in repair."

Good morning! Yes, all mornings are good if we make them so!—[R. R. Shippen.]

EDUCATIONAL.

RESPECT AND OBEDIENCE.

LIFE is at high pressure now, alas, in too many school-rooms; there is a crowded time-table of mapped-out work and prescribed play, a general rush, intellectually and physically, and there seems scarcely time to stop to think; and yet everything is "for the children." But there is a serious risk lest in this arduous life one important, vitally important point be forgotten. It is a much discussed question whether virtue can be taught, whether it can be instilled into a child, whether the child has not rather an inherent instinct of virtue which is liable to be destroyed for want of calling forth and exercise. If the latter view is right, there will be danger if parents and teachers fail to realize what they themselves represent to the children, and what a child's attitude ought to be towards them. The cultivation of an attitude of respect and obedience on the part of the young towards those in authority is an important factor in character-forming. Respect and obedience are enforced, to some extent, it is true, for the easier working of the school, or the carrying out of domestic routine; but reaction against the old-time sternness has set in to excess.

Parents are now the playfellows and comrades of their children to such an extent that the beautiful names of father and mother are cast aside, and silly and belittling terms of

endearment have been substituted. Teachers, from the best of motives, share the games and recreations of their charges, and not infrequently from desire for affection, or a baser love of popularity, allow the children to treat them as equals; affectionateness, not love, is carried too far, and the children unconsciously grow to look on their elders as of quite secondary importance, and themselves as supreme, when they see so much done for them, while but little is exacted from them.

"Children are educated in the virtues not by theories, but by habits"; a typical example is cleanliness. Obedience and respect are the very foundation stones of a strong character, and, as says Dr. C. G. Lang: "If we deprive a child of the instinct of obedience, we are trying to build on the mere rubble of emotion." Instead of simply evolving a deferential character from the God-given instinct of the little one, we blunt it by over-indulgence, by allowing it to disregard the will of those over it, and the lesson is only learned later in life by suffering.

Such an attitude of the elders toward young people is often the outcome of real affection, great unselfishness, and much humility. Friends are slow to magnify an office, but the office of parent or teacher magnifies the holder. "Obedience is the religion of childhood." Up to a certain stage of development good parents are, and a good teacher may be, the child's God, and with all reverence are these words written. The name of God is well known, and His attributes are generally found in the parent and teacher. Let those who have been blessed with wise parents look back into their own childhood for witness to the truth of this. The title of Father has been hallowed for all time by its Divine association. We must see to it, therefore, that to us is rendered (in a weak and childish way, it may be, but sincerely) the unquestioning acquiescence, the cheerful obedience, the reverent love that we hope the children will yield in a fuller development and with fuller knowledge to their God. This training should begin in the nursery, and extend through all the years that the child spends under our guidance. It calls for greater effort from us and for even more self-denial than playing the part of good



FRIENDS' MEETING-HOUSE, MICKLETON, N. J.

comrade, but it is worth while. Strong character is more than ever needed to-day. If we are short-sighted enough to dispense with the outward signs of deference, we are not only marring the beauty of the child's manners, but we are violating our trust. Children invariably learn to love obedience, and to value opportunities of service; they give their best and truest loyalty to those whom they have learned to respect and obey. It is both wonderful and humbling to know that they "may rise on stepping stones" of their weak selves "to higher things."—[Rachel Fairbrother, in *British Friend*.]

THE RHODES SCHOLARSHIPS.

The trustees of the will of Cecil Rhodes have prepared a memorandum for the information of college authorities and intending candidates for Rhodes scholarships in the United States. The first election of scholars in the United States under the bequest will be held between February and May, 1904, and the elected scholars will begin residence in October. A qualifying examination will be held in each state and territory or at centers which can be easily reached. This examination is not competitive, but is intended to give assurance that all candidates are fully qualified to enter on a course of study at Oxford University. It will therefore be based on the requirements for the first public examination exacted by the university from each candidate for a degree. The Rhodes scholars will be selected from candidates who have successfully passed this examination. One scholar will be chosen for each State and territory to which scholarships are assigned. The committees and the universities making appointments will be furnished with a statement of the qualifications which Mr. Rhodes desired in the holders of his scholarships, and they will be asked, in exercising their right of selection, to comply as nearly as circumstances will permit with the spirit of the testator's wishes. It has been decided that all scholars shall have reached at least the end of their sophomore or second year work at some recognized degree-granting university or college of the United States. Scholars must be unmarried, must be citizens of the United States, and must be between 19 and 25 years old. Candidates may elect whether they will apply for the scholarship of the State in which they have acquired educational qualifications, or for that of the State in which they have their ordinary private domicile, home or residence. They must be prepared to present themselves for examination in the State they select. No candidate may compete in more than one State.—[Springfield Republican.]

The Friends' School at Newtown Square, Pa., under the care of Newtown Preparative Meeting, which has been discontinued for a few years, will be re-opened in the fall. The term will begin on Ninth month 14th, and will continue thirty-six weeks. The work of the school will be conducted so as to grade with the Friends' School of Philadelphia, at Race and Fifteenth streets. Jessie Walter Jackson, of Christiana, Pa., has been appointed to take charge of the school. She has had three years' experience in public school work, and has recently taken a course of study at the University of Michigan.

Conferences, Associations, Etc.

QUAKERTOWN, PA.—The Young Friends' Association met at the home of Penrose Roberts, Seventh month 16th. The attendance was small. Isaac W. Reeder called the meeting to order and read the first chapter of Hebrews. Hannah M. Penrose continued the reading of "The Life of Benjamin Halliwell." Lizzie M. Strawn read a poem from FRIENDS' INTELLIGENCER entitled "The Old Farm." Annie B. Roberts read a chapter from "A Man of Plain Speech," describing the early life of the "Barlays of Ury." Sentiments were given, and the meeting adjourned to meet the 20th of Eighth month, at the home of Howard Kinsey.

A. E. R., Cor. Sec.

ACCOITINK, VA.—The Young Friends' Association met Seventh month 19th, at the home of C. Lukens. The

president opened the meeting with a Bible reading, which was followed with a "Biography of Elizabeth Newport," read by Mary Lukens. The secretary read the fifth chapter of "Janney's History of Friends." Abbie Gillingham recited "Heartsease Blossoms," and Chandlee Pidgeon "Be True." Charles Pidgeon read an editorial from FRIENDS' INTELLIGENCER entitled, "Line Upon Line, Precept Upon Precept." After roll call and silence, the Association adjourned to meet at the home of Anna S. Walton, Eighth month 2d, 1903.

F. LUKENS, Secretary.

LITERARY NOTES.

THE magazines for Eighth month are largely or entirely devoted to fiction. Among the miscellaneous articles in the *Atlantic Monthly* is "A Letter from the Philippines," by Arthur Stanley Riggs, which throws some new light upon the character of Aginaldo; and Agnes Repplier writes in her charming way of some bloodstained historic chateaux and castles which she has visited.

Two out-of-the-way articles in *The Century* are "New Light on Lhasa, the Forbidden City," with photographs taken by a Kalmuk pilgrim, and "An Artist in the Antarctic," by F. W. Stokes, whose pictures are the first attempt to portray the color glories of that unknown region. Andrew D. White's description of his first mission to Germany is accompanied by a portrait of the author.

Of the stories in *Scribner's Magazine* a very readable one is "The Princess and the Microbe," by Margaret Sherwood, which is a satire on modern education and science as applied to love.

In *McClure's Magazine* a romance of the Arizona desert entitled "The Girl at Duke's," is a clean, wholesome story; and "The Day of the Dog" is sufficiently amusing to make the reader forget the heat of the dog days.

Brander Matthews, in *Harper's Magazine*, criticizes some of the present characteristics of the English language, and makes a plea for the improvement of its barbarous orthography. "The Luxury of Children," by Edward S. Martin, will appeal to parents who love their boys and girls.

The single exception to fiction in *Lippincott's Magazine* is an interesting article, "Father Kneip and His Cure," in which Maud Howe describes the wonderful sanatorium at Woerishofen, where "in the early morning all the patients walk barefoot through the wet grass," and absorb in various other ways the combined virtues of water and exercise.

THE PRIME OF LIFE.

I READ the sweet sentence or heard it spoken—

A stalwart phrase and with meaning rife—
And I said: "Now I know by youth's sweet token,
That this is the time called 'the prime of life.'"

"For my hopes soar over the loftiest mountain,
And the future glows red, like a fair sunrise,
And my spirits gush forth like a spring-fed fountain,
And never a grief in the heart of me lies."

Yet, later on, when with blood and muscle
Equipped, I plunged in the world's hard strife,
When I loved its danger and laughed at the tussle,
"Why, this," I said, "is the prime of life."

And then, when the tide in my veins ran slower,
And youth's first follies had passed away,
When the fervent fires in my heart burned lower,
And over my body my brain had sway,

I said: "It is when, through the veiled ideal,
The vigorous reason thrusts a knife,
And rends the illusion, and shows us the real,
Oh, this is the time called the prime of life!"

But now, when the brain and body are troubled
 (For one is tired and one is ill,
 Yet my strength soars up with a strength redoubled
 And sits on the throne of my broken will),

Now, when on the ear of my listening spirit,
 That is turned away from the earth's hard strife,
 The river of death sounds murmuring near it—
 I know that this is the prime of life.

—*Ella Wheeler Wilcox, in the Home-maker.*

For Friends' Intelligencer.

ONENESS.

O PRECIOUS gift from hand divine,
 Why dost thou thus to man incline?
 That of thy gifts to him are given,—
 The joys of earth, the wealth of heaven?
 Such condescension to his estate—
 No tongue can tell, nor pen relate!
 A flow of Love, to heart and soul—
 To every land from pole to pole.

DAVID NEWPORT.

THE TYRANT'S SONG.

'Tis not the man with match alike
 Behind the barricade,
 Nor he who stoops to dynamite
 That makes us feel afraid.
 For halter-end and prison-cell
 Soon quench these brief alarms;
 But where are found the means to quell
 The man with folded arms?

We dread the man who folds his arms
 And tells the simple truth,
 Whose strong, impetuous protest charms
 The virgin ear of youth,
 Who scorns the vengeance that we wreak,
 And smiles to meet his doom,
 Who on the scaffold still can speak,
 And preaches from the tomb.

We kill the man with dagger drawn—
 The man with loaded gun;
 They never see the morning dawn
 Nor hail the rising sun;
 But who shall slay the immortal man
 Whom nothing mortal harms,
 Who never fought and never ran—
 The man with folded arms?

—*Ernest Crosby, in "Swords and Plowshares."*

THE CAUSE OF "RACE RIOTS."

Bradley Gilman, in Springfield Republican.

Most observant and reflective people in our country are justly concerned and even alarmed at the recent increase in lynchings, and the unparalleled boldness and brutality of mobs. These acts of violence have usually found expression toward negroes, and have hastily been set down as manifestations of race enmity. But closer analysis will furnish evidence that such disgraceful acts of violence as that at Evansville do not arise mainly from any natural clashing between whites and blacks, but are simply expressions of that brutal love of bloodshed which lurks at the bottom of many hearts which are presumably civilized. The attack on blacks by whites, in such cases, is merely an excuse for the indulgence of homicidal instincts. The fact that a man has black pigments in his epidermis is not the cause, but simply the occasion, of his being attacked and butchered. His color offers an easy

mark, and a plausible excuse for letting loose certain savage instincts in lawless hearts. A similar condition is to be seen in times of strikes; less and less do workmen, members of labor unions, resort to violence; but evil individuals—most of them outside the unions—seize the opportunity offered by the confusion and excitement of the strike and indulge in pillage and murder. The cause of such riots, therefore, as that one at Evansville, is not to be found in any racial antipathy, but in ferocious instincts that seize any means of expression which is offered. There are many classes in our heterogeneous country, and the whites and blacks, as classes, are not as sharply contrasted in character and life as are some other classes; but their contrast is marked by outward signs; the college professor, in nature and habits of life, is essentially farther removed from the dock laborer than is the average white man from the average black man; so is the architect or artist widely different from the sailor or the farmer; but members of all these classes are white, and are not so outwardly distinguishable, the one class from the other, as are the negro and the white man. When, therefore, the riotous, savage members of our American cities seek some class which they may make their victims, the color line easily offers an evil suggestion, and black men are shot down or tortured as if they were dogs.

Going deeper than this, and seeking the cause of this appalling increase in barbarities throughout our land, one may find evidence that it has arisen—at least in part—from the increasing emphasis given to "strenuous" living, during these past few years. Brute force has been exalted and physical prowess has been held up as an ideal, for individuals and nations, by men in high positions; and from this erring of the mind we are reaping the first fruits of a whirlwind harvest. If our leaders and our people had dared, with a lofty moral courage, five years ago, to choose the highway of peace and right, instead of retrograding to the barbaric ideals of a savage past, many evils would have been eliminated from our body politic, and many perils which now threaten would have been directly or indirectly crushed under the firm feet of righteous progress. It is well for us to face these facts, in order that we may deal wisely with needed remedies. The cause of so-called "race riots" and "race wars" is not racial, but lies deeper than color or outer conditions; it is rooted in the sanguinary instincts of the lower, brutal masses of our people, and the remedy is to be found only in the firm enforcement of existing laws, and in the sturdy, persistent, hopeful education of our people in moral principle and sentiments of justice and mercy, and in a love of country which shall make us resolve to be no longer a by-word among more civilized law-abiding nations, but real leaders in a real civilization, which embodies justice for all, and compassion and helpfulness toward the meek and oppressed.

STATEN ISLAND, once as notorious as New Jersey for the size and ferocity of its mosquitos, has been practically cleared of these pests by Health Officer Doty, who has kept a keen watch on all the breeding places, and, by means of oil, ditching, draining, etc., prevented the larvæ from developing.

CURRENT EVENTS.

CASSIUS M. CLAY died at Richmond, Ky., Seventh month 22d in his 93d year. He was an abolitionist, duelist, and radical in every phase of his life. He was the son of General Green Clay of the revolution, and a kinsman of Henry Clay. He studied at Centre College, Ky., at Transylvania University and at Yale. While at Yale he heard William Lloyd Garrison and became an abolitionist and so proclaimed himself on his return to Kentucky. His great wealth, his independent spirit, his burning eloquence and his untiring loyalty to every cause which he had at heart made him a prominent factor in the politics of his State and country. He was instrumental in introducing the public school system into his native State and did much to reform the jury system. His anti-slavery proclivities were so strong, however, that he was denounced by both the old parties, assailed by the press, platform and pulpit, and dogged by armed men, which only served to rouse him to more vigorous action. He was in constant danger, and his life was openly threatened. He was Minister to Russia from 1863 to 1869. In the early days of Cuba's struggle he was President of the Cuban Aid Society.

WILLIAM A. MILLER, was removed two months ago by the public printer from his position of assistant foreman in the Government Printing Office because he had been expelled from the local union of the International Brotherhood of Bookbinders. He complained to the Civil Service Association, and on the recommendation of that body he was ordered reinstated because he had been discharged in violation of the Civil Service rules. The local Bookbinder's Union appealed to the President, stating that their constitution forbade them to work with a man who had been expelled from the ranks, and making complaints against Miller for overbearing conduct and obscene language. The President replied that no rules or resolutions of the Union could be permitted to override the laws of the United States, and that if charges were made against Miller through the proper channels they would be investigated. The bookbinders have decided to continue at work for the present.

The visit of King Edward to Ireland just as the Irish land bill passed third reading by a large majority, is a manifestation of his desire to right the wrongs of that unhappy country. On the 28th ult. the King and Queen held a splendid court in Dublin Castle at which they received a representative body of the Irish nobility and the Irish people. On the following day they visited a number of public institutions, and dwellings built for the working people by Lord Iveagh and others. One effect of this visit has been to establish more cordial relations among the different classes of the Irish people.

ALTHOUGH Prince Ching of China and Count Cassini, the Russian Minister, have denied that there has been any formal agreement in regard to ports in Manchuria, Secretary Hay has authorized the statement that definite and binding assurances have been given by China and assented to by Russia, that two ports shall be opened to the United States, and that nothing remains to be settled but the question of the date. It is understood that the ports will be Mukden, the principal inland port of Manchuria, and Ta Tung Kao, at the mouth of the Yalu river. The latter was selected because it is not closed by ice during the winter.

ARNOLD WHITE, writing to the Philadelphia *Public Ledger* from St. Petersburg, after conversing with ministers who are high in office, expresses the belief that Russia would consent to a conference with England and America, for the settlement of the Jewish problem on broad international lines. The Hebrew population of Russia, which is confined within fifteen provinces, has quadrupled since 1843, and the great mass of the Russian Jews are poor to the verge of starvation. The main features of the plan proposed are that Russia shall provide ample territory for her Jewish subjects, and that the other powers shall find capital for their establishment within this territory, this capital to be furnished by the Jewish

Colonization Association, and by contributions from wealthy Jews and Christians.

The Legislature of Texas, recently adjourned, passed an excellent child labor law; it provides that no child under twelve years of age can be employed in any establishment where machinery is used; that children between twelve and fourteen cannot be employed unless they are able to read and write English, excepting children of widowed mothers or invalid parents; that no child under fourteen shall work between 6 p. m. and 6 a. m., and that no children under sixteen shall work in mines, breweries or distilleries.

NEWS NOTES.

A "SHAM battle" of the National Guard of Missouri at the encampment near St. Joseph ended in a real fight, a number being seriously injured.

GOLD medals have been conferred upon John S. Sargent and E. A. Abbey, American artists, by the German Emperor, in connection with the Berlin Art Exhibition.

The novelist, B. L. Farjeon, son-in-law of Joseph Jefferson, died at his home in Hampstead, England. In his younger days he was hailed as the worthy successor of Dickens.

LEADERS of the People's Party and other political reform leaders met in Denver on Seventh month 27th to confer in regard to the amalgamation of the various reform forces of the nation into one party.

THE Japanese Imperial Education Association has recommended to the Government to make compulsory in the schools the study of the Roman alphabet and the Romanization of Japanese writing.

THE successor to P. M. Arthur as chief of the Brotherhood of Locomotive Engineers, is First Assistant A. F. Youngson, who however, is critically ill and has not yet been informed of the chief's death.

PROF. H. C. PARKER, of Columbia University, succeeded in climbing to the top of Mount Hungabee, one of the most difficult peaks of the Northern Rockies. He found the elevation of the summit to be 11,500 feet.

A DESPERATE battle was fought at Ciudad Bolivar between the revolutionary forces and the Venezuelan Government forces, some 1,500 being killed or wounded on both sides. The city was captured by the Government army.

SIX representatives of the Philadelphia Turngemeinde, who are fine examples of the German-American system of physical training, surprised the mother country by winning six of the field events at the great International Gymnastic meet at Nuremberg.

A CHARTER has been granted at New Haven, Conn., to complete the last gap, a distance of five miles, in the through trolley line from New York to Boston. The distance is 251 miles and the quickest possible time will be 20 hours, the cost \$2.85, the fare by rail being \$5.

THE president of Liberia College, Robert B. Richardson, of Monrovia, Liberia, who is also an associate justice of the supreme court there, has come to this country to study educational methods. He is visiting Washington, New York and Boston during his stay of five weeks.

JOHN W. BISHOP, deputy surveyor of the New York Custom House, who was sent abroad to study the examination of baggage at European ports, has returned, and on his recommendation, changes are to be made which will make the inspection of baggage much less irritating and troublesome.

THE International Hebrew conference, an interdenominational body, represented by delegates from several countries and speaking various languages, opened at Mountain Lake Park, Md., Seventh month 24th, fifty Hebrew and Christian ministers being in attendance. A union of Hebrews and Christians is contemplated.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

8TH MO. 2.—AT NEWTOWN, DELAWARE Co., Pa., a Circular Meeting under the care of a committee of Concord Quarterly Meeting, at 3 p. m.

8TH MO. 2.—THE FRIENDS OF WHITE Plains under the care of New York Monthly Meeting will meet at No. 42 Fisher Ave., at 11 a. m.

8TH MO. 2.—ACCOITINK, VA.. YOUNG Friends' Association, at the home of Anna S. Walton,

8TH MO. 2.—BYBERRY, PA., YOUNG Friends' Association, at the meeting-house, 3 p. m.

8TH MO. 3.—FRIENDS' FLOWER AND Fruit Mission meets each Second-day at 151 Fairmount Ave., at 1 p. m., to distribute flowers.

8TH MO. 4.—PHILADELPHIA QUARTERLY Meeting, at Race Street, at 10 a. m. Ministers and Elders, day before at 3 p. m.

8TH MO. 6.—ABINGTON QUARTERLY Meeting, at Gwynedd, at 10 a. m. Ministers and Elders, day before at 11 a. m. Friends who leave the Reading Terminal, Philadelphia, at 9.02 a. m., will find a special trolley car at Ambler to take them directly to the meeting-house.

8TH MO. 8.—MIAMI QUARTERLY MEETING, at Green Plain (near Selma, O.) at 10 a. m. Ministers and Elders, day before at 2 p. m. (All standard time).

8TH MO. 8.—SALEM QUARTERLY MEETING, at Salem, O., at 11 a. m. Ministers and Elders, same day, at 10 a. m.

8TH MO. 8.—NEW YORK MONTHLY MEETING, at Schermerhorn Street, Brooklyn, at 2.30 p. m.

8TH MO. 15.—SHORT CREEK QUARTERLY Meeting, at Short Creek (one mile from Mt. Pleasant, Ohio), Ministers and Elders, day before, at 2 p. m.

8TH MO. 17.—FAIRFAX QUARTERLY Meeting at Goose Creek (Lincoln Va.), at 11 a. m. Ministers and Elders Seventh-day preceding, at 3 p. m.

8TH MO. 24.—INDIANA YEARLY MEETING, Richmond, Ind. Ministers and Elders, Seventh-day preceding, at 2 p. m. In order that comfortable homes may be provided for those that have a prospect of attending, they are requested to send their names to Esther S. Wallace, 230 S. 12th Street, Richmond, Ind.

THE JOINT COMMITTEE OF THE SEVERAL Yearly Meetings for Work among Isolated Members will meet between the sessions of Indiana Yearly Meeting.

THE REPORTS OF ASBURY PARK Conference have been sent to the Friends' Book Association, 15th and Race Streets,—a package for each monthly meeting belonging to Philadelphia Yearly Meeting. Correspondents are requested to call for them or to give directions concerning their shipment.

THE FRIENDS' BOOK ASSOCIATION acknowledges receipt of the following additional contributions to the Children's Country Week Association:

Sarah F. Corlies, . . . \$ 5.00
An Abington Friend, . . . 10.00
Previously reported, . . . 20.00

Amount, \$35.00

JOHN COMLY, Superintendent.
Seventh month 27th, 1903.

NIAGARA FALLS EXCURSIONS.

LOW-RATE VACATION TRIPS VIA PENNSYLVANIA RAILROAD.

The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore and Washington: August 7th and 21st, September 4th and 18th, and October 2d and 16th.

The excursions from Philadelphia will be run by two routes. Those on August 7th and 21st, September 4th and 18th and October 16th, going via Harrisburg and the picturesque valley of the Susquehanna, special train leaving Philadelphia at 8.10 a. m.; excursion of October 2d running via Trenton, Manunka Chunk and the Delaware Valley, leaving Philadelphia on special train at 8.06 a. m.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10 from Philadelphia and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; and at proportionate rates from other points, including Trenton, Bordentown, Mt. Holly, Cape May, Salem, Wilmington, West Chester, Reading and principal intermediate stations. A stop-over will be allowed at Buffalo within the limit of ticket returning.

The special trains of Pullman parlor cars and day coaches will be run with each excursion running through to Niagara Falls. An extra charge will be made for parlor car seats.

An experienced tourist agent and chaperon will accompany each excursion.

For descriptive pamphlet, time of connecting trains and further information apply to nearest ticket agent, or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

Please mention FRIENDS' INTELLIGENCER, when answering Advertisements in it. This is of value to us and to the advertisers.

UP THE HUDSON.

On August 19th, and September 3d, the Pennsylvania Railroad Company will run its usual midsummer excursions to the "Upper Hudson," under personal escort. Special train will leave Broad Street Station at 7.34 a. m., stopping at principal points between Philadelphia and Trenton.

A stop will be made at West Point, giving those who disembark an hour and a half at that point, and enabling them to view the United States Military Academy.

In order to insure an early return, no stop will be made at Newburgh, although the steamer will run to a point off that city and there turn.

Tickets will be sold at the following round-trip rates: From Philadelphia, Bristol, and intermediate stations, \$2.50; Trenton, \$2.00; Tulpehocken, Westmoreland, and intermediate stations, \$2.50; Upsal, Carpenter, and Allen's Lane, \$2.60; Wissahickon Heights, Highland, and Chestnut Hill, \$2.70.

At Germantown Junction connection will be made with regular trains from Chestnut Hill Branch.

Tickets good only on special train and connections at above points.

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SUMMER TOUR TO THE NORTH.

VACATION TRIP TO CANADA VIA PENNSYLVANIA RAILROAD.

The Pennsylvania Railroad personally-conducted tour to Northern New York and Canada, leaving August 12th, covers many prominent points of interest to the Summer tourist—Niagara Falls, Thousand Islands, Rapids of the St. Lawrence, Quebec, The Saguenay, Montreal, Au Sable Chasm, Lakes Champlain and George, and Saratoga. The tour covers a period of fifteen days; round-trip rate, \$125.

The party will be in charge of one of the Company's tourist agents, assisted by an experienced lady as chaperon, whose especial charge will be the unescorted ladies.

The rate covers railway and boat fare for the entire round trip, parlor-car seats, meals en route, hotel entertainment, transfer charges, and carriage hire.

For detailed itinerary, tickets or any additional information, apply to Ticket Agents, Tourist Agent 263 Fifth Avenue, New York; or address George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

A NEWARK gentleman recently read Charles Wagner's book, "The Simple Life," and noticed that Wagner's birthday was set down as "January 3d, 1852, born on Sunday morning." Figuring out that "January 3d, 1852," did not come on "Sunday," but on "Saturday," he communicated with the publishers, and was by them referred to Grace King, who wrote the introduction. She forwarded his letter to Charles Wagner, and in the course of time he received a postal card in English reading:

PARIS 2 April, 1903.

"Answer to the question made to Miss Grace King in your letter from 17 April. "DEAR MR. VAIL: C. Wagner is born on a Sunday, the 4, and not the 3 January, 1852—morning at 10 o'clock.

"With kind regards,

"C. WAGNER."

This was addressed "Newark, N. J., New York (U. S. A.)," and the eminent Frenchman made an error in dating his letter, as he did not receive the note of inquiry until April 17th; yet dated his reply April 2d. So Mr. Vail has a literary curiosity which he justly prizes.

This is a story never before published concerning President Roosevelt, and written by a man who was on the train during the President's campaigning tour when he occupied the second place on the national ticket. A party from Denver met the special at Wyoming to escort it through Colorado on a four-days' trip. Colonel Roosevelt had just returned, full of vigor and life, from an exciting ride with his Rough Riders. As soon as he entered the car he leaped joyfully half a dozen times, touching the ceiling at every jump, and singing at the top of his voice:

"Oh, the Irish and the Dutch,
Why they don't amount to much,
But hooray
For the Scandahoovian!"

"Let me publish that, Colonel," requested a press representative.

"Don't you do it!" promptly commanded Colonel Roosevelt. "It's only a joke, and, besides, I'm Dutch myself." — [Henry Edward Warner, in Lippincott's.]

'Member, awful long ago—
'Most a million weeks or so—
How we tried to run away,
An' was gone for 'most a day?
Your Pa found us bafe - an' nen
Asked of we'd be bad again,—
An' we promised, by-um-by.
Do you 'member? So'd I.

'Member when I tried to crawl
Frough vat hole beneaf your wall,
An' I stuck, becuz my head
Was too big? Your Muvver said,
When she came to pull me frough,
S'prised you didn't try it too—
An' you did it, by-um-by.
'Member? Do yuh? So'd I.

'Memberwhen your Muvver said
'At she wisht I'd run an' do
All we mischief in my head
All at once, an' get it frough?
S'pose we did, why, maybe ven
We could do it all again!
Guess you could if we should try,
Will y', sometime? So 'll I.

—Burgess Johnson, in Harper's Magazine.

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LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner. (recently) editor of *British Friend*. Small pamphlet. 40 pages. Single copy 12 cents.

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet, 27 pages. **Dr. Boardman, Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy 5 cents. 100 copies \$1.00.

THE SONG OF THE TWENTIETH CENTURY. By Elizabeth Lloyd. Leaflet. 1 page. **A beautiful Lyric for recitation or song. Of permanent value. Single copy 2 cents. 100 copies 30 cents. 1000 copies \$2.50.

THE MEETING FOR WORSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS. By Howard M. Jenkins. Small pamphlet. 11 pages. A concise statement. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

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On Wednesdays, August 5th and 19th, the Pennsylvania Railroad Company (Philadelphia, Baltimore and Washington Railroad Company) will run special low-rate excursions to Maryland's most popular watering place, Tolchester Beach. This place is held in high favor by all who have visited it. It has all the attributes of a first-class resort, and especially appeals to families. No liquors are allowed on train, boat or grounds. Every possible kind of amusement is to be found. The location, on the prettiest part of the beautiful Chesapeake Bay, speaks for itself.

A special train will be run on the following schedule, and round-trip tickets will be sold at the rates quoted.

Leave	Time a. m.	Rate.
Philadelphia, Pa.,	7.00	\$1.50
West Philadelphia, "	7.03	1.50
Sharon Hill, "	7.15	1.50
Moore, "	7.20	1.35
Ridley Park, "	7.23	1.35
Chester, "	7.29	1.25
Thurlow, "	7.33	1.25
Linwood, "	7.37	1.20
Wilmington, Del.,	8.03	1.00
Newport, "	8.11	.90
Newark, "	8.26	.75
Iron Hill, Md.,	8.31	.75
Elkton, "	8.37	.75
North-East, "	8.47	.50
Charlestown, "	8.51	.50

Returning steamer will leave Tolchester Beach at 4.00 p. m.

Children between five and twelve years of age, half the above rates.

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A Religious and Family Journal



PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 8, 1903.

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The Lord's Supper. A historical study from the standpoint of the Society of Friends. By John W. Graham. 64 pages. \$0.10. By mail, \$0.12.
The Dookhobors. By Joseph Elkington. A historical review, with the author's personal experience among them last summer. Illustrated. \$0.00.
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FOR RENT.—BUCK HILL FALLS COTTAGE, The Hemlocks, containing five bedrooms and fully furnished for housekeeping, can be rented for September or October. Address Dr. W. W. Speakman, 1307 Pennsylvania Bldg., 15th and Chestnut Sts., Phila.

FOR RENT.—OUR HOUSE BEING LARGER than we require, would rent to small refined adult family, desirable part of house for light-housekeeping. Nicely located in West Philadelphia near Park. Reasonable. References exchanged. Address No. 3, this Office.

FOR RENT.—S. W. COR. TWENTIETH AND Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

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—Paul Lawrence Dunbar.

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873. }

PHILADELPHIA, EIGHTH MONTH 8, 1903.

{ Volume LX.
Number 3a.

GOOD WORDS FOR 1903. XXXII.

In the desire after outward gain the mind is prevented from a perfect attention to the voice of Christ; yet, being weaned from all things, except as they may be enjoyed in the divine will, the pure light shines into the soul.

JOHN WOOLMAN.

From his Journal.

For Friends' Intelligencer.

FEAR NOT! O SOUL!

SWING out, O Soul! Fear thou no foe!
For tho' thou may not know the way to go,
Others will be there to go with thee
On thy journey o'er that trackless sea.

A palm divine will put its hand in thine,
Dear loved ones gone before will then entwine
Their arms with thine and tell thee all,
Then guide thy footsteps that they may not fall.

A Power unknown, unseen, divine
Will show thee where His footsteps shine,
So thou and I and all may know
'Tis safe for us and all to go.

DAVID H. WRIGHT.

THE LEGACY OF WILLIAM PENN AND HIS PEOPLE TO THE FEDERAL GOVERN- MENT OF THE UNITED STATES.¹

BY JOSEPH S. WALTON, PH.D.

THE Federal Government in the United States found the elements of its vitality in the colonial and State governments which existed previous to the formation of the Constitution in 1787; and these in turn found slumbering among the sectarian ideals in their midst much of the raw material which was so readily converted from the polity of the Church into the civic life of the people.

The advent of the Society of Friends, with its strong leaning toward individual liberty, found legislative expression in William Penn and his Holy Experiment. For nearly three-quarters of a century the Friends fused into Penn's conception of a State their own practical experience. The result was a body of legislation unique in itself, and comprehensive in its grasp of human liberty and wealth.

The colonial idea of representation was a modification of the English principle as it then existed. In the place of the three estates, the colonists demanded but one—the commons. Their influence was against representing either church property or entailed estates. They felt that the tax-making power should be close to the tax-paying power. Could these ideas have been obtained, the American Congress would have been modelled after the House of Commons, and members would have represented equal masses of property.

Other forces were, however, at work. William Penn and his people believed in district equality. He divided his province into four districts—three counties and a rural city—and gave them an equal representation in the Assembly.

This idea of district equality had been tried years before in New England, and pronounced impracticable. Plymouth, New Haven, and Hartford formed a union in 1643 for mutual protection. Each colony was entitled to two representatives, while the taxes paid and the soldiers furnished were in proportion to the wealth and population of the colonies. The failure of this union threw the idea of district equality into disfavor. Penn, however, was not in the least daunted by the adverse experience of others. After buying the three lower counties, now the State of Delaware, from the Duke of York, he gave each of these equal representation with the others.

Thus Pennsylvania was organized with six counties and a city. They were to be the units, little States with unrestrained local functions working under the over rule of a larger State. Here the idea of a United States with independent sovereignties equally represented in an upper house was struggling for expression.

When the first Continental Congress met in 1774 to draw up petitions to the English Parliament, and a bill of grievances, the question arose as to how the members should vote. The colonies were variously represented; some had seven, and some had two members. It was the general opinion that if the relative wealth of the colonies was known that should determine the amount of voting power granted. Since this information was not at hand, it was then suggested that the population of the colonies should determine their voting power; no census having been taken, this was also found impracticable. Then it was that they turned to Penn's unpopular idea of district equality. It was decided that each colony should have one vote. It would place them on an equal footing in the eyes of Parliament, said the members who favored conciliation. Thus from the seed of Penn's planting there grew on American soil that conception of State equality in representation which finds embodiment in the United States Senate, an upper house where legislation is sanctioned by a plurality of States, where neither property nor people, neither accumulations of wealth nor majority of population, shall legislate.

A supreme executive, legislative and judicial department has ever been the goal of democratic government. In the earlier attempts all these functions were comprised in the executive; he was law-maker and judge as necessity demanded. The development of free institutions seems to have been a differentiation of function in these departments, and at the same time a closer union of the three.

¹ From Friends' Quarterly Examiner (London).

Certain low forms of animal life have nerves, circulation, and digestion mingled indiscriminately in one pulpy mass. From that condition to man there has been a gradual separation and division of function, with a distinct centre of control for each—nervous system, circulatory system, and digestive system; and at the same time this differentiation has knit the three systems more intimately into one unique whole.

The struggle on the part of Parliament to disengage from the King all law-making power was imitated in the colonies. The Virginia Assembly was scarcely two years old when it asserted the right to convene and adjourn by statute. When the King heard of this he quickly realized that such an example would weaken his control of Parliament. Accordingly, at the first provocation, a writ of *quo warranto* was issued against the Virginia charter, and the colony ceased to be proprietary to the London Company, and became royal.

The colonial assemblies continued to adjourn at the governor's command. The people's representatives yearned for more legislative independence, but only in Connecticut, Rhode Island, and Pennsylvania was there any freedom in this direction. William Penn, against the advice of his friends and the best scholars in Europe, granted this power; and the Assembly of Pennsylvania rapidly worked out its legislative functions.

Andrew Hamilton, who served the province as Speaker of the Assembly for a number of years, declared, in his famous farewell address of 1739, that Pennsylvania's unparalleled prosperity, which had enabled her in fifty years to outgrow colonies of more than a century's standing, was due, not so much to the fertility of her soil, as to her beneficent laws and generous constitution; and among these the first was the power of the Assembly to convene and adjourn independently of the governor.

Thus the idea grew and men became accustomed to what seemed at the beginning a severance of executive and legislative. They learned that development of function and clear-cut division of duty meant a stronger tie of unity. It was the experience in Pennsylvania, and a somewhat similar experience in Rhode Island and Connecticut, that induced the framers of the Federal Constitution to organize a Congress that could collect and disperse by statute, granting to the President only the power of calling an extra session, and that under severe limitations.

It is generally supposed that the idea of the Referendum originated with Rousseau in his *Contrat Social* of 1761. Nearly a century before this William Penn, in his constitution for Pennsylvania, provided that all laws should be made by the governor and his council, and should be approved or vetoed by the Assembly; thus placing the veto power with the people's representatives. Penn's Frame further provided that the legislators should bring instructions from their constituents. All bills which passed the council were to be published thirty days before the election of the assemblymen.

It was Penn's idea that the people would carefully examine the laws made by the governor and the

council, and instruct their representatives accordingly. The people were advised to keep a record of all instructions, and if any representative ventured to violate his trust, he should be forbidden from holding office in the future. Here is the spirit of the Referendum in disguise. The freemen were not able to see its value at that time, because they were determined to get the law-making power away from the governor and his council, and place it in the possession of the assemblymen. Yet at the same time Penn's foreshadowing of the Referendum, and his offer to the people, stirred public opinion, and ripened ideas which have firmly rooted themselves in the Far West, where the Referendum now flourishes in disguise.

The life of a State constitution beyond the Mississippi averages less than twelve years. These constitutions have grown in bulk until a volume now takes the place of a small pamphlet. Indeed, these State constitutions are compact bodies of law, strictly limiting the legislative privilege of their representatives, until their functions as law-makers are almost nothing. These State constitutions are made by a select body of men chosen for that express purpose, and the laws thus made are sent to the people to be ratified before they can become operative. The tendency over the entire United States, in making local constitutions, is to limit the powers of the representatives, showing a manifest growth toward the spirit of the Referendum, which had its beginning with William Penn.

The effort of the Bute and Grenville Ministry to fasten a system of taxation on the colonists by Act of Parliament, rather than by acts of colonial assemblies, engendered a deep-seated aversion to an executive. The royal governors became unpopular. Consequently, when the colonists produced their first crop of constitutions (1776 to 1786), the powers of the legislature were enlarged at the expense of executive duties. In Pennsylvania no provision was made for governor. A few of the indispensable functions of the executive were intrusted to a Supreme Executive Council, which was a sort of select assembly.

The bulwark of American stability is usually placed in the supreme judiciary. In England the passing of a measure makes it Parliamentary. In the United States it is possible for the individual to redress his grievance by testing the constitutionality of any law that seems to trespass upon his supposed natural rights. At the same time a check is placed upon hasty legislation sprung from the heat of factional strife. It has frequently been said that the judiciary of the United States was a new feature derived from the fertile mind of Alexander Hamilton. Nearly a century before the time of the young law-giver, William Penn granted the Quakers of Pennsylvania the Concessions of 1701. In these provision was made to insure the people against any legislation which should be out of accord with Penn's Frame or the Concessions.

A board of twelve landholders was created, who in connection with the proprietary were to constitute the "conservators of the charter." They were intrusted with the keeping of the Frame, and, if at any time a law or an ordinance should be declared by them to

be contrary to the charter, it should immediately become null and void.

Here are the beginnings of the American judiciary. That such a feature was held in esteem was evident when Penn's heirs were paid for their claims, when a common debt and a commonwealth were created; then it was that the vigorous Scotch-Irish influence seized upon the government, establishing the revolutionary constitution of 1776. These people rescued from the crumbling ruins of a despised Quaker government the valued judiciary elements, and provided for a "council of censors" to serve one year in every seven. It was their duty to see that the constitution was preserved in every part, and to examine the laws, and repeal any which were not in accord therewith. The existence and operations of this council were well known when the Federal Government was framed in 1787.

Outside of the Constitution there is no more distinctly American institution than the system of nominating conventions. How to place a candidate's name before the people has ever been a serious problem in American politics. Previous to 1820 it was common for a congressional caucus to select the names, and send them out to county meetings of the party for approval.

The yearning for an unfettered freedom of choice in selecting candidates first sprang into form in Pennsylvania in 1788. The men who made the State constitution of 1776 saw in the new Federal Constitution a flat contradiction of many of their cherished dreams. They headed a bitter faction against the Constitution, and were known as Anti-Federalists. Borrowing from the church of their fathers the Presbyterian method of selecting delegates to a general synod, they immediately called a convention to meet at Harrisburg to inaugurate a movement to draw up another constitution, and thus thwart the ratification of the existing one. Failing in this, the body resolved itself into a nominating convention, the first in the nation's history. Candidates for Congress and electors to select the first president were named.

When the news of this convention spread abroad fierce opposition was at once aroused by those who were supporters of the Federal Constitution. Another nominating convention was immediately called to meet at Lancaster. County meetings were held over the State, where all freemen were invited. A nominating committee was then selected, representing the various townships. This committee withdrew to bring forward names to serve as congressmen and electors. Anyone in the audience was at liberty to shout out a name.

Thus the second nominating convention in the United States imitated the methods then common in Friends' meetings, and from these two conventions came the entire system of nominating conventions.

The method followed by Friends in representing constituent monthly meetings when securing a nominating committee, and in selecting servants of the meeting from the body at large, became a dominant factor in the development of the convention system in America.

When the Friends from personal convictions withdrew from provincial politics they had unconsciously sown seed which now lives in the constitution of the United States. And the Holy Experiment of William Penn was not all an experiment; it bore the pollen that has quickened the life of some of the most valued of American institutions.

NEW TESTAMENT SERIES.—No. 29.

PAUL IN EUROPE.

GOLDEN TEXT.—But ye, brethren, be not weary in well doing.—II. Thessalonians, iii., 13.

Before study of Lesson read Acts, xviii., 1-17; I. Thessalonians, iv., 13-18; II. Thessalonians, iii., 10-15.

THE first European city in which Paul undertook to preach the gospel was Philippi, "which is a city of Macedonia, the first of the district, a Roman colony." Heretofore the cities visited had contained many Jews, and the first attempt at a hearing was made in the synagogue. In Macedonia, while there were Jews in many places they were a less important part of the population, and in the smaller cities there were no synagogues. At Philippi Paul and his companions, who included Silas, Timothy, and possibly Luke, went out to the river side on the Sabbath day. They had the good fortune to meet there a woman who already "worshipped God"—one who accepted the Jewish God without necessarily accepting the Jewish law—and were made at home in her household. It is likely that they continued for some days teaching by the river, largely to women; the peaceful quiet of the experience must have been as grateful as it was unusual. But it was soon broken in upon; storm and stress were not long withheld from the strenuous and intense nature of Paul. He happened to come in contact with a slave girl who had "a spirit of divination," a prophetess. She was probably somewhat of the nature of the modern trance medium, or clairvoyant, and, like many of them, she was a victim of nervous disorder. She may have heard Paul's teaching, or have been attracted by his appearance; at any rate, she took to following him, proclaiming the apostolic group "bondservants of the Most High God." Paul was "sore troubled" after this had gone on for a few days, and finally he turned upon her, speaking authoritative words of healing. His act was immediately effective upon the poor half-crazed creature, and she was healed. But her masters, who had made money out of her affliction, were angry and looked about for revenge. Paul and Silas were taken before a magistrate on a trumped-up charge, a mob was raised against them, they were scourged and cast into prison. But they bore themselves bravely throughout, and help came during the night. The jailer and family were converted and ministered to their needs. In the morning the magistrates proposed to release them, and on finding that they were Roman citizens became very apologetic and fearful, urging, however, that they should leave the city. This they did, though it is possible that Timothy and Luke were left behind for a time. Paul and Silas went on to Thessalonica, where they found a large synagogue in which they were allowed to present and argue their gospel for some weeks. Some of the Jews and many

Greeks were persuaded, but the usual opposition soon appeared and they moved on to Berea. They were here well received for a time, and had good success, being finally attacked by a hostile delegation from Thessalonica. It seemed best for Paul to go on alone, leaving Silas and Timothy, who had overtaken them, to continue the work in Berea as long as possible. Paul went on to Athens, accompanied by some of his converts, by whom he sent back urgent messages to his friends to join him at once. His experiences, in the fickle and conceited Athenian crowd, all anxious to hear "any new thing," and all ready to pronounce immediate and final judgment on any teaching, are well-known, as is also his famous oration, calling them to a knowledge of that "unknown God," whom they ignorantly worshipped. His teaching had little effect at Athens; wherefore realizing the unfavorable conditions he went on to Corinth, where he was soon joined by Silas and Timothy. As the first person is not used again during this journey we may suppose that Luke remained behind or went elsewhere.

The apostles seem now to have felt that it was necessary to adopt some other plan than that of brief visits, with the establishment of small groups of unled and uninstructed believers here and there. They, therefore, settled down in Corinth for a long stay. Paul associated himself with a fellow-craftsman, Aquila, who, with his wife, Priscilla, had been exiled from Rome by the orders of the Emperor Claudius. These seem to have been converted to the Christian faith in Rome, a fact which shows how rapidly and how widely the new teaching had spread. It was less than ten years after this that Paul addressed a letter to the Christians at Rome, showing that they were a considerable body. Paul remained for a year and a half at Corinth, and in spite of the usual dissensions and contests he founded there a strong and permanent church. From here were written the two letters to the Thessalonians (52 and 53 A. D., or perhaps a few years earlier). The Thessalonian Church seems to have been one felt to be of considerable promise. Paul had spent a longer time than usual at this point, and had been on the whole more fairly received. Having now settled down for a time he writes back to them a friendly, even affectionate, letter. He reminds them of their experiences together, of his services and of their faith. Then he takes up a matter that seems to have given them some anxiety. Some of their members had died; but they had been given to believe that the Messianic kingdom was just about to be established—within their generation. Now how about those who had passed on—would they be excluded? Paul assures them that they had but "fallen asleep" (I. Thessalonians, iv., 15). When the Lord shall come the dead shall first be raised, and all shall be well. And the time is at hand—wherefore let them live pure, holy and happy lives—bearing, hoping and enduring all things. It would seem that this letter had an unexpected effect. As in the case of the Millerite craze in America early in the last century the people gave up their business, were careless of property, and went wild with excitement over the impending end of the present order of things. Hearing of this Paul

writes his second letter to the Thessalonians to correct these abuses. He tells them that much must happen before the coming of "the kingdom," that its time cannot be known; and he again exhorts them to be quiet—"that they attend to their own business, that they go on with their industries, . . . living righteous, holy and godly lives" (Abbott).

For Friends' Intelligencer.

A PLEA FOR HUMANITY.

It is not so much the lawlessness as the Godlessness that causes all the trouble, some laws having no aspect whatever of God. Causes of crime can be traced to conditions which continue to exist, notwithstanding all the laws and enforcement thereof. Godlessness fosters these conditions, and mere preaching cannot reach the root of such evils; the opportunities of living must be opened, and the teaching how best to profit by these opportunities placed within easy access of all. Neglect at the source will keep undoing all the work being done at the other end, and pile up still more to be done by future generations.

No cost is too great, no effort is spared to keep under check disease of a physical danger to the community. Each case is reached without delay and everything possible done to prevent the contagion; and this is not all, precautions have been taken beforehand. Not so with that which endangers the moral nature, these cases are treated after the harm has been done; and the condition practically remains the same until some other atrocity awakens the community to further danger. Over and over again the same old story is told; neglected childhood, no chances of moral betterment, or some physical defect unnoticed until too late. These are the lessons of the police stations, the records of the prisons and "charities."

"Suffer little children to come unto me," implies an effort under difficulties, if the command is to be followed; little children particularly were not to be overlooked. Neglected children always add to the ranks of the men and woman who degrade the standard of moral living, even if all cases of crime cannot be blamed to a neglected childhood. Prison statistics show that the great majority of criminal lives were of an early beginning, and common sense teaches us the value of prevention, yet in this great danger the practical steps are still to be taken to bring about a united, concerted, conscientious effort to reach every child in conditions of neglect which mean moral degradation! Such quarantine must come through Godliness outside the Juvenile Courts.

MARY HESTER GRUBB.

Do we "believe that beauty and poetry are within some things, while others lack them; that some occupations are distinguished and agreeable, such as cultivating letters, playing the harp; and that others are menial and disagreeable, like blacking shoes, sweeping, and watching the pot boil? Childish error! Neither harp nor broom has anything to do with it; all depends on the hand in which it rests and the spirit that moves it. Poetry is not in things; it is in us."—[The Simple Life.]

RELIGION.

It is not an abstraction. It is not an ideality, living in the brain but leaving the heart untouched. It does not consist in particular frames of mind, in excitement of animal feeling, or the overflow of the sensibilities; in the kindling of the fancy, or the heating of the imagination. It lives not merely in visible manifestations of devotion, in the bowing of the knee or the lifting of the hands. All these may be without religion, and religion may exist without them. It is benevolent action, flowing forth from holy motive. It is that charity which "hoping all things, believing all things," contents not itself with a "be ye warmed and be ye clothed," but performs the good which it desires. It is that love which throws its embrace around all human kind. It is that benevolence which, like a river gushing from a pure fountain, flows freely forth to all, spreading beauty and fertility and blessedness around, causing the desolate places of the earth to rejoice, and making the wilderness to bud and blossom as the rose. It knows not the lust of power. It seeks not its own preferment. Its kingdom is not of this world—it is too high to envy the proudest, too meek to despise the humblest. It hath no fellowship with bigotry. Its creed is: Do justice, love mercy, and walk humbly before God. Its sect is the pure in heart. The temple of its worship is the universe. It is meek, compassionate, forgiving, without partiality and without hypocrisy. It is a transcript of Him who spent His life in doing good. It is the Spirit of God living in the human heart.—[Selected.]

"A REVIVAL OF PRIMITIVE
CHRISTIANITY."

THERE is, we are persuaded, a great need of a new revival of the spirit of what might be called either Wesleyanism or primitive Christianity. The churches of to-day are too much mere worshipping assemblies. They devote too large a proportion of their energies and their income to promoting the enjoyment of the Christian life by those who already possess it, and too little to imparting that Christian life to those who do not possess it. The cathedral-like church, the well-organized choir, the well-paid orator, all minister to the spiritual luxury and, perhaps, to the spiritual development of the elect and cultivated few. They do little to carry the message of life as heralds to the non-elect and the uncultivated. The church needs to study afresh the methods and, still more, the life of the primitive missionaries, the Wesleyan itinerants, and the Puritan revivalists. We do not, indeed, urge the re-employment of their methods. It is not at all probable that street and field-preaching would accomplish in this century in America what it accomplished in the eighteenth century in England. But, though a renewal of their methods might not be desirable, a revival of their spirit is the greatest need of the church. It is to be hoped that the revival of interest in Wesley as a result of the bi-centennial celebration of his birth will be followed by a revival of his evangelistic spirit.—[Outlook.]

THE COUNTRY WEEK ASSOCIATION.

THE Children's Country Week Association is one of our most popular forms of philanthropic work. Comparatively few of those who help it along know that it was begun by Eliza Sproat Turner. The following tribute to her, in connection with this work, was written by M. Fannie Evans Weitzel for the *New Century Journal*:

She loved little children; she studied their lives and their needs; she saw them in their confined, cramped quarters in the alleys and courts of our great city as she went about seeking whom she might help; she contrasted these narrow breathing spaces during the heated days with the breadth and beauty and health-giving atmosphere of her Chester County country home, and her desire was to take these poor children out of their surroundings to a place where they might have the benefit and blessing of nature in its purity and perfection.

Her own heart was so large that she went into the hot, dirty city streets, and took these little ones, two or three at a time, to her own lovely country home, thrown wide open to receive them, and cared for them tenderly and lovingly for two weeks or more, returning them at that time to their homes, and taking with her others to enjoy the same pleasures. Her own sweet face and gentle winning manner, won the confidence of mothers and children, and made them eager for her hospitality.

This beautiful work of love was carried on in this quiet manner during the entire summer and fall for several years; then she induced some of her neighbors to help her in this work, and thus increase the number benefited.

The more widely she investigated the needs, the more she felt the importance of having more assistance in the city as well as the country, and thus originated our great Philadelphia summer charity—The Children's Country Week Association—started by our dear friend, Mrs. Turner, in 1875, with a dozen or more children entertained in her own home; organized into an Association in 1880, incorporated in 1882, extended and enlarged until, during the last few years, between five and six thousand children each year have had the joy of at least one week in the country, free from all care, surrounded by the best and most elevating environments, and with pure enjoyment of health-giving nature and good food. This great charity was planned by Mrs. Turner, aided and assisted by her for a long period, and always loved and followed by her.

It has not been confined to this city alone, but has been extended to nearly all the great cities of the United States, and even to some on the other side of the ocean.

It is beyond human power to estimate the number of lives reached or the amount of good wrought by the work and plan of this noble woman, who, like her Master, "went about doing good," and, forgetful of self, was constantly seeking all whom she could help.

"The smallest bark on life's tumultuous ocean
Will leave a track behind for evermore;
The slightest wave of influence set in motion
Extends and widens to the eternal shore."

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, EIGHTH MONTH 8, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE DECLINE OF THE MINISTRY.

THE small number of recognized vocal ministers in the Society of Friends has been for some years a matter of concern to many interested members. A few preach the message of Quakerism in the spirit and the power, and now and then appears a new apostle of the spoken word, but the feeling is widespread that we lack vocal ministry.

Various reasons are assigned for this lack, and many suggestions are constantly made as to means whereby we may increase the number and efficiency of our gospel messengers.

It is felt by some that the field of active philanthropic endeavor opens avenues of usefulness to those eager to serve, which are easier to follow than to wait in silence for the power which may give the tongue utterance, and that through this means many find work which satisfies them and turns them from the more difficult call to vocal service.

Others feel that our increasing number of organizations, our conferences and papers and discussions tend to make us a less spiritual body of people, and therefore we are ill prepared to be the chosen messengers of the gospel.

Another view holds that about our ministry has grown up an idea of a special, mysterious sanctity, and that the call to serve therein must come with a terrible and finally irresistible wrestling of the spirit, which reduces to submission the will of him it has chosen as its servant.

Those who take issue with this view of the ministry are frequently active in advocating the antipodal proposition, that preaching requires no special calling and election—but that if each of us endowed with ordinary thinking power and measurable confidence in utterance, would contribute to the meetings in which we sit, such portions of our wandering thoughts and ideas as we think are really good, we would meet the difficulty of a diminished ministry without recourse to that other means sometimes applied by others branches of Friends—a salaried ministry. One of these views appears as inconsistent

with our profession as the other. In one case we would sacrifice our testimony in favor of a *free*, and the other case of a *gospel* ministry.

As to the element of truth resident in each view of the situation, we cannot determine; but with our growth and extension into new and wider fields of Christian usefulness, our development into larger thought and broader view, we need to keep unshaken the foundations of our faith in the constant revelation of God to man, evidenced in a consistent profession concerning "a free gospel ministry resting on divine qualification alone."

As Friends we cannot pay our ministers; nor should we fail to distinguish between a gospel message and the utterance of relevant thoughts not thus inspired. We injure the cause we seek to promote, when we fail to recognize the special nature and meaning of gospel ministry, and encourage the utterance of things helpful in their proper place, but not bearing the impress of ministry, in place of the real thing we desire to possess in larger measure. Substitution is not our remedy. What is it then? No new specific; only the application of the abiding law of cause and effect. Our ministry is chosen from our membership, from the ones of us who receive so much of God's spirit that we must share it.

It is not a strange and mysterious law, but a real and natural one. Ministry is a gift earnestly to be coveted, prayerfully to be sought for, and not a service to be escaped if possible. Recruiting the thinned ranks, does not begin with encouraging this talented man and this earnest woman to speak for us, nor in deciding to do ourselves what others fail to do, but in seeking to receive so much of love and power that we desire to share it; in making clear to all oppressed with the weight and awfulness of vocal ministry that this is a natural, blessed form of human experience, serious and responsible in its import; but a gift to be sought for, not an imposition to be eluded by those who earnestly desire to serve. Does anyone within our ranks doubt that, if we as a body seek the power of ministry, unto a sufficient number it will be committed?

THE *Young Friends' Review* for Seventh month is at hand. "The Current Comment" on the lynching mania calls attention to "how easily men may be educated in lawlessness" and suggests the remedy; last year's consumption of liquor in the United States is discussed; there is comment on the Louisiana Senator's successful way of dealing with a mob of lynchers, and a word on trade unionism in connection with the New York building trades. The editorials take up universal salvation and the attitude of the sects toward it, Pope Leo and the spirit of modern progress, John Wesley's industry and that of George Fox. "Notes by the Way," tells of visits by the writer to Langhorne, Pa., Manasquan,

N. J., Asbury Park and Ocean Grove. "The Use and Abuse of Humility," by Phoebe A. Hoag, is a Young Friends' Association paper read at Easton, N. Y., "Self-Knowledge," by A. M. Brown, was read during the week of New York Yearly Meeting. A column is devoted to selections from the Religious papers, and "Random Reading" has some excellent miscellaneous selections. The "Grumbler," whom we can seldom "approve" of, but from whom we can always get some helpful suggestions, takes as his text "What's the Use?" and turns the argument of the pessimists completely against themselves.

GREAT consternation now exists in a county of eastern Pennsylvania because of a failure of a national bank which has so held the general confidence for two-thirds of a century that its stock sold readily for more than four times its par value. This failure is believed to be owing to the acceptance of stocks that have since depreciated as security for money loaned. Commenting on this failure a Friend who holds a prominent position in a trust company said: "I am more fully convinced than ever of the importance of doing business, especially where the interests of others are involved, upon absolutely safe lines. It is better to be content with small dividends than to run any financial risks."

Notwithstanding the general haste to get rich there are many evidences that an enlightened public opinion demands men of prudence at the head of financial enterprises. The general public lost its confidence in Charles M. Schwab as soon as it was reported that he had been gambling at Monte Carlo; and when, added to this, there were other reports of personal indulgence and consequent ill health, the number of those who believed in him was steadily lessened. The newspaper reports may have greatly exaggerated both the gambling and the self-indulgence, but the moral lesson to be drawn from his career is that a public man who would retain the confidence of the people must "abstain from all appearance of evil."

BIRTHS.

HAINES.—At their home in West Chester, Pa., Fourth month 23d, 1903, to Harry G. and Laura Lynch Haines, a son, who is named George D. Haines.

PALMER.—At 2100 Mt. Royal Terrace, Baltimore, Seventh month 22d, 1903, to A. Mitchell and Roberta Dixon Palmer, of Stroudsburg, Pa., a son, who is named Alexander Mitchell Palmer, Jr.

SPICER.—At the home of Simeon Spicer, Baltimore, Md., Eighth month 1st, 1903, to R. Barclay and Margaret Jones Spicer, a son, who is named William Jones.

DEATHS.

EDWARDS.—At her daughter's home in Pueblo, Colorado, Seventh month 13th, 1903, Rebecca P. Edwards, aged 81 years.

Rebecca P. Lamborn was born in Wilmington, Delaware, First month 18th, 1822. Removing to Pennsylvania, the greater part of her girlhood was spent in Chester county among the Friends, whose faith she embraced, remaining true to her belief until death. She was married to David Edwards, Second month 25th, 1841. Ten children were born to them, of whom three daughters and one son remain to mourn the loss of a patient, devoted mother. Rebecca Edwards removed to New Hampton, Iowa, with her husband in 1854; in 1873, they moved on a farm near Belle Plaine, Iowa, which place was her home until her husband's death sixteen years ago; since that time she has homed with her daughters who are all married. She was a woman of education and refinement. In her early years she was given

to literary pursuits. The sweet quiet life of the Friend, was exemplified in her character and those who knew her loved her. Another patient toiler in the Master's vineyard has been called to her reward. Thus human life sinks away like the waves on the shore. May the children and relatives find consolation in the God of their glorified mother who could always say, "Thy will, not mine be done."

Thou who knowest all our grief

Help us bear thy holy will;

If thou canst not give relief

Make us calm serene and still.

Though the form we cannot see,

Though the voice we cannot hear,

Thy still live by faith in thee

And they are forever near.

HER GRANDDAUGHTER.

WARD.—Seventh-day, Seventh month 18th, 1903, at the home of her son, H. F. Ward, 37 South Franklin street, Washington, Pa., Maria Vickers Ward, aged 86 years.

Her early home was in Chester county, and her husband, Levi Bailey Ward, died in West Chester in 1877. Four or five years later she went to Washington, Pa., where her son had located in '75, and made her home with him. One other son, Thomas Elwood Ward, in the service of the Pullman Parlor Car company, at Philadelphia, survives her. She was a member of the Society of Friend, and was descended from the Kersey and Vickers families. Her grandfather was Jesse Kersey. As long as her hearing was such that she could enjoy the service, she attended the Second Presbyterian church. Her bright mind and cheery disposition made for her many friends, by whom she was greatly beloved. For several years she had been almost totally deaf.

SOCIETY NOTES.

ONE of the family at the Friends' Home, Newtown, Pa., writes that every First-day at 6.30 p. m. all the boarders who are able to come down stairs gather together for the reading of the Scriptures. One First-day evening recently, after the regular Bible reading, they read Isaac H. Hillborn's address on "Friends' Views and Testimonies," and found it very instructive and helpful. This address was directed to be printed by Philadelphia Yearly Meeting, and copies of it may be obtained through the Representative Committee.

In Oregon Yearly Meeting (Orthodox) in response to an appeal for Pacific College \$1,250 was subscribed on the spot.

The scope of the interests of these Western Yearly Meetings is indicated by the following from an account in the *American Friend*: "The usual time was given to the consideration of temperance, peace, literature, Christian Endeavor, Bible Schools [corresponding to our First-day schools], missions, and education."

Those expecting to attend the meetings of the Central Committee of the General Conference on Sixth-day, Seventh-day, and the evening of First-day, Eighth month 28th, 29th and 30th, and the sessions of Ohio Yearly Meeting immediately following for all or part of the time, should notify Leona M. Whinery, Star No. 1, Salem, Ohio. The local committee will arrange for boarding places.

At Purchase Quarterly Meeting held at Purchase, N. Y., Seventh month 29th, Dr. Edward H. Magill, Charles Robinson and Esther Barnes were among those who spoke at the morning meeting. In the afternoon there was a meeting of the Friend's Association at which Henry M. Haviland read a paper on "Friends and Philosophies." Jane Washburn read Whittier's "Questions on Life." Louise Haviland read an original poem on topics suggested by the old meeting-house. The discussion following the paper was participated in by Robert Barnes, Esther Barnes, Dr. Magill, Albert Lawton and two Methodist ministers of the neighborhood. Between meetings, it being a beautiful day, the lunch was served under the shade of the maple trees in the meeting-house yard.

For Friends' Intelligencer.

AMONG THE PENNSYLVANIA MOUNTAINS.

THE quiet days of Eighth month with their abundant sunshine had passed, and the early Ninth month of 1902 was upon us, when the writer and his brother took an excursion into the mountains. The morning we set out was clear. A gentle breeze just stirred the air, which had the crisp freshness peculiar to the season, giving tone and vigor to the pulses and exhilaration to the feelings. Our object was to visit a portion of the border surrounding the coal field which includes Shamokin and other towns. This border is interesting in many respects. It is remarkable in form and outline, and it shows on a gigantic scale Nature's record of her operations in the past. The different rock formations are so distinctly marked that almost any one who takes the pains, can with little difficulty distinguish them. Those who have given some attention to geology would here find a series of object lessons containing much related to the subject, and comprised within the compass of a few miles. But even persons careless in these matters would find enough to afford pleasure and entertainment in the variety of changing scenery and mountain prospect. Though these mountains do not astonish the mind by their vastness and grandeur, they possess many interesting and attractive features entirely their own, and are nowhere lacking in beauty.

Entering the mountains through the Lower Gap, leaving the Shamokin road at the Rock Cut, and going through the tunnel under the Reading Railway, we ascended a rocky declivity, where the road makes several turns before it attains the level of the valley. Passing on westward, we found ourselves traveling midway along a belt of land bordered by parallel mountains. Their sloping walls of greenness stretching away until they seem to unite in the distance, contrast beautifully with the cultivated strip between. This tract shows the effect of human agency in overcoming the obstacles opposed to successful agriculture. The surface of the land has been cleared of the stone as well as the trees and brush which encumbered it, leaving the soil in good condition for tillage. Though of poor quality, it has been helped by fertilization to such a degree that fair crops are raised. The comfortable homes, the growing corn, now and then an orchard and patches of green sward attract attention, while the varied scene makes up a combination extremely pleasing to the eye.

Finally a point is reached, where the rural scene of agriculture ends, and in the town of Trevorton appears to rise behind a slight undulation of surface. It has one principal street, a broad roadway, for the most part, with houses crowded thickly along it. Back of this and over the remaining width of the valley, the buildings are scattered here and there. Besides these is a row of houses off to themselves, half way up the mountain. They are conspicuous to the view, with their green yards and diminutive fields, amid the forest above and below. The great banks of culm west of the town, tell of the industry that employs the labor at this place. The North Franklin Colliery, the only operation here, is concealed from

view in a recess of the mountain which is reached by a railroad track extending south through Zerbe gap, connecting with the railway from Shamokin to Herndon. Beyond Trevorton nature resumes possession, and spreads her wildness across the valley and over the bordering heights bristling with a forest growth, largely composed of chestnut, rock oak, hickory, maple, and hemlock in the lower places. Besides there is a sprinkling of several varieties of pine, of which the white pine is most abundant. Several miles of woodland was passed through, which, once dense, gloomy and solitary, was the resort of the hunter and might have been the dread of the traveler, but which is now sadly changed by the demand, so close at hand, for the forest product. Large tracts are cut over, leaving the surface unsightly with rock and boulder, among which tree tops, and heaps of brush show the ruin that is wrought. These afford material for raging fires to complete the destruction after which there remains nothing but dreary areas of blackened waste. Of late, commendable efforts are used to prevent or check these fires, but these efforts are not always successful. We saw what had been a year before a fine grove of hemlock. Its present wretched appearance is due to the action of the fiery element. The dense foliage, throwing down a deep shade, is gone. The trees are dead, and they stand as ghastly reminders of what they have been.

After going through a considerable stretch of woodland which had not been invaded by the axe, nor ravaged by fire, we were met by a surprising change of scene, disclosing a fine open space, several square miles in extent, mostly covered with farms, all wearing the evidences of comfort and thrift. This is a beautiful mountain-girt nook, the best part of the township of Little Mahanoy. The thickly wooded elevations shut off the distant view on all sides. These being sufficiently removed not to seem close appeared as a blue and beautiful border around the broad central space devoted to agriculture. All these features, including the curving heights, the bold knob, and the picturesque gap, greatly enhance the beauty of the prospect. Many of the peculiarities of this landscape, arise from the fact that the valley which we followed in a southwest course, turns sharply around to the southeast. It is widest in the curve opposite the terminal knob which extends as a ridge, eastward, a mile or more to the vast swelling mass of the mountain, rising to a lofty height. It is of interest to know that this eminence, looking like a great promontory, marks the termination of the Western Middle Anthracite Coal Field. From this point, diverging in an easterly direction, two lines of mountain elevation extend. These are nothing more than the raised edges of the northern and southern sides of this coal field, and they form the inside boundary of this valley, the floor of which shows conspicuously the Mauch Chunk Red Shale, No. xi. Between this and the coal measures, which are classed as No. xiii, lies the Pottsville Conglomerate, No. xii. Around the outside looms the mountain of Pocono Sandstone, No. x, familiarly known as the Little

Mountain, which after rounding the curve, takes the name of Line Mountain, and extends to the Schuylkill County border. Then the variety of Red Shale denominated Catskill, No ix, forms a belt outside of all, curving in conformity to the bend of the mountain. Each of these, No ix, No x, No xi, No xii occupy a deep depression of the older rocks, and they seem as linings of this basin, being buried deep below the coal bearing strata which rest upon them. Their edges or outcroppings, on the sides and around the end of this trough, as they successively reach the surface, are abruptly discontinued, or in geological language, pass into the air. The surrounding formations are made up of rocks of an earlier period, which descend from those we have enumerated, in the series, to No 1. But the oldest rock to be found in Northumberland County, is the Medina Sandstone, No iv, which is exposed where the river cuts into the mountain ridge below Danville. From this it would appear that though rock-making was in progress in other localities for long ages succeeding this time, here it evidently ceased with the close of the Carboniferous Period. These rocks were afterward subjected to great upheavals and dislocations by the action of the mighty forces of nature, and the coal originally deposited was changed into anthracite.

At this point, in the bright sunshine surrounded by a landscape of a peculiar type, viewing the peak-like mass of rock and earth, we have under our eye several chapters of nature's own book. In them we can read something of the earth's past history, and trace an evidence of the beneficent design of Providence in storing these treasures for the use of man, and then placing them in a situation so accessible to him.

(To be continued.)

G. J.

EXTRACTS FROM LETTERS FROM ISOLATED FRIENDS.

A NUMBER of replies have been received to the annual epistle sent out by Philadelphia Yearly Meeting to its isolated members, expressing appreciation of the interest shown in their welfare and thanks for the enclosed copy of Howard M. Jenkins's "Religious Views of the Society of Friends." A Friend in Elmira, N. Y., writes: "Such letters have an influence for good; they give encouragement to hold more and more steadfastly to the truth of our religious faith." Another letter from Fontella, Va., signed by both husband and wife says: "We were pleased to receive the Yearly Meeting's greeting, and want to acknowledge it and our love and interest in the Society. We try to live up to the faith in our daily lives and hope to instill its principles in our son. We read the INTELLIGENCER with interest."

From a Friend in Detroit comes this cheering message concerning her children who live in Colorado: "My children are Friends in belief and at heart, although their destinies are away from the possibilities of attending a Friends' meeting, and in the atmosphere of those not in unison with us. I advise them to use their influence in behalf of our religious Society by living the Quaker in their daily lives. I think that

one's ministration in this way is many times most helpful to those with whom we come in contact. This, and the distributing of Friends' books and pamphlets, has been the means of much spiritual comfort and enlightenment to those who want to know the better way."

The next extract is from a faithful Friend in East Pittsburg, Pa.: "I like the sentiment of the second paragraph, and believe the influence of our every-day lives, without words, is stronger and has more power than any verbal expression of our sentiments and beliefs. Are we not all judged, and more truly, by what we do or leave undone than by what we say, and are not our acts truer and more convincing than our expressions? Referring to the booklet, 'Religious Views of the Society of Friends,' I would be very glad to have several of them as I am quite often asked for the information it contains, and it will give a much better answer than I would be able to do, for my flow of language is very limited. We are always glad to get the remembrances from the Yearly Meeting, and I believe they have a tendency to draw closer in sympathy those Friends who have scattered far apart, many of whom seldom meet others of their faith. I have not been to Friends' meeting for forty years and have met but few of that persuasion in that time, but the memory of those long ago meetings, and the members occasionally met since, have always kept my love green."

A letter from Los Angeles gives some idea of the delights of California life: "This is a very pleasant city and is constantly increasing in population. At first many thought that the great number of permits asked for to put up houses would soon cease, but each year more and more come to this country, owing to the lovely climate, and after a few months' stay are so charmed that they soon decide that they want to make their homes here. I think the summers are even more pleasant than the winters; I mean near the coast—inland it grows very warm. But after a rainy winter like the past year grain, fruit and vegetables are always in abundance. This city has five or six beautiful parks which are much frequented. We have had the pleasure occasionally of entertaining eastern Friends; seven from Philadelphia Yearly Meeting have dined with us during the last six months."

The Friend in Utica, Kansas, who wrote last year that his entire crops had been destroyed by hail, writes that money was loaned him to buy seed wheat and that this year his crops are insured against damage by storm. He says, after expressing his continued interest in the Society of Friends and its principles: "In regard to my finances everything looks very promising. I have had steady work at the carpenter's trade when I could leave home, and our poultry, hogs and cows have clothed and fed us, as I did not realize one dollar from last year's crops. We had a very long, cold winter with many severe snow storms, and the spring months were wet and uncommonly cold for this country. In fact we have had but few warm days up to this time (Seventh month 3d). We have the finest crops of wheat, oats

and barley I ever saw in any country. Owing to the cold, wet spring, harvest will not commence for ten days yet. Harvest hands are scarce and wages high; single hands \$2.50 to \$3.50 a day, and a man and team \$3.50 to \$5.00. All fruit was killed by the hard freeze and snowstorm on the 29th of Fourth month. Early potatoes are worth \$1.50 a bushel. Banks are loaning their money to farmers at two per cent. a month to carry them over harvest.

"While we had plenty of rain for our crops the eastern part of the State was flooded, thousands of acres of crops destroyed, many towns along streams were partly swept away and many of the families lost their dwellings and all they contained. But there is a great demand for laborers to help clean up and repair damages done by the floods and every one can find employment and get very high wages. The relief societies are assisting and caring for all who need assistance, and give them clothing and furniture to go to housekeeping with. But a person would have to see this flooded district to realize the actual damage done and the condition of the land that was overflowed."

For Friends' Intelligencer.

IN THE DAYS OF "PERPETUAL MOTION."

"Know all men by these presents, that I, Ellis Chandlee, of East Nottingham, in the county of Cecil, in Maryland, Clock-maker, am held and firmly bound to John Churchman, of Susquehanna River, in the said county of Cecil, in Maryland, in the full sum of Twenty thousand pounds, in Spanish milled dollars, to be paid to said John Churchman, or his certain Attorney, his Executors, or Administrators, which payment well and truly to be made. I hereby bind myself, my Heirs, Executors, and Administrators, by these presents, sealed with my seal, dated this second-day of May in the year of our Lord, one thousand seven hundred and eighty-five.

"THE CONDITIONS of the above obligation, is such that if the said Ellis Chandlee, does always keep a profound secret and does not disclose the same directly or indirectly, information, demonstration or otherwise, the description of a machine intended by the said John Churchman, supposed to move perpetually on part by the principal of magnetism (the principals and construction of the machine the said Ellis Chandlee, acknowledges himself at present entirely a stranger to), then the above obligation to be void and of none effect, otherwise to be and remain in full force and virtue.

"Sealed and Delivered in the presence of us
ELLIS CHANDLEE, [Seal].

"GEORGE GARTRIL,
"ABNER WHITE."

I have this original bond, in my possession, with 230 other papers pertaining to the Churchman family, for three generations.

That the parties to this bond were not fanatics or cranks, on the theory of perpetual motion, but were learned and skilled men, the following attests: John Churchman was the son of George Churchman, a man of ability, who was the son of John Churchman,

one of the most eminent ministers the Society of Friends has ever produced, the author of "John Churchman's Journal," and "Religious Travels," who was the son of John Churchman, the emigrant, and early settler at Nottingham.

The John Churchman mentioned in the bond was born at East Nottingham, Cecil county, Maryland, Fifth month 29th, 1755. He was a Land-Surveyor and Geometrician. About 1778 he executed a map of the Peninsula between the Delaware and Chesapeake Bays, including the State of Delaware, the Eastern shore of Maryland, and Virginia. About 1790 he constructed a Variation Chart, or Magnetic Atlas. He corresponded with scientific men of the Royal Society at London, and several learned societies and academies at Hamburg, Copenhagen, St. Petersburg, Lisbon, Cambridge, and Paris. Also with George Washington, and Thomas Jefferson, and other liberal-minded men, who were pleased to approve of his designs of improvements in magnetic observations.

In 1792 he embarked on a voyage to England and France in order to pursue his researches, where he received invitations from learned societies of Russia, visited Copenhagen and St. Petersburg, where he met with great attention, was elected a member of the Imperial Academy of Arts and Science, and received a gold medal with diplomatic honors.

Sitting up late one night at his accustomed pursuit, he was found fallen in a paralytic or apoplectic state. After a few months he so far recovered as to enable him to embark on ship for his home in America, but died on board of ship at sea Seventh month 17th, 1805.

Ellis Chandlee, who binds himself to profound secrecy, was the son of Benjamin Chandlee, the son of the emigrant Benjamin Chandlee; he was born at East Nottingham, Cecil county, Maryland. His occupation was making clocks and surveyors' compasses; he and his brother, Isaac Chandlee, continued the business of their father, Benjamin Chandlee, and grandfather, Abel Cotty, inheriting their mechanical skill and zeal in the pursuit of artistic science. Ellis was the most ingenious of this family; he constructed samples of machinery for various purposes, one of which was for spinning cotton. He deceased 1818, aged 65 years.

Churchman and Chandlee were both prominent members of Nottingham Monthly Meeting in the days when it was the largest body of Friends south of Pennsylvania.

KIRK BROWN.
Baltimore, Md., Seventh month 13th, 1903.

No preacher can live by the constant iteration of a spiritual experience, however great and decisive. If he tries to do so, he becomes monotonous and unimpressive even to himself. The dews are dried and no physical fervor will soften the aridity.—[Dr. Robertson Nicoll.]

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THERE is a secret and inexpressible joy in possessing at the heart of one's being, an interior world known only to God, where, nevertheless, come impulses, enthusiasms, the daily renewal of courage, and the most powerful motives for activity among our fellow-men.—[The Simple Life.]

EDUCATIONAL.

WORK AT GEORGE SCHOOL.

From Doylestown Intelligencer.

WORK is being pushed on Drayton Hall, the new four-story building that is being erected at the east end of the main building. The structure is nearly under roof and the walls are almost entirely finished. Carpenters and plasterers are to rush the interior of the building as it must be completed and furnished by the middle of September. Drayton Hall is of the general style of all buildings at George School, aggressively for use rather than appearance, and is constructed in three sections. The doorways are small, with stone arches over them, and are all on the north side, while all of the other buildings on the campus face to the south, with broad porches in front. There is no provision made for any porch for Drayton Hall, however, the front of the building being entirely plain.

The cut of the structure, presented through the courtesy of the architects, Bunting & Shrigley, of Philadelphia, shows the rear view, as seen from the end of the Eyre line.

The alterations now under way to the interior of the main building include the construction of a new kitchen, the enlarging of the dining room, converting the small rooms on the first floors of the two wings into classrooms and the enlarging of the main assembly hall.

The new dining hall will accommodate fully three hundred persons with comparative ease. Nearly doubling the capacity of the old room. The space is not, however, more than twice as large as formerly, but the economy of arrangement is what is expected to make the seemingly great difference. The dining

room as it is enlarged, includes part of the space formerly used as a kitchen, so that the latter has had to be rebuilt, as well as greatly enlarged. The old rear porches are included in the new kitchen, which is much larger and more convenient than was the old one, although when the school was first built it was considered one of the finest of its kind.

Various minor changes are necessitated in the main hall on the first floor because of the placing of the class rooms in the wings. The old division wall between the two stairways has been torn away and doors have been cut into the rooms on the sides of the hall, entrance being effected under the steps leading to the second floor.

The rooms on the first floor have all been converted into class rooms, four having been made in the east wing and three in the west, these taking the places of several classrooms and the biological laboratory on the third floor torn out to make room for the enlarged assembly hall. When the building was constructed it was intended that all of the first floor rooms should eventually be converted into classrooms, and the present changes, were, of course, very easily made. The rooms are light and well situated, and are much more accessible than were the other classrooms, so that a great deal of weary up-and-down-stairs traveling will hereafter be avoided.

One of the most noticeable changes, and one that will add vastly to the pleasure and comfort of the students, is being made on the second and third floors of the main building. The two classrooms which formerly were situated on each side of an entrance way into the assembly hall have been

torn away, adding nearly a third to the floor space of the room. On the third floor all of the classrooms have been torn out and a gallery is being constructed to overhang the rear of the new room, very greatly increasing its seating accommodations. A narrow footway, four feet wide, runs along each side of the wall, connecting with a small room and the stairway at the rear. It is expected that over five hundred people can easily be seated in the enlarged room, with space for another hundred seats on special occasions.

Conferences, Associations, Etc.

RISEING SUN, MD.—West Nottingham Young Friends' Association met in the town hall on the afternoon of Eighth month 2d, and was opened by the president reading "The Making of Manhood." After the reading and approval of minutes of last meeting an article was read by Elizabeth R. Lincoln on "The Coming Revival of Religion," found in the INTELLIGENCER.

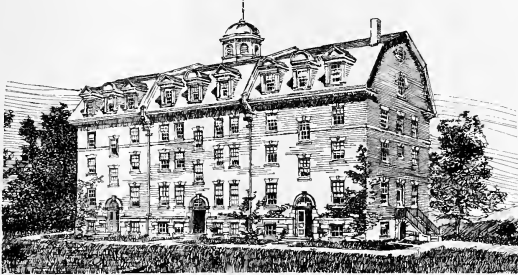
Edwin Buffington then addressed the meeting on the subject of "Spiritual Consciousness." He said the growth of religious thought which we have been pursuing in its practical condition has helped us to realize more fully to how great an

extent the world of thought in this great transition period is awakening to the possibilities of spiritual consciousness. The world, becoming tired of theological controversies, and seeing the necessity of individual effort on the part of each one, is ceasing to act on the authority of another's thought; revealing the great truth of spiritual discernment. Reason is God's gift to

man. It is one of the means by which a man is led to the spiritual consciousness of this power that is within him. We are, however, only in the A. B. C. or primer of this spiritual realization, or consciousness. The experience of the Prodigal Son was quoted. He said, we are all more or less prodigals. We willingly stray away from that which we should do. The Prodigal Son, while he had anything to spend never came home to himself. But there came a time when things were scarce and hard. It was then that he remembered that in his Father's house there was bread enough and to spare. This was a forerunner of a realization of that spiritual consciousness which was in his possession but had been neglected, and so with us it is sometimes necessary for us to realize austere conditions, before we are brought home to ourselves.

"The Habit of Right-Thinking," was the subject of a paper by James Lynch. He impressed the necessity of striving to attain a beautiful character which draws us nearer to that higher life. The subject was afterwards discussed by others in attendance. It was said that the habit of right thinking is a wonderful thing for each individual to take hold of. Thoughts we all have, and whether expressed or unexpressed, they have a wonderful influence, reflecting unconsciously from the countenance.

A voluntary reading, "Feel, Think, Act," was read by Walter Buffington. "Thought is inwardly related to feeling and outwardly related to action. To feel, to become inspired from within, to touch the God-life, is the highest revelation in the life of man." It was also said that by centering our thought on the things we want to be, or do, we can accom-



DRAYTON HALL, GEORGE SCHOOL.

plish what we will to accomplish if we exert our energy aright, as there is no faith which does not take form in works. An interesting discussion followed the reading, after which silence was observed, and the Association closed to meet in one month.

JANETTE REYNOLDS, Cor. Sec.

HOPEWELL, VA.—On account of a storm, the regular meeting of the Young Friends' Association was omitted Sixth month 28th. Seventh month 26th the Association met at Hopewell, 3 o'clock p. m. The President being absent, Edward L. Irish was asked to take his place. Carroll C. Clevenger read a short selection from the Friends' Discipline. David W. Branson, under the head of History, read an original paper, giving some account of a trying experience, in which he held a part, during the Civil War. It made us realize in a forcible manner, what heart-rending experiences some of our parents passed through during that anxious time. Under the head of literature Mary E. Pidgeon read an interesting article entitled, "A Fly in the Telescope." The next meeting will be held Eighth month 23d.

C. P., Cor. Sec.

LITERARY NOTES.

In reviewing W. L. Sheldon's "The Old Testament Bible Stories for the Young" (W. M. Welch & Co., Chicago, \$1.00) in the *Public*, Chicago, J. H. Dillard says in part:

There is no question of the fact, which the author emphasizes in his introduction, that the Old Testament furnishes the finest material extant for bringing home the distinction between good and evil to the young mind. . . .

Few who have not looked specially into the subject have any idea how great a change has taken place in the character of the reading provided for schools. Compare a fourth reader of thirty years ago with a fourth reader of some modern series, and you will find that there is now no such ethical emphasis as formerly. The present selections may be more artistic and more given to nature-study, but there has been a clear reaction against teaching morals. . . . The compilers of the old readers evidently had almost, if not quite, foremost in mind the idea of character. The new books are of course far more attractive in very many ways, but there is no such emphasis upon attempting to reach the child's moral nature.

. . . The language of this book by Walter L. Sheldon is simple but not babyish. It brings into all the stories the famous sayings, like "The voice of thy brother's blood crieth unto me from the ground," "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart," and all the others, which have for centuries been interwoven into the thought and speech of the world, and are singularly unfamiliar to children of the present generation. There is enough of these quotations to give the flavor of the Bible style; and they are wrought into the story with effectiveness. The best feature of the book is the simple way in which the point and the moral are made to appear, and yet without any undue emphasis or savor of cant. Each chapter ends with an excellent hint to teachers with reference to bringing out more fully, if necessary, the ethical value of the stories.

PERSONAL AND OTHER NOTES.

An inscription is being put around the edge of the sun dial on the south lawn of Westtown Friends' School, which reads, "I mind the light, dost thou!"

Five Westtown girls took the Bryn Mawr examinations this year and two of the Seniors are preparing for Wellesley. Sixteen boys are preparing for college. Twelve took the Haverford "exams," two are studying for Cornell, and three for other institutions.

George L. Maris and family, who have spent much of the time for the past two years in Florida, have returned to Newtown, Bucks county, Pa., where they expect to make their home.

THE HEROIC AGE.

HE speaks not well who doth his time deplora,
Naming it new and little and obscure,
Ignoble and unfit for lofty deeds.
All times were modern in the time of them,
And this no more than others. Do thy part
Here in the living day, as did the great,
Who made old days immortal. So shall men,
Gazing long back to this far-loomng hour,
Say: "Then the time when men were truly men:
Though wars grew less, their spirits met the test
Of new conditions; conquering civic wrong;
Saving the State anew by virtuous lives;
Guarding the country's honor as their own;
And their own as their country's and their sons':
Defying leaguéd fraud with single truth;
Not fearing loss; and daring to be pure.
When error through the land raged like a pest,
They calmed the madness caught from mind to mind
By wisdom drawn from old, and counsel sane;
And as the martyrs of the ancient world
Gave death for man, so nobly gave thy life;
Those the great days, and that the heroic age."

—Richard Watson Gilder.

KIND WORDS.

OH, keep not back kind words, I pray,
From those who journey day by day
With us along life's rugged way.
They come with help in time of need,
And every one's a precious seed
That grows into a helpful deed.
You may not see, I may not know,
The deeds to which our kind words grow,
But none are ever lost, I know.
Sometime and somewhere we shall find
All kind words gathered, as men bind
The wheat, and leave no sheaf behind.
And from that storehouse of good deeds
Grown from kind words, scattered seeds,
We each shall draw, to suit our needs,
They cost us little—grudge them not,
But scatter them in every spot
To brighten many a cheerless lot.

—Selected.

THE FREE RELIGIOUS ASSOCIATION.

In the *New England Magazine* for Sixth month George Willis Cook sketches the history of the Free Religious Association, which is of especial interest to Friends because of the connection with it and interest in its principles of Lucretia Mott and Aaron M. Powell and others. The Association is also of especial interest to every one because it "was the result of the teachings of Emerson, Parker, and those who agreed with them."

The Free Religious Association was started as a "protest against the conservatism of the majority of the Unitarian body, who complained of the persecution they had received from the orthodox Congregationalists, but in their turn were not liberal enough to refrain from the same cruel wrong. The causes that led to the organization of this association date back to the beginnings of the transcendental movement, to the criticism of Emerson for his Divinity School address, to the withdrawal of sympathy from Parker because of his South Boston Sermon, to the resolution and address of the American Unitarian Association that declared war against the teachings of the more radical persons connected with that body."

"It was at the close of the Civil War that the struggle between the two wings of the Unitarian body . . . came to a direct issue." At the convention in the spring of 1865 in New York "two antagonistic tendencies" showed themselves. "One of these looked to a broad and inclusive movement, that should gather to itself all the liberal churches and persons of the country, that should have no creed, but should undertake a great humanitarian work that would be thoroughly American in spirit."

"Opposed to this tendency was one that called for a distinctly Unitarian organization, that should affirm itself Christian, and that should have a creed if possible. The more conservative element won the day, the Unitarian name was adopted, the Lordship of Christ was affirmed; but it was not possible to secure a formal creed."

In 1866 at Syracuse the struggle was renewed between the conservatives and the radicals, the latter urging an "organization for practical Christian work, based rather on unity of spirit than on uniformity of belief." But "no reconciliation was possible, though the attempt was renewed for several years."

"When it was found that nothing could be accomplished in the way of making Unitarianism broad and inclusive . . . the younger and more radical men determined to organize a new association." These had in view, as stated by the first secretary of the Free Religious Association, "a union as broad as humanity itself, on the ground of common aspirations to know the truth and common efforts to live pure and beneficent lives."

"The new association did not necessitate nor contemplate a secession from Unitarianism nor any other churches, but provided for a fellowship of liberal minds of various sects for doing a work no one of them were doing." At a preliminary conference, "aside from Unitarians, there were representatives present of liberal Universalism, of progressive Quakerism, of Theodore Parker's society, as well as persons who could not be classified by any theological or denominational name."

"The call for a public meeting to assemble in Horticultural Hall, Boston, May 30, 1867, was signed by Ralph Waldo Emerson, John Weiss, Robert Dale Owen, William H. Furness, Lucretia Mott, Henry Blanchard, Thomas Wentworth Higginson, David A. Wasson, Isaac M. Wise, Oliver Johnson, Francis E. Abbott and Max Lilienthal."

"At the public meeting the hall was crowded to its utmost capacity." Among those who made addresses was Lucretia Mott, whose address may be read in the published proceedings of the meeting, it having been reported in full.

Emerson, who though "he was not active in birning about the new organization, as such efforts were not in the line of his genius, furnished to a large degree the motive and the ideal that brought it into existence"; in his address, which was the most notable event of the meetings, he said, in defining the purposes of the movement, "We are all very sensible,—it is forced on us every day,—of the feeling that the churches are outgrown; that the creeds are outgrown; that a technical theology no longer suits us. It is

not the ill will of the people—no, indeed, but the incapacity for confining themselves there. . . .

"As soon as every man is apprised of the Divine Presence in his own mind,—is apprised that the perfect law of duty corresponds with the laws of chemistry, of vegetation, of astronomy, as face to face in a glass; that the basis of duty, the order of society, the power of character, the wealth of culture, the perfection of taste, all draw their essence from this moral sentiment, then we have a religion that exalts, that commands all the social and all the private action."

"At the second annual meeting of the Association Emerson again spoke . . . and gave a definite statement of his own religious position:

"I think we have disputed long enough. I think we may now relinquish our theological controversies to communities more idle and ignorant than we. I am glad . . . that we are likely one day to forget our obstinate polemics in the ambition to excel each other in good works. . . . I am ready to give, . . . the first simple foundation of my belief, that the Author of Nature has not left himself without a witness in any sane mind; that the moral sentiment speaks to every man the law after which the universe was made; that we find parity, identity of design, through Nature, and benefit to be the uniform aim; that there is a force always at work to make the best better and the worst good."

"I am glad to believe society contains a class of humble souls who enjoy the luxury of a religion that does not degrade; who think it the highest worship to expect of Heaven the most and the best; who do not wonder that there was a Christ, but that there were not a thousand; who have conceived an infinite hope for mankind; who believe that the history of Jesus, is the history of every man, written large."

"The Association never has had a large following, and it has not organized a definite movement. . . . Its chief influence has been exercised through the men and women connected with it, and who have spoken from time to time on its platform, or held a place among its officers. Such names as Emerson, Alcott, T. W. Higginson, Gerrit Smith, Lydia Maria Child, Lucretia Mott, George W. Curtis, James Parton, John Fiske, Edward L. Youmans, Aaron M. Powell, and Elizabeth Cady Stanton, indicate the intellectual quality of the Association and the nature of its influence. That it has deeply appealed to such persons indicates that it met a real need of the time."

The addresses of Lucretia Mott and of Aaron M. Powell at the many annual meetings they attended are to be found in the published proceedings of the Association.

THE realization of the Divine presence made men flock to the meetings of the early Friends. It was not to hear elaborate discourses so much as to experience and rejoice in the overshadowing presence and power of God.—[Dr. R. F. Horton, President of (English) Congregational Union.]

WISDOM is knowing what to do next. Virtue is doing it.—[David Starr Jordan.]

Chestnut Raising in Southern Europe.

J. Russell Smith, in American Agriculturist.

CHESTNUT culture has long been an established industry in France and Italy. These thickly-settled countries grow enough of this nutritious nut to supply their own population and have a surplus to export. The cultivated nut of Europe is much larger than our wild nut and resembles the ordinary horse-chestnut in appearance. The size results from centuries of careful selection and uniform quality is secured by grafting the trees. A successful French farmer thinks it is as important to graft chestnut trees as apple trees.

As Europe is a continent of intensive farming, arable land is too valuable for chestnut culture. For this crop land is used that can apparently be used for no other purpose, namely rough mountain sides. Wherever the traveler may go in the southern, eastern and western slopes of the Alps, he comes upon nooks filled with venerable chestnut trees.

The region of the greatest chestnut production in all Europe is in the Cevennes mountains of southern France. The single province of Ardeche has 170,000 acres, about one-sixth of its area in chestnuts.

One of the finest trees, surrounded by many granite boulders, has prospered for 200 years, and now regularly yields over 100 pounds of marketable nuts. Another, an old tree of undesirable variety was more than 100 years old, but despite its age, the owner cut it off about 8 feet up, and grafted three of the suckers with a better variety. In 8 years it was yielding 42 pounds. The trees were cut off at that height so that pasturing stock would not interfere with the young grafts.

Primer versus Gun.

"THE schoolmaster is abroad," said Lord Brougham in a speech delivered seventy-five years ago, "and I trust to him, armed with his primer, against the soldier in full military array." The schoolmaster is not abroad in the feud counties of Kentucky in the sense that education is general as well as free. In the mountainous eastern counties the schoolhouse is not much of a factor in the lives of the people and the percentage of illiteracy is very large. But the mountaineer with his avenging gun is common enough, and is more respected than the schoolmaster's primer. What is equally or more significant is the lack or scarcity of newspapers. None is published in twelve of the twenty-five easterly counties of Kentucky. Scattered through the State there are eight other counties without a newspaper. Andrew Carnegie would waste his money if he were to found a library in each of the twenty counties of Kentucky that have no printing press, for reading is an unacquired art in many families. But if he were to present a new repeating rifle to every boy of 14 the use of it would not have to be taught.

If the power of the press has no meaning in some parts of Kentucky, it is not so in the neighboring States. There is at least one newspaper in every county of West Virginia, Ohio, Indiana, Illinois and Missouri. Every county in Indiana has two or more newspapers. Virginia and Tennessee are not as familiar with the printing press, but they are not as badly off as Kentucky. The ills from which mountainous Kentucky is suffering can be removed only by the pedagogue. It needs schoolhouses more than jails, and the editor must follow the schoolmaster. A wealthy man who wanted to benefit his kind could do worse than endow academies in the feud districts of Kentucky and supply them with files of American newspapers.—[New York Sun.]

The Cost of Christianizing the World.

It takes \$300,000,000 a year to "keep up the work of Christianizing our own land," says *The Central Christian Advocate* (Kansas City, Mo.), while "fully \$1,000,000,000" is annually absorbed in the Christianization of the whole world. "The money is almost wholly voluntary." Of the sum required for the United States alone, the same paper says:

"The sum of \$31,000,000 was laid on the altar by

Catholics, \$26,000,000 by Methodists, \$20,000,000 by Presbyterians, \$14,000,000 by Episcopalians, \$12,000,000 by Baptists, \$750,000 by the Salvation Army. In addition to these expenditures noted above, there were also paid out, under church supervision, funds estimated as follows: for new buildings, \$27,000,000; for hospitals, \$28,000,000; for education, \$21,000,000; and for Sunday-schools, \$7,000,000.

"The progress and wealth of church institutions in this country can be impressively illustrated by a single comparison. In 1800 there were 2,340 churches, valued at \$1,500,000; to-day there are 178,481 valued at \$724,971,372. These figures speak not of selfishness, but of the truest altruism, of philanthropy, and of the willingness to pay the price of enthroning Christ in the world."

Fifty years ago, we read further, the annual outlay for church purposes throughout the entire world was but half as much as it is to-day, or \$500,000,000. The \$1,000,000,000 of the present year, moreover, will be wholly inadequate in the years that are to follow, because "the resistless advance of Christianity is accompanied with an increasing cost," which can be met only by "the free-will offerings of men, women and children." "This cost is in a sense the measure of the increasing determination of good people that Christ shall be enthroned king."

"The philosophy of the ages is the Christianizing of the world. That is the key to the evolution going on everywhere. Christianity is making its steady and resistless advance, now here, now there, now everywhere, like the rising waters of a universal tide. It explains the past achievements of the best in the race and inspires our hope for the future of the race. What will be, ultimately, will be well, because it will be Christlike."—[Literary Digest.]

Handicraft Revival.

BANISHED for so long from the life of the poor by their poverty, and from the rich by their riches, there are indications that handicraft is coming back, partly by means of a reaction of taste on the part of those who own things and partly by the entrance into the field of handiwork of a new factor. The tendency, so long on the increase, to escape from handwork is being offset by an opposite tendency to escape from mere critical and theoretical contact with life, or from idleness, into the actual making of some tangible thing. There are two claims to be considered in determining the real and essential value of any piece of workmanship; the claims of the maker, that he shall be justified in expending his energy upon it not in vain; and the claims of the owner, that he too, shall be justified in the exchange of energy expended—his own or another's—for the article. The claim of the first is that he shall make something worth making; of the second that he shall own something worth owning.

With the passing away of the common practice of handicraft and the usurping of its place by machines, there passed away also a choice school of training in the moral qualities of patience, humility and self-restraint; patience in overcoming the usual difficulties of the material wrought in, humility in accepting subordination to the higher arts, and self-restraint in forbearing to attempt to produce effects and resemblances which belong to the higher arts of painting and sculpture, but are not possible to be achieved in metal, wood, jeweled surfaces, or tooling upon leather.—[The Interior.]

STEPS are being taken under the lead of Lord Rosebery to establish in London a perfectly-equipped school for theoretical and applied science, similar to the Berlin Royal Technical High School at Charlottenburg. Something like £500,000 has already been offered.

A BILL is planned for the next session of Congress which provides for the payment of \$12 a month to all men or the widows of men who served 90 days or more in the civil war and were honorably discharged. Pensions of \$8 a month are now paid to all survivors of the Mexican war and the war of 1812 or to their widows.

CURRENT EVENTS.

AN editor named Shen Chien, of Peking, was executed by being beaten to death, in accordance with special instructions issued by the Dowager Empress, who desired to make an example of the journalist, with which to terrify other reformers. The evidence at the trial was so weak that Chien would probably have been acquitted had he not boldly proclaimed his principles throughout and his willingness to die for them. Despite the precautions taken by the officials, the prisoner smuggled from his cell a farewell message in the form of a poem, in which he glorified reform, and exhorted his colleagues to continue the work. Chien was 30 years of age, and had many friends among the foreign residents of the city, who describe him as an educated, high minded gentleman. The affair has created intense feeling among the foreign residents and a strong sentiment against surrendering reformers in the treaty ports to Chinese jurisdiction, though some of the ministers hold that the treaty ports cannot be used to shelter native newspapers which attack the Government.

THE speculation in cotton, with the consequent high prices of the raw material, is causing industrial distress in both America and England. A dispatch from Boston prophesies that 2,000,000 spindles will be idle during this month throughout the North, and the report comes from England that because of the deficiency in raw cotton several hundred cotton factories in Lancashire are working on short time and 360,000 operatives are affected. The House of Commons has been considering the question of cotton growing in the British Empire, in order to create a supply outside the Southern States of America.

SOME excitement was caused by a report from Washington that, by way of retaliation for the Kisheneff petition, the Russian Government had reduced the number of ports at which Americans desiring to travel in Russia could have their passports viséd. The trouble arose from the ignorance of Secretary Hay's department in the premises. It now appears that no one has ever been permitted to visé passports of Americans for Russian travel except the Russian Ambassador at Washington, and the Consuls General at New York, Chicago and San Francisco.

At the Home Rule Convention held in Honolulu, Hawaii, Seventh month, ex-Delegate Wilcox urged that Congress be memorialized to grant Hawaii an independence. He also strongly favored the establishment of a government for the islands similar to that of Cuba. The proposition was felt to be premature, but a platform was adopted denouncing the administration of Governor Dole as oligarchical, the charge being made that the governor and a selected clique control the affairs of the territory in a selfish and wasteful manner. The native voters in the islands outnumber the whites, and surrounding these antagonistic racial elements in the electorate are the Chinese, and especially the Japanese, who by far outnumber the whites and natives combined.

SIR SAMUEL LEWIS, companion of the Order of St. Michael and St. George, who died in London on Seventh month 9th, was of pure Negro parentage, having been born in West Africa, in 1843. After passing through the local grammar school he was sent by his father to England to complete his education. He studied in University College, where he gained prizes and certificates in the English language and zoölogy, and in the London University, whose examinations are the "stiffest" of any in the United Kingdom. He studied law and passed the Bar of the Middle Temple in 1870. Returning to his native land in 1872, he began the practice of his profession, and earned the reputation of being an able and painstaking advocate. He served the local Government on several occasions in the capacity, either of judge, magistrate or crown advocate. He was much revered by his countrymen and respected by the European element in West Africa, as his endeavors were for the welfare, not only of his native colony, but of the whole of the British West African colonies.

AN attempt was made by a few unruly negroes to break up a meeting at which Booker T. Washington spoke in Boston. The number of disturbers was comparatively small, but so excitable is the temperament of the race that before the trouble was checked by the arrest of the ringleaders, it had assumed almost the proportions of a riot. The trouble was the result of a deliberate and organized scheme, planned, it is said, in the office of a negro journal opposed to Washington and his ideas. The Alabama State Colored Baptist Convention, which was in session at the time, passed a resolution severely condemning the attack, and pledging confidence and endorsement of Booker Washington as "a conservative, worthy and safe leader, deserving of the respect and confidence of all men."

ROBERT BAKER, a Democratic Congressman-elect of Brooklyn, has made public a letter, from which it is seen that it is a regular custom of a certain railroad to send passes to Congressmen in its territory. Probably very few of the 150 members of Congress who live within this territory refuse the passes, else the company would not continue to send them out or to have the "regulations" the letter mentions, about the matter. There is reason to believe that most of the passes are retained, that this is not the only road with similar "regulations," and that Congress is honeycombed with this corrupting railroad influence.

NEWS NOTES.

LACK of work in Roumania is causing a renewed exodus on a large scale of Jewish workmen to America.

THE William Smith College for Women will be founded and endowed at Geneva, N. Y., by William Smith, the millionaire nurseryman.

SIX thousand more aliens entered the United States through the port of New York during Seventh month than during the same month last year.

THOUSANDS of workmen in New York City, members of Unions that refused to sign the mutual plan of arbitration, have deserted their organizations and gone to work.

THE second attempt this summer to secure teachers for the Philippine service was a little more successful than the first but was not very encouraging. In Boston there were only two applicants.

CHARLES M. SCHWAB has resigned his position as President of the United States Steel Corporation. It is stated that W. E. Cory, who has for some time performed the active duties of the office, will be his successor.

THE American Federation of Catholic Societies in session at Atlantic City reports 266 county federations in 40 States. Four thousand Sioux Indians are represented at the convention by a chief, Ministavi Hanska of South Dakota.

THE visit of King Edward to the improved working people's houses in Dublin recalls the fact that as Prince of Wales he was for years chairman of a commission for improving the houses of the poor, and was assiduous in attendance on its meetings.

ROBERT LEE, the negro who shot Policeman Louis Massey at Evansville on Seventh month 3d, and started the riot that resulted in the death and injury of many citizens died in prison Seventh month 31st, from the effects of a wound in the lungs, caused by a bullet fired by Massey.

THE Doylestown, Pa., National Bank, which has been in existence since 1832, closed its doors Seventh month 30th, and passed into the hands of T. P. Kane, Deputy Comptroller of the Currency. It is stated that the bank's losses will absorb its entire surplus and capital stock.

THE new Pope, Pius X., elected on the 4th, who was Cardinal Sarto, Patriarch of Venice, is a man of simple habits, distinguished for his scholarship and piety, and a personal friend of members of the ruling house and government of Italy. His policy has been liberal and progressive.

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 DAVIS-CHAMBERS Pittsburgh
 FAHNSTOCK Pittsburgh
 ANCHOR Pittsburgh
 EKERTIN Cincinnati
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 JEWETT
 ULSTER
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 SOUTHERN Chicago
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SEND FOR CATALOGUE.

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5 PHONES.

NOT THE SAME.

GOIN' shoppin' pears to me,
Isn't what it used to be.
Used to drive up to the store.
Leave the team out by the door,
Trade our truck for calico,
Tea an' sech'; and off we'd go.
Nowadays ye're at a loss
To pick out the real boss.
They don't stop to tell you jokes.
Never saw sech dressed-up folks.
An' the goods that they display
Fairly takes your breath away.
Everything's trimmed up so grand—
Looks to me like fairyland.
An' the goods you kin procure—
Garden tools and literatur,
Furniture with spindle legs,
Turkish rugs an' fresh-laid eggs.
Everywhere you cast your eye
There is things you'd like to buy.
All tired out when night arrives,
Couldn't stop to save our lives.
With the mornin's earliest ray
All on hand for bargain day,
Goin' shoppin'! Gracious me!
'Tisn't what it used to be.
—[Washington Star.]

The two shortest names in the new Chicago directory are Re and Ex. Sugar, Milk and Coffee are among the edible names. There are several Victories, but no Defeats; Sunshine, but no Moonshine; several Moons and a constellation of Stars. Sums without an Adder to foot them up, Triplets, but no Twins. These are some of the oddities of the new volume.

I SAW something yesterday which showed that the tenderest heart may exist in spite of the roughest exterior. A little fox terrier had been left outside a Devonshire street store by its owner. Evidently the dog had not been long in the city, for it trembled with fright at being out of the protecting presence of its master. As it lay crouching in the doorway a huge laborer came along. Reaching down pityingly he stroked the wee animal, speaking a few soothing words at the same time. The result was that the fear in the dog's heart subsided. It wagged its tail knowingly and licked the kind-hearted man's hand. When it was left alone it sat up bravely, as though feeling assured that human beings would do it no harm.—[Boston Post.]

DICKY (spelling at the sign over a door): "W. C. T. U. Pa, what's 'W' for?" Father: "'W' stands for women my boy." Dickey: "Oh, yes! 'Women see t' you!' And they do, don't they, pa!"—[Gathered.]

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The party will be in charge of one of the Pennsylvania's tourist agents, assisted by an experienced lady as chaperon, whose especial charge will be the unescorted ladies.

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Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10 from Philadelphia and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; and at proportionate rates from other points, including Trenton, Bordentown, Mt. Holly, Cape May, Salem, Wilmington, West Chester, Reading and principal intermediate stations. A stop-over will be allowed at Buffalo within the limit of ticket returning.

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PHILADELPHIA, EIGHTH MONTH 15, 1903.

{ Volume LX.
Number 33.

GOOD WORDS FOR 1903.

XXXIII.

MILLIONS have accepted Christ as their personal Saviour, but He still awaits acceptance as the Saviour of society.

GULIELMA CROSFIELD.

—
In Women's Yearly Meeting, London.

THE MOSS.

WHEN black despair beats down my wings,
And Heavenly visions fade away,
Lord, let me bend to common things—
The tasks of every day.

As when the Aurora is denied
And blinding blizzards round him beat,
The Savoyard stoops and takes for guide
The moss beneath his feet.

WILLIAM CANTON.

FRIENDS AS EMANCIPATORS.¹

TO SPEAK of Friends as emancipators brings at once to our minds a recollection of the work of John Woolman in influencing Friends against holding slaves, the testimony against human bondage subsequently borne by our Society, and the support given by Friends to the movement which led to the abolition of slavery. The work was noble, worthy of remembrance, and the earnest, concerned endeavor is worthy of our imitation. That work is finished, and "we thankfully rejoice that property in man is no longer recognized by the laws of our country."

But there is another direction in which Friends were emancipators, and in which they can be emancipators. It is a work no less worthy of earnest, concerned endeavor than that for the emancipation of the slave and for the amelioration of the condition of the free negro. This work is the liberation of thought, reason, conscience and spirit from whatever restrains them from attaining their best estate.

It is sometimes said that the Society of Friends has ceased to grow, that its work is done, and that it is only perpetuated by its inertia, by its push out of the seventeenth century which has lasted until now. I believe it would be good for Friends to believe that the work of Friends is done—in a sense. I have no confidence in that conception of Friendly work which consists in glorifying the past work of our Society, and in thinking former achievement is more important to us than what we are doing or can do now, or that the lives of the noble dead are of more moment to us than what we should be or can be now. The work of the early Friends is done; peace be to its

memory. The work Friends have to do is as new as ever, and only just beginning. In certain lines of thought and activity we are, I believe, only just commencing to feel and understand what our tenets and testimonies really mean, and if we can only learn better to appreciate them, to teach them, and, if necessary, to preach them, we shall find work to do that is almost dismaying in its magnitude.

If "liberal" means to be free to think clearly, with the mind and spirit liberated from the chains of dead custom and the letter of tradition which killeth, then Friends certainly started on the road to be liberals, to be emancipated, to be emancipators. The early Friends did not desire to escape from religion. They were pious in a sense and to a degree rare to find in the present day. They expressed their thought in a religious, even theological, manner, which almost seems to require in us a special training to accept now; yet it held a meaning modern and useful for us. The founders of the Society were not ignorant of the freedom given by their faith. The words "Freedom" and "Liberty" were frequently on their tongues, and to obtain the highest liberty was their ardent desire. While the churches urged conformity to creed, custom and ceremony, Friends upheld the freedom of the conscience to follow what seemed good. William Penn, in a tract entitled, "A Brief Examination of Liberty Spiritual," refers to "Liberty, one of the most glorious words and things in this world, but little understood, and frequently abused by many."

"It has already been shown in relating the experience of George Fox," says Samuel M. Janney, "that the great fundamental principle of Friends is the immediate teaching of the Holy Spirit, the law of the spirit of life in Christ Jesus which makes free from the law of sin and death."

That is the theological statement of the main doctrine of Friends; it is intelligible to us because of our training, but the religious thought, the deep meaning, are there.

Friends have had the desire to get at the root of religion, and they have become radicals by treating with neglect the ceremonies and sacraments which do not save either from sin or its punishment, and by laying fast hold of the doctrine, symbolized under the form of a Universal Saving Light, of a spiritual condition, an inward character, which will save from sin itself rather than from punishment. This belief of ours has emancipated Friends from believing that God is a being who may be served by ceremonies or set forms, or that man is a being who may be saved from torment by dogmas or priests. Friends hold that the good impulses from within, the spirit in which

¹ Read at a meeting under the care of New York Yearly Meeting's Committee for the Advancement of Friends' Principles, held on the day of Quarterly Meeting, at Westbury, Long Island, Seventh month 25th.

one acts, are the important thing. George Fox said to a priest who offered to him a form for a prayer:

"If thou wouldst have me pray for thee by a form of words, is not that to deny the apostles' doctrine and practice of praying by the spirit as it gave tongue and utterance." This was the theological reason, but what a liberation it was from a set formality, and what an encouragement it was to personal thought and feeling, to human development.

"Serving God," said William Penn, "people generally confine to the acts of public and private worship. But if we consider that God is an Infinite Spirit, and as such everywhere, and that he will be worshiped in spirit and in truth, we shall see the shortness of such a notion. For serving God concerns the frame of our spirits in the whole course of our lives; in every occasion we have, in which we show our love to his law."

As the belief in the sufficiency of the inward serving light liberated Friends from belief in the efficacy of sacraments, so the belief in the universality of that light freed them from intolerance of the sincere views of other conscientious Christian people. It prevented our considering ourselves as the only instrument for the promulgation of truth. It gives an enlarged view of other religions. It makes us religious "citizens of the world." It frees from narrow thought, it should even take us out of a narrow conception of the religion called Christian, and permit us to believe that the vital principle that leads men towards right living is not limited to Christian sects; that, if I may use the expression, God is the Father of all his children; that whatever privileges, powers and faculties are possessed by Christians are possessed by others, and that whether a man be Christian, Jew or pagan, if he does righteously he will receive his reward.

"For as hence it well follows," says Barclay, "that some of the old philosophers might have been saved, so also may some who, by providence cast into those remote parts of the world where knowledge of the history is wanting, be made partakers of the divine mystery, if they receive and resist not that grace and manifestation whereof is given to each man to profit withal."

There is another emancipation upheld by certain of our testimonies, and that emancipation makes for lowly living and high thinking. We know that lives of lowest thoughts and ideals are lives which lead to death, the death in life, the death of the spirit, the death of love, joy and peace of mind. We also know that the life occupied in the pursuit of pleasure for pleasure's sake does not get the most happiness out of life. We know and appreciate that that life is not of finest texture which is composed solely of butterfly fashion and frivolity, or occupied in seeking the merriment forced from desire to escape from ennui, from one's self, poor substitute for the natural joy of cheerful hearts.

We know and appreciate, and in some moments long to imitate those who have fled from society to solitude. We delight in the character of John Bur-

roughs, in imagination live with Thoreau at Walden, go a-fishing with Isaac Walton, or learn the secrets of "Little Rivers" with Henry van Dyke. We realize the connection between love of nature and spiritual culture, that

"The world is too much with us; late and soon
Getting and spending we lay waste our powers,"

and we love to talk and dream about the simple life. Yet the rush of social engagements endangers our love of ferny woods and babbling brooks, of the song of birds, the hum of bees, and the longing to learn

"What oracle
Is in the pine-tree's organ swell,
What may the wind's low burden be,
The meaning of the moaning sea,
The hieroglyphics of the stars,
Or clouded sunset's crimson bars."

At other times we remember that work, honest, strengthening work, is necessary and better for spiritual growth than the life of idleness and wasted opportunities, and we strive to do our each day's best in our business, in our homes, in our charities and in our churches. We consider that that life is well lived which is spent in thinking high, living simply, doing nobly, all its days. Freedom and encouragement for such living is found in the testimony of Friends in favor of moderation, simplicity and plainness of speech, behavior and apparel, and a present example of it in the unadorned beauty of our meeting house.

The spirit of Quakerism is to tear off externals, and get at the substance of things, to get into living relationship with that which is good for man to know and be, with that which we may call religion. "Let us not Cozen ourselves with the Shells and Husks of things," said Penn. "Nor prefer Form to Power, nor Shadows to Substance. Pictures of Bread will not satisfy Hunger, nor those of Devotion please God."

In the church our Society has discarded ceremony, saying that the essence of religion is not in the outward form, but in the inward spirit. In its theology it has rejected the dogmas, and emancipated from the bonds of creeds; it is likewise released from controversies as to the Trinity or Unity of God, the divinity or humanity of Jesus, the proper manner of baptism, and the nature and efficacy of any outward forms or sacraments. It maintains the nearness of man to those powers and influences which we call God; it upholds the brotherhood, the dignity, the divinity of man, and leaves to each individual—no, more emphatic than that—it maintains the right and duty of each individual to seek his own best conceptions of that divinity and humanity, and of right, of duty, of motive and incentive, and that in so seeking he shall be untrammelled by priest or council, and be without fear of anathema, save that which he finds in his own soul. In daily life it protests against the chains of fashion, against the outward show, the pomp and parade and ceremony. Its teaching is for simple dress, for true thoughts and plain speech, for quiet homelike homes. It would, if it could, emancipate man from the thralldom of creeds, from the formality of ceremonialism, from the

For Friends' Intelligencer.

COLLECTIVE BARGAINING.

SIDNEY AND BEATRICE WEBB, the English authorities on trade unionism, begin their work, "The History of Trade Unionism," with this definition: "A trade union . . . is a continuous association of wage-earners for the purpose of maintaining or improving the conditions of their employment."

Given this definition it may be assumed that there is more than one road which may be thought to lead to this Rome of unionism, the maintenance or improvement of the conditions of employment. In fact, this is true. The same authors, in their "Industrial Democracy," name three main roads along which trade unionism has traveled, the method of mutual insurance, that of legal enactment, and that of collective bargaining. It would appear, however, that from the very terms of their definition of a trade union, it follows that mutual insurance must be ruled out as not a primary function, but a secondary one, and looking to a by-end. Mutual insurance, in other words, has nothing to do with the maintenance or improvement of the conditions of employment. It accepts these conditions as they are, and adapting itself to them, seeks to better the condition of the workingman in certain respects, within the limits, so set, to insure him against sickness, accident or death in the given conditions of employment.

There remain two functions of the trade union—those of legal enactment and collective bargaining. As its name indicates, the first of these consists in a recourse on the part of organized labor directly to the law-making powers in order to bring about desired regulative legislation; for instance, as to hours of work, the sanitary condition of factories, the employment of child labor, etc. This is beyond question an important form of trade union activity, and legal enactment in the past has done much toward the betterment of the conditions under which men labor, but it is doubtful how far it can, or should be, relied upon. The sentiment of English-speaking peoples is generally against any considerable body of such regulative legislation as subversive of liberty. Underlying any such objection, however, is the fundamental one that all regulation by law of the conditions of employment and of the relations of employer and employed, is, in common with all law, only a surface thing, an imposition from without. The voluntary maintenance of right relations between man and man make regulative law useless. Therefore we must look deeper for the really vital processes of trade unionism, as it is to-day, and so looking, we find these processes to be those of collective bargaining.

The term, collective bargaining, is not yet in common use, but is rapidly gaining in favor. It probably originated with Beatrice Webb, and first appeared in a work of hers in 1891, being used over against the phrase, "individual bargaining," which had been used by a previous writer. "The Report of the Industrial Commission," Vol. XVII., defines collective bargaining as that process "by which the general

bonds of dogmas, from the slavery of social pretenses, and lead man to see the real joy of life, the life that bears simplicity and truthfulness, that delights in the beauty and goodness about us, that loves unselfish work. Is the world ready to accept this right now? Is the work all done? Are we able now to fold our hands and say of the work, "It is finished?" Is it not, rather, true that the work is so great—and the laborers are few? Shall we say, on the other hand, the task is too great, for we are feeble folk, therefore we shall cease to work? Nay, verily. Each one who learns the better, kinder, happier way of life, to him it is gain, and happy are they who help to point the way, even to one, or two, or three.

If it be better to believe that human character and righteousness, instead of forms and creeds are the concern of religion, let us teach and preach the emancipation of those in captivity to ceremonialism.

If it be better to believe that the power that works in man for righteousness is a surer guide than creed or synod, let us teach and preach deliverance of the spirit from the influence of creed and synod.

If it be better to love quiet, homely joys rather than empty parade and shows, let us teach and preach freedom from show and pretense.

If it be better to think and speak no evil, let us teach and preach emancipation from unjust, unkind, unloving thoughts and acts.

Gentleness, kindness, love, not occasionally, but at all times to all people, liberty to seek the best, freedom from trammels to the Spirit; these things, I believe, are of the essence of Quaker Christianity. If these things are needed by the world then the world needs more Quakerism. If they are not yet fully accepted by the world then there is still work for Friends.

One, and he counted then for but one, once sat where men were taught. A book was handed to him, and he opened the book and read aloud at the place where it was written:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of our Lord."

In that distant day when Friends have done all their share in bringing the world to knowledge of this gospel of the spirit, in the day when all the world is liberated from captivity to falsehood, shams and shows, when all the world follows after truth and righteousness, then and then only may Friends close the book and say as was said formerly:

"This day is this scripture fulfilled in your ears." And, perchance, may add: "Now, O Spirit of Truth, let thy servant depart in peace."

HENRY M. HAVILAND.

WHOEVER can administer what he possesses has enough.—[Goethe.]

terms of the labor contract itself, whether the contract be written or oral, are determined by negotiation directly between employers or employers' associations and organized workmen." It thus distinguishes collective bargaining from conciliation, which it finds to be "the settlement, by the parties directly, of minor disputes, as to interpretation of the terms of the labor contract." It would seem, however, that a better method is that which treats of both general and detail or interpretive negotiations under the one head of collective bargaining, thus making conciliation one phase of the larger whole.

It will thus be seen that collective bargaining is the great reason for being of trade unionism as it exists to-day; its aims, in fact, are identical with those of unionism. It is the basis of all relations between employer and employed, and thus of the whole vast fabric of modern industrialism.

Having suggested its importance, what is its method and what does it accomplish? Take an unorganized trade, for instance. Each individual workman at first makes a strictly individual bargain with the employer for the sale of his labor. But a change comes when a group of workmen forms and sends representatives to treat with the employer on behalf of the group as a whole. The single stick has suddenly become a bundle, and cannot easily, if at all, be broken. Thus, instead of the employer making a series of separate contracts, he makes only one, the representatives of the group acting for it and pledging its ratification of the agreement so entered upon. This is the simplest form of collective bargaining. It is a product of evolution, the machine, so to speak, applied to the production and distribution of labor.

The chief advantages will be seen at once. Suppose each man had been dealt with individually. It is likely that some would have felt driven to take the work at a very low price in order to live. Or, again, others of exceptional deftness or endurance in case the work was piecework, might feel themselves able to earn a good wage at a piecework rate on which the ordinary worker could not live. By the method of collective bargaining the employer is prevented from taking advantage in this way, and for his part is enabled to make one contract where he might otherwise have to make hundreds or thousands.

The same principle holds throughout, from the improvised "shop club" in England, through all the more or less formal stages of trade unionism, to the international union. In the instance we have given the ruinous competition between individual workmen in a single shop is eliminated. The shop is still subject to competition, to under-cutting, on the part of all other shops of the same sort in the same town. Here helps in the trade union of the town, a more differentiated machinery, making a higher stage. It seeks to eliminate ruinous competition in the buying and selling of labor, and the products of labor between shop and shop, employer and employer. The building trades are characteristic of this stage, in that with them competition is usually confined to one town.

The next stage above that of the local union is the national union, which in the same way seeks to eliminate all local conditions, to minimize all local gluts or contractions of the labor market. And, of course, the logical successor of this is the international union.

Both in this country and England a great deal of collective bargaining is still carried on in a more or less amateur and haphazard fashion, although the situation in this respect in England is much better than with us, owing to the more matured and compact character of trade unionism there. It is apparent from the very nature of things that for the highest development of this all-important function the first and imperative necessity is for a permanent, definite and differentiated machinery. The more formal and studied the methods of collective bargaining become on the part of labor, the more respect will they command in the eyes of employers. And it follows perfectly logically that this specialized machinery for collective bargaining should be employed by both sides. Employers, it is now being insisted upon by students of the subject, should, aside from their present forms of organization, unite with this end primarily in view. We find men like Herman Justi, who is commissioner of just such an organization of employers, the Illinois Coal Operators' Association, maintaining that the employers are far behind the men in this respect. He holds that the present organizations of capital are not adapted to treatment with organized labor, and that a new basis and equipment is necessary.

On the trade union side of collective bargaining machinery there is one fundamental distinction to be reckoned with, a distinction which follows the cleavage we have already noticed between collective bargaining proper and that phase of it which is usually known as conciliation. Collective bargaining in its narrow sense has to do only with the initial agreement as to the general terms of the labor contract. The exigencies of the case here seem to demand on the part of the workmen a committee of practical men large enough to be fully representative. But the situation is entirely different when questions of the interpretation of an existing agreement are to be considered. In the piecework trades, especially, there are almost endless adjustments necessary, questions as in the boot and shoe trade, for instance, respecting the classification of the ever-changing patterns, etc. Here the questions are those of bare fact, and the ascertainment and handling of facts should attain as nearly as possible to scientific accuracy. For this kind of work S. and B. Webb hold that a joint committee of employers and employees is cumbersome and inefficient, and they therefore advocate the employment of paid experts. This solution has proved very successful in the case of the Lancashire (England) cotton trade. The trade unions and the employers there not only respectively employ paid experts, but the former secure such experts by competitive examination. Indeed, the Webbs record that in Great Britain in 1897 the most powerful unions, comprising over a third of the whole trade union membership, did the bulk of their conciliatory and even other bargaining through salaried experts.

The "orthodox" method, however, both in this country and England is still that which has been advocated for thirty or thirty-five years, the joint committee of equal members of representative employers and employees, with or without an impartial chairman or umpire. As we have said, this seems on the whole the best means of bringing about a new general agreement, but although it has been tried very elaborately and imposingly in England it has uniformly collapsed when questions of detail adjustment have been brought into court. And one further qualification is necessary, even as to its efficiency in general bargaining. Majority rule should never be attempted in such a joint committee. Party lines are bound to be strictly maintained, and a deadlock ensue if each individual employer or workingman knows that a change of front on his part means a lost case for his fellows. The only way is to thresh out differences until there is complete or practical unanimity.

The great desideratum of trade unionism is to control the whole output of labor. So long as this is impossible collective bargaining can, of course, not reach its logical development. The great question is always one of the proper means to be used in gaining this end. The compulsion lurking in the so-called voluntary agreements governing a whole trade is pointed out. It is declared that frequently the union members constitute but a small minority, and that their assumption of right to bargain with an employer, and thus to fix the terms under which all must sell their labor is tyranny. It seems clear, however, that the labor union, whatever may be its present imperfections, is in the way of progress, and that the part of public spirit is with it. The champions of progress must for a time have the great mass against them. And if the unionists are in the majority it is impossible to make common arrangements for any considerable number of men without running counter to the desires of some. The wider the range of the common rule, and the more perfect the machinery for its application, the larger may be the minority which finds itself compelled to accept conditions in which it has refused to have a hand, or, having a hand, has been beaten by force of numbers. This is the common characteristic of democracy, and may be criticized as such, but not as peculiar to trade unions.

Finally, as to the future of collective bargaining, the Webbs hold that with its always impending possibility of deadlock and strikes it will be interfered with from time to time, and superseded by some form of compulsory arbitration—that is to say, by the fruits of that other method we have noticed, legal enactment. This, however, is by no means self-evident, and it seems easier, as we have said, to believe that collective bargaining is that trade union function which above all others has the future before it.

SAMUEL CHARLES SPAULDING.

Laconia, N. H.

OUR opportunities are the voice of God.—[Outlook.]

NEW TESTAMENT SERIES.—No. 30.

CORINTH AND EPHEBUS.

GOLDEN TEXT.—Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.—ACTS, xx., 35.

Before study of Lesson read Acts, xviii., 24-28; xix., 1-12; I. Corinthians, iii., 1-9.

CORINTH was a great and important city. It was a Roman colony, which gave it considerable freedom; it was situated on the narrow isthmus connecting the Peloponnesus with the mainland of Greece, and therefore in the direct route from Asia to Rome. It had, therefore, great advantages for trade and attracted merchants of every race—Greeks, Romans, Jews and other Orientals. It was a great intellectual center also; its schools of philosophy were celebrated and brilliant. But philosophy was of that degenerate type called sophism. "The average teacher of Corinth had that idea of the duty of a professor of instruction which is entertained and frankly avowed by some journalists of the present day respecting the profession of journalism. . . . They said, we give the people what the people want" (Abbott). The teaching had therefore no conviction, no sincerity. A deep-seated skepticism was the common attitude of mind. And this unfaith extended to morals as well as to the sphere of mind. Corinth was a grossly immoral city. Every form of vice flourished unrebuked. Popular religion had nothing to do with conduct. The highest reach of the religions which did command the faith of a few was Stoicism, whose disciples at least sought self-control and believed in the rule of law in the world. Stoicism was an elevated and noble protest against the laxity and unreason of the time. But it was cold and unsympathetic, and never took hold on the masses. Judaism was the only refuge for those who felt deeply the presence of God in the world and felt it a power that made for purity and truth; and Judaism as so often remarked was hedged about by the law. So it is no wonder that Paul's gospel found its way into the hearts of many. It even met Stoicism on its own ground, and surpassed it; for in the place of calm endurance of trial the Christian substituted an enthusiastic acceptance of it, and a triumphant rising above it. Paul says he determined here at Corinth to "know only Christ and him crucified." He would lay aside for the time the emphasis on the impending Messianic kingdom and keep to the front the personality of the suffering Saviour of men from their sins. All that is noble in man rises to greet a great soul bearing witness to great truth and faithful unto death; and in the midst of the sordid atmosphere, heavy with vice, of the Greek metropolis, the story of Jesus struck like an electric flash, burning out the evil and giving renewed life to those about to perish. In the year and a half of Paul's residence there his teaching took firm root, and he was able to leave it with a reasonable assurance of healthy growth. Other fields needed his strength also. With Priscilla and Aquila, his co-workers, he went over to Ephesus, and thence, leaving his companions, he returned to Antioch after a brief visit to Jerusalem.

(Continued on page 519.)

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, EIGHTH MONTH 15, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

NEXT YEAR'S CONFERENCE.

ALREADY the thought of the Central Committee is earnestly turned toward the arrangements for the next biennial conference which has become so essential a part of the interests of Friends. The committee soon to meet must determine upon a place of meeting; whether to select a numerical or a geographical center of Quakerdom, and what weight to give to the probability of good material accommodation. They must decide whether the elimination of business matters, and the substitution of papers and discussions is a wise course to continue. They must also consider whether the section plan employed at Asbury Park serves the largest number of interests, and whether it is most helpful to employ trained specialists, outside our ranks, if need be, to instruct us, or to call to the aid of the program only our own members.

These leading questions and many minor matters must engage the attention of the committee soon to meet at Salem, Ohio. Not only the committee, but the rank and file of the membership should be interested in these matters, which may have an important bearing on our future.

Since enthusiasm is generated in masses, but transmuted into energy through individual effort, it would seem reasonable that the best interests of the Society would be served by fixing a location where the most widely-scattered individual membership would assemble.

Material comforts are not the highest aims to be sought, but minds work with clearer action and kindlier purpose, and spirits more easily maintain their highest levels, when the bodies in which they abide are well housed and fed, so the conference ought naturally to locate amidst comfortable surroundings.

It is a generally accepted view that the First-day School workers want instruction from those more skillful than themselves. Smaller gatherings afford them the requisite opportunities for conference.

It seems also that those who work in philanthropic fields need enlightenment as to needs and ways and

means, if the scope of their actual service is to be widened. It is luxurious philanthropy to get together and talk things over and wait for the next conference to do it again. We need every possible stimulus toward intelligently directed effort. If we can get the best instruction in these departments within our own borders, by all means let us seek it there; if not, turn for it where it may be found. The ample time given to discussion of all subjects, and the selection of representative members to handle all distinctively religious subjects, together with the extended committee service demanded, affords our own membership so ample a field for active participation, that there need be no fear of not calling our own forces into action sufficiently.

THE address on "Views and Testimonies of Friends," delivered by Isaac H. Hillborn, "at a meeting of Friends and others, held in Girard Avenue Meeting House, under the auspices of the Committee on Membership of the Monthly Meeting of Friends of Philadelphia," Twelfth month 3, 1902, has been published in a neat pamphlet by the Friends' Book Association of Philadelphia. It is four by five and one-half inches, and contains 24 pages of reading matter. It is full and clear in its statements and deserves a wide circulation. Philadelphia Yearly Meeting ordered 3,500 copies for free distribution; these may be obtained through any member of the Representative Committee. The pamphlet may also be had of the Friends' Book Association for five cents a copy.

"STRIKES," said William Pember Reeves, author of the New Zealand Arbitration Law, "have done a great deal of good, but strikes are war. War is a clumsy and barbarous way of settling differences between nationalities, and strikes are the most clumsy and barbarous way I know of settling industrial difficulties." He also said in another connection, "If strikes are put down there must grow up hand and hand with the suppression a system of dealing with the grievances, the misunderstandings, the restlessness that have caused them." Another South Sea statesman, Attorney-General B. R. Wise of New South Wales, said, "Trade unions have reached the limit of their usefulness; they should be more than a mere menace, they need to be turned into an instrument of construction."

A close observer of the signs of the times cannot but feel that this side of trade unionism is cropping out more and more, in spite of the crude and barbarous features of the movement. It is this phase of the subject that is treated in three articles which it is proposed to publish in the INTELLIGENCER. The first, on "Collective Bargaining," appears in this issue and will be followed by a sketch of the history and present status of industrial arbitration and conciliation, and that by an account of the provisions and workings of the Arbitration Laws in New Zealand and some of the Australian states.

PRESIDENT ROOSEVELT has written a letter to Governor Durbin of Indiana, thanking him for having vindicated the majesty of the law by his recent action in reference to lynching. His straightforward utterances should strengthen the

conviction of thoughtful citizens, that "mob violence is simply one form of anarchy, and anarchy is now, as it always has been, the handmaiden and forerunner of tyranny." Aside from the wrong done by depriving any citizen of the fundamental right to be heard in his own defense, the President points out the degradation to the community resulting from these lawless outbreaks. His letter concludes as follows:

"The nation, like the individual, cannot commit a crime with impunity. If we are guilty of lawlessness and brutal violence, whether our guilt consists in active participation therein or in mere connivance and encouragement, we shall assuredly suffer later on because of what we have done. The corner-stone of this Republic, as of all free governments, is respect for and obedience to the law. Where we permit the law to be defied or evaded, whether by rich man or by poor man, by black man or white, we are by just so much weakening the bonds of our civilization and increasing the chances of its overthrow, and the substitution therefor of a system in which there shall be violent alternations of anarchy and tyranny."

Governor Terrill, of Georgia, has written an endorsement of President Roosevelt's views. He says that the laws of Georgia have been so amended as to secure speedy trials for accused criminals and adds this pertinent comment: "It is interesting in this connection to note that the number of lynchings in the North and Northwest of late has brought forth such an expression from the President, while the number of them in the South has been so few within the same period as to attract little or no attention."

MARRIAGES.

TOWNSEND—PAXSON.—At Girard Avenue Meeting-house, Philadelphia, under the care of Middletown Monthly Meeting of Friends, Sixth month 30th, 1903, Arthur P. Townsend, son of Wilson H. and Clara T. Townsend, of Philadelphia, to Marion Emeline Paxson, daughter of Catharine P. and the late W. Rodman Paxson, of Langhorne, Pa.

DEATHS.

HAMPTON.—At his home in Quakertown, New Jersey, Eighth month 7th, 1903, Morris Hampton, in the 87th year of his age.

HOPKINS.—Very suddenly, at Los Angeles, California, on the evening of Eighth month 6th, 1903, Mary Brown Hopkins, daughter of Isaac Francis and Elizabeth A. Hopkins, in the 31st year of her age. She was formerly a member of Race Street Monthly Meeting of Friends of Philadelphia.

She possessed purity and sweetness of disposition in a marked degree, and as her young life advanced she deepened most beautifully in the things which make for eternal peace.

RAYMOND.—At Highland Mills, Orange county, N. Y., on Fourth-day, Eighth month 5th, 1903, Hannah Valentine, wife of John William Raymond, and daughter of the late Samuel T. and Anna K. Valentine, in her 38th year.

SPENCER.—At her daughter's home, near Cardington, Ohio, Seventh month 15th, 1903, Phebe Spencer, eldest daughter of Robert and Edith Mosher, aged 80 years. Her husband, William F. Spencer, preceded her fifteen years. They were both members of Green Plain Monthly Meeting.

SOCIETY NOTES.

FRIENDS will note in "Calendar of Events of Interest to Friends" the correction in regard to Duanesburg Half-Yearly Meeting. The change from Quarterly Meeting to half-yearly, and time of holding from the 24th to 17th had

not yet been noted in Friends' almanac—hence our mistake. While the business session of the Half Yearly Meeting is on Second-day the 17th, the meetings really cover three days, beginning with the meeting of Ministers and Elders on Seventh-day the 15th and including the public meetings for worship on First-day the 16th.

A Friend writes of Westbury Quarterly Meeting held at Westbury, Long Island, Seventh month 25th, "We had a pleasant quarterly meeting out there, fine and sunbiny weather and a good company. Joel Borton was with us." In the afternoon the committee for the Advancement of Friends' Principles of New York Yearly Meeting attended an appointed public meeting at which Henry M. Haviland of New York read a paper on "Friends as Emancipators" which is published in full in this week's issue of the INTELLIGENCER.

Amesbury Meeting, Mass., has two time-honored Friends who are still punctual in their attendance of meeting—Gertrude W. Cartland, a minister, and cousin of John G. Whittier, aged 82, and Mary Alice Brown, aged 82, also an early associate of the poet.—[American Friend.]

A Friend in San Francisco writes that Alfred Cook, of England, visited California Yearly Meeting, held at Whittier in Sixth month, and spoke. He also attended several other meetings on the Pacific coast. R. Esther Smith has returned to the care of the Sunshine Work in San Francisco after a two months' absence. During her vacation she attended California Yearly Meeting and many individual meetings in Southern California, and also the State Convention of Christian Endeavor workers.

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Soon the mission field again claimed the tireless apostle. He revisited the Galatian churches, and went on to Ephesus, where, in pursuance of his Corinthian plan, he settled down for a long stay. This so-called "third journey" is marked throughout by the general collection taken up by Paul and his associates for the mother church in Jerusalem. Contributions seem to have been received in Galatia, the coast cities of Asia, Macedonia and Corinth. At Ephesus the church prospered. During Paul's absence there had appeared in the little congregation one Apollos, who showed considerable power in the ministry, though not fully instructed in the Christian faith. Priscilla and Aquila, as faithful elders, took him in hand and taught him more fully the message of the gospel, after which he went over to assist the church at Corinth. He won immediate popularity among some, and without his connivance there grew up among the Corinthians serious factional differences, some claiming to be Paul's followers, others to belong to the party of Apollos, and still others with affected superiority to be of the Christ party. Moreover, the lax moral tone of Corinth had invaded the church, and there were some gross cases of licentiousness within it. These facts came to Paul at Ephesus, where he was carrying on extensive mission work, both in the city and in accessible portions of Asia Minor. He was much distressed by the conditions of the Corinthian Church, and dispatched a letter (I. Cor.) as their spiritual father, giving earnest advice and admonition. In it he deals with six topics (Abbott):

(1) The spiritual basis of knowledge.
 (2) The factions in the church, which he exhorts to unity.

(3) The immoralities above referred to. He insists that the wrong-doers must be expelled from the church.

(4) Answers certain questions which have been addressed to him by the church.

(5) Discusses the question of spiritual gifts.

(6) Immortality and the resurrection.

Some of these subjects will be taken up in the next quarter in studying Paul's teaching. Let us note for the present that the letter probably resulted, at least temporarily, in intensifying the dissensions, and, finally, in all probability, in driving out the so-called "Judaizers" who had seized the opportunity to oppose Paul. It is likely that Paul followed up this letter by another and very severe one, for his references in II. Cor., i., 15 to ii., 11; vii., 8-13, to a severe and painful letter hardly apply to I. Corinthians. Meantime, he had aroused antagonisms in Ephesus which resulted in riots and fresh dangers.

For Friends' Intelligencer.

AMONG THE PENNSYLVANIA MOUNTAINS.

(Concluded from last week.)

IMPRESSED by the preceding reflections, we turn our attention to the beautiful gap that breaks the continuity of the Line Mountain, toward which the waters of the Mahanoy Creek, issuing from the southern part of the valley, are flowing. The charms of nature seem vainly bestowed on this creek. It winds through lowland and meadow, often between banks finely bordered with trees, then it is lost in the shadow of wooded heights, then out in the open space it reflects broad gleams of sunshine, but its appearance is black and stygian, being heavily charged with sediment from culm banks and water from the mines. These are derived from the coal operations neighboring Mahanoy City, Ashland and other towns, and find their way to this stream, as it passes the above-named places, before entering Northumberland County. Our next move was to cross the creek and follow its wandering course, skirting the Line Mountain to Dornside. This little hamlet, with its neat railroad station, is cooped up in a romantic situation. The mountain at its back, the gap close by, and westward high eminences, densely wooded and broken into irregularity, with hollows furrowing their sides; in front across the creek, openings through the trees reveal the lovely rolling plain of well-kept farm land, reaching clear cut to the forest line along the base of the mountain, northward. This elevation of earth and rock is seen extending with even crest and regular outline, robed in a garb of greenness, brightening in the sunlight as if enjoying the repose of nature. Without more ado, we made our exit through the gap to view the region beyond, which might be represented as a triangle having the Susquehanna River as a base, with the Line Mountain as one side, and a section of the southern boundary of the county as the other. It formed the original township of Mahanoy, but it has been

sub-divided, and now constitutes the five southern townships of our county. The first object that catches the eye, south of the mountain, is a three-story brick flouring mill. Beyond this, a narrow tract of lowland, consisting for the most part of bright little meadows, borders the creek. Outside of this, there is rising ground on either hand, which confines the valley to the width of twenty or thirty rods. Having the choice of roads, we took the one to the left, up the ascent, leading to Pottsville, and soon found ourselves encompassed by deep woods. Traveling some two miles, with the forest apparently continuous, it was determined to go no further in this direction. But before abandoning this silvan way, we utilized a comfortable open spot in the shade, and made it serve the purpose of a wayside inn, refreshing ourselves and horse. Emerging from these wilds, we saw on the opposite side, westward, a swell of land variegated with fields and orchards. Naturally, we turned our course towards it. Then crossing the creek and passing up the slope ahead of us, we were enabled at length to reach the top, and a point of observation was attained, which was all that could be desired. There are times when nature puts on her best appearance, while the glorious sun drives all traces of cloudy obscurity from the sky, lights up the varied scene, inspires the beholder with gladness, and seems to give life a new coloring. This sunny afternoon was such an occasion. Vast tracts of landscape stood out in bold relief, rendering prominent all their picturesque features. Even distant objects presented themselves with unusual distinctness. To the north, not far away, was the Line Mountain, thickly covered with trees, whose abundant foliage showed no trace of October. This mountain is thrown somewhat out of symmetry as it approaches the curve fronting the river.

From our standpoint it appeared as though abruptly ending, a little west of us, with a steep descent from a dizzy height. Two or three miles off could be seen the Susquehanna on its way towards Harrisburg, having banks lined with trees, and a large island in the midst. A barrier of blue mountains, eight or nine miles from us, seemed to dispute the passage of the river. The break through which it enters them could be discerned, but the view was closed beyond. Over the river the eye took in broad reaches of Snyder County. South and east, the surface is broken, and a high wooded ridge terminates the prospect. Roads extend in all directions over this region, whose

"High hills and all uneven ways draw out the miles."

We passed an old guide-post on the road leading south from the gap, which informs the wayfarer that the distance is sixty-three miles to Reading. This is a branch of the Tulpehocken road, a highway of some note in the annals of early road-making. It was laid out in 1768. The necessity of carrying supplies to Fort Augusta demanded a shorter and easier route than the one which had been pursued. It began at Reading, and keeping a general northwesterly course it passed Tulpehocken and Swatara, and on to the forks of the Mahantango Creek. At this point it en-

tered the Mahanoy region, now comprised in Northumberland County. Thence, by way of Schwaben or Green Brier Creek, it reached a white oak on the bank of the Susquehanna, south of Line Mountain, nearly sixty-two miles from the place of beginning.

It had this terminus, because those in authority deemed it not advisable to extend the road over lands which the Indians had not yet relinquished. So they kept in the territory south of the Line, or Mahanoy Mountain, which was included in the purchase of 1749. No sooner was this highway opened than numbers of Germans taking advantage of it, came and took up land here. The increase of population was such that in 1775 a new township had to be set up, which was called Mahanoy. Three years later the Indian troubles broke out, but these people remained undisturbed, and quietly followed their peaceful avocations. While the Tulpehocken road furnished an outlet for these inhabitants to convey the produce of their farms to the nearest market at Reading, it was found entirely inadequate as a means of reaching Fort Augusta. It was inconvenient, for one thing, as it did not do away with the passage up the river, for ten or twelve miles. Then it was not direct from the upper settlements on the Schuylkill. The urgency of a subject which had long been agitated, led to the construction of the "Great Road" through the wilderness over the mountains from Ellis Hughes's saw mill (which was located on the Schuylkill River, half way between Schuylkill Haven and Pottsville), to Fort Augusta, now Sunbury. This highway was completed in 1771. A very full and interesting account of it is given by J. J. John, of Shamokin, in the "Story of the Great Road," in a series of articles published in one of the periodicals of that place.

To return to ourselves, we found the afternoon wearing away, and the declining sun advised us not to delay our going toward home. So, reluctantly, we turned from this beautiful spot, brightened and surrounded by nature's enchantments. Being sensible of their influence, we were able to say with Emerson that "these enchantments are medicinal—they sober and heal us. These are plain pleasures, kindly and native to us."

The flowering season being about over we failed to secure any botanical specimens, though without this added pleasure the excursion was greatly enjoyed, and we succeeded in getting back to our residence just as the last appearance of day was fading out.

G. J.

THE WOODBROOKE SETTLEMENT.

The Woodbrooke Settlement of Friends for religious study, near Birmingham, England, opened Seventh month 23d. The six weeks' study was begun with a course of lectures by Rufus M. Jones, Professor of Philosophy in Haverford College, and editor of the American Friend, on "Present-day Ideas of God and the Spiritual Life." The first lecture was on "The Search for God," forming an appropriate commencement.

The "Friend" (London), in its issue for Seventh month 31st, gives an account of the opening days from which we take the following:

"The attendance was very good, several more Settlers having arrived, Australia and America being well represented. Local Friends were also present, so that the large lecture hall was filled, and more chairs had to be brought in. Rufus Jones at once dived into his great theme, reminding us that in the present-day mad rush for wealth the life of those who had no god but mammon and their own selfish pleasure and enjoyment was not worth living. This selfish spirit weakens the spiritual fibre of the Church. Yet there is happily the counter factor that in no other age in human history have men searched so eagerly for or with such zest after a living God. Many men are found who are still true to the deep instinct that yearns for God and that seeks to return home. Many would listen on their knees if they could but hear someone who would make the vision of God real and plain to them. The quest of God is the great business of our age. We are not to have faith in the report of a past revelation only, great and good as is the revelation of God in the coming of our Lord and Saviour Jesus Christ. We want a self-revealing God now. The nearer we get to the original record, and the more we are impressed with the truth of that great revelation of God in Christ, the more earnest will be our search for the spiritual revelation of God to-day.

"Cosmic science professes to link together every fact in the universe in One. The early Christians had their appointed work and place, and we have ours. Our thoughts cover a wider area. Science and astronomy have opened out to us new vistas of the work of God. The gift and inheritance of thought that former generations have to bestow upon us we cannot take over without bearing in mind these wider relationships of our own time. The God and Father of our Lord Jesus Christ is the One whom we now want to know in relation to the modern revelations of cosmic science. There is, we are assured, some great Unity where all the facts of the universe are in accord. Therefore our search for God to-day cannot stop till it has found a Being who is a great Unity, who must explain our surroundings and the problems of our time, and the ground of a victorious life, the Being who will enable us to discover ourselves, the Being in whom we live and love and suffer. Many have thought they could find him in syllogism, but syllogism is not enough. Here on earth is something; it must have been caused; there must have been a Maker. Casualty is not enough, or we should have no sufficient reason for saying "He" instead of "it." Logic next tries the argument of purpose and design. A watch implies a designer. This is good as far as it goes, but is insufficient. What we call design is the result of an infinite number of selections. The world shows there is a great Artist, but this in itself is insufficient. Augustine tried another line of argument which might seem to carry the matter

further and higher. He argued, I find in my thought the idea of a perfect Being; therefore this perfect Being must have an existence. But we can never proceed from an idea in the mind to prove an objective. It must be settled in some other way, and on some other ground than logic. As for science, God cannot be a thing that can be described, therefore science fails to bring us the whole truth.

"There was a time when all this quest seemed meaningless, for the Church was supposed to tell men what to believe. We were to accept what the Church told us, and what the Church did for us, its ceremonies and its creeds, as His representative and agent. That easy path is gone, and gone forever. No High Church movement can ever bring it back. It may seem as a childhood faith in the childhood of the world, but it cannot now satisfy. The Church may and must help us, but we must know Him for ourselves. Some agnostics, like Herbert Spencer, in despair reply, God is 'unknowable.' The mistake has been that knowledge has been wrongly used and limited, as though science was the revealer of all things to us. Others turn to ethics. Ethics deal not with what we have, but what we ought to have. The revelations of God must be to persons and through persons. In every person there is something of the 'infinite.' Here is the one place where the Divine can be manifest. Every person is a mystery. Once there lived among men One who manifested light and truth and love. We thus pass on to the central Vine of all true life, where there is love, One who suffers with us in every sorrow."

Next followed an address by Dugald Macfadyen, on "Personality, and the Christian Consciousness in Relation to the Gospel," the first of a series on "Spiritual Instruction and the Gospel of Jesus Christ." He said, in part:

"An individual who is distressed at his own fault is already conscious of something higher. Thus a new and better consciousness may be created. There is thus in each of us something beyond and better than our present experience. A new consciousness may be created within us. Paul continually propounds this as he teaches the necessity of a new heart, the need of forgiveness and of cleansing. As we continue steadfast in prayer, the character changes, and we have the presence of a higher personality. In prayer there often comes to us what Teresa calls 'the speech that God uses to the soul,' and we find that when we have poured out our heart to God, God speaks to the soul, and in this dependent spirit of prayer the attentive soul may understand Him.

"Progress comes by the contact of another and a higher Spirit with our spirit. Man finds in himself a spiritual order, where at one time there was confusion. He finds in nature that which to a certain extent corresponds with his own spiritual conceptions. Much more does he find and learn when he comes in contact with the living Spirit of God. Thus, like Christian in Bunyan's 'Pilgrim's Progress,' he ex-

claims, 'I have a key of promise in my pocket that will open every door in Doubting Castle.'

The afternoon was spent in excursions in the "country scenes amid the brilliant sunshine of the Midlands." In the evening Philip H. Wicksteed lectured on "The Principles and Problems of Economic Science."

On Seventh-day morning there was a devotional meeting at 9 o'clock. Among those who spoke was George Cadbury, who said:

"We can never really enter into fellowship with men until we have entered into fellowship with God. When our hearts are right with Him, we begin to enter into fellowship with the joys and sorrows of others. This it is that brings us into fellowship with the sufferings of Christ. George Cadbury referred to the six Friends' meetings in the neighborhood of the Woodbrooke Settlement which have sprung up in recent years in a district where there was not a single Friend residing a few years ago. In these meetings and mission centers men had been taught to come for what they could give, not for what they could get. On this democratic basis alone can we expect prosperity or permanence. Alluding to Seebohm Rowntree's book on 'Poverty,' he said he had been greatly impressed by the tens of thousands in Birmingham to-day who are living in destitution. Many a time in the evenings at Woodbrooke he had seen in the quiet lake the light of Birmingham reflected from the sky in the still water. It is well for us in our comfortable surroundings to have a constant vision of the destitution of our city life, that we may seek to alleviate it."

On First-day the Friends distributed themselves among several of the mission centers, and visited adult schools, and some found their way to the Friends' meetings at George Road, Edgbaston, and to the historic Friendly center in Bull Street.

At the morning meeting in Bull Street Professor George Barton, of Bryn Mawr College, Pennsylvania, who has just returned from a year's residence in Jerusalem, spoke from the text, "The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever" (1 John ii., 17). "He is so well known as the author of works on Semitic Origins and kindred subjects that some summary of his remarks may be taken as an echo of the Summer School. He desired to enter into sympathy with such as were perplexed with doubt, especially those whose perplexity may be largely the result of experiences and disappointments in life that may have bewildered them so that they fail to discover any satisfactory solution of the ways of God towards them. Religious thought has never been apt to take pattern from the leading ideas of the days in which it originated. Thus ancient creeds were fashioned which fail to express the dominant thought of our own times. The thoughts regarding God in earlier days took form from the ideal of an Oriental monarch, and thus Christian doctrine centralized round ideas of divine sovereignty, supremacy and decree. Gradually was

developed another thought, that God was a Father, with the authority of a patriarch. Round this central idea of fatherhood there grew up a comprehension of family life as representing the Church and the links that bind humanity together. In our own day there has been developed a further rendering of the ways of God that finds expression in the saying that 'Christ is the revelation of the human life of God.' We feel the need to approach such a thought with reverence. There are points in Christ's life that come very close home to ourselves, not only His hunger and thirst and physical exhaustion, but, for instance, His temptations; tempted to use His divine powers to turn stones into bread for His own sustenance, tempted presumptuously to cast Himself from the pinnacle of the temple under circumstances which might seem to compel God to interfere to succor Him, tempted again to win the kingdom by a sort of 'short cut' in the use of worldly or political machinery instead of waiting the patient evolution of the centuries. Is it not possible that God Himself may have had to come to decisions as to which of two courses He should adopt, and that instead of simply assuring ourselves that whatever God has done is right because He does it, like men of old who dare not question the prerogative of kings, we may reverently seek to enter into the thoughts and the reason why our Father did this or that? In this latter line of thought there is more close fellowship and friendship with God such as we are sure should exist between a father and his child, therefore a thought that more honors the Divine Fatherhood. We can at any rate see that the vocabulary of human language has been searched to give expression to the marvelous relations in which God stands toward us, in such similitudes as Father, Mother, Husband, Companion and Friend. Now, if such terms are figures that convey aspects of truth, may it not be that in the heart of God Himself there are times when He has had to face decisions, and in which He has deliberately chosen not the easiest path for Himself, but the most difficult, the path which for Himself involved the greatest self-sacrifice, because the path of sacrifice on His part would ultimately be the best for those He so greatly loves here on earth? If the human Christ is God manifest in the flesh, does it not follow that in the Master as He trod this earth we shall see revelations of God that at first we little suspected? This brings us to a passage in the Epistle to the Hebrews in which we are told concerning the path along which Christ was perfected: 'It became Him for whom are all things, and through whom are all things, in bringing many sons unto glory to make the author of their salvation perfect through sufferings.' Now, if it was necessary for Christ, whose life was so beautiful and without blemish, to be made perfect through sufferings, can we assert that the heart of God has not suffered? Consequently, if in our own lives there is suffering, if to us there have been sore bereavements, if there have been and yet are deprivations which we may even be tempted to think unjust, does not the human life of God as revealed to us in Christ satisfy us that all is in love, and that these

things have happened unto us that we may be partakers with Him, that we may enter into closer fellowship with Him in suffering, whereof all are partakers? Thus in very deed, though the world pass away and the lust thereof, he that doeth the will of God shall abide for ever."

At Woodbrooke in the afternoon of First-day Rufus M. Jones spoke on the "Beatitudes." "Though the Sermon on the Mount has been called the Magna Charta of the Kingdom of Heaven, there is no similarity of historic situation. The Charter of England was wrested from the King by compulsion. Our charter of religious privilege is the free grant of a Father in heaven. To treat the Sermon on the Mount merely as the proclamation of a law is a mistake. It is the proclamation of a new way of life, a life based on inner principles. The Beatitudes describe a type of personality, not such as yet prevails in the world, but that which shall be. What is the type of life which Christ called the blessed life? It is not static. It never points to something yet realized, but moving on toward something far better.

"1. 'Blessed are the poor in spirit.' The poor who get the Master's blessing are exactly opposite to the Pharisees, the open-minded, the receptive, who recognize how little they have yet attained. The man who is poor in spirit is convinced there is an infinite wealth of life beyond him, hence his receptivity, hence he reaches out to that which as yet exceeds his grasp, and opens his windows to the light. Sooner or later the open mind, the receptive soul, conscious of need, enters the kingdom.

"2. 'Blessed are they that mourn.' Christ picks out those that seem the least likely. How many are living with some window blinded! Let us hear Christ talk. He never refused to recognize hard facts. He cried, 'My God, my God, why hast thou forsaken Me?' The life of blessing can never be reached except by the same kind of process by which the diamond is made to shine. The brightness can only come by something that will cut the surface. If there are no difficulties and no life-burdens, then the life lacks fibre and power. Under the theory that prosperity is the chief good of life, most of us would refuse to acknowledge that life is good. It is so natural to all of us to seek the easy chances. But that does not make spiritual lives. Never miss this supreme comfort that if your soul is throbbing with love for God there is hope. Virtue is the fullest, completest battle.

"3. 'The meek shall inherit the earth.' One of the last qualities, the world might reckon, for ensuring success in life. Is not a struggle for existence the necessity for getting on? To push oneself ahead, to push someone else out of the way, is too often the maxim of life. To be meek does not mean to be weak and dispirited. It means the man effacing himself for a great cause. Christ does not say here that the reward of the meek is heaven. But he inherits the earth. He will get the best out of life. The victories of earth are not won by swagger.

"4. 'Blessed are they that hunger and thirst after righteousness.' Christ does not here say, 'Blessed

are the righteous,' but blessed are those who have the aspiration. The nature 'of righteousness proves this. A righteousness that is attained like that of the Pharisee by keeping a ritual or a law is not aimed at. How many times shall I forgive my brother? It is not a question of 'times.' The obligation of the spiritual life always in advance. The more I advance the more I receive, and the greater becomes my obligation. Therefore the man who gets the blessing is not the man who has a bad case of arrested development, but the man who is moving on.

"5. 'Blessed are the merciful for they shall obtain mercy.' Sometimes the cross or the martyr's flame is the world's return for goodness. If it were true that mercy only obtained the equivalent of mercy, goodness would be a barter. Christ meant something far better. The merciful man becomes and grows more merciful. The more you give the more you have to give. A watch does not get better every time it ticks. But cultivate the spirit of kindness and large-heartedness, and your character forms itself, and becomes your own benediction.

"Rufus M. Jones proposes to conclude the Beatitudes next week. The feeling of Settlers is that of great thankfulness for his presence. He is giving us his very best."

Each morning at 9 o'clock there is a time of prayer.

POINTS FROM THE SCHOOL.

"The three courses of lectures appointed for each day abound with interest, and each course has its own points of special value. Time and space would fail to chronicle any of them fully or to do them justice. The first in the morning is by Rufus M. Jones. Of these we have already had 'The Search for God,' 'What is Personality?' and 'Self-realization.' These are most appropriately followed by Dugald Macfadyen, who packs his lectures with such an amount of thought that it seems impossible to imbibe so much in so brief a space. He magnifies Christ and His salvation, and enriches us with suggestions teeming with hope. Philip Wicksteed in the evenings turns our minds to the great social problems that confront every Christian worker. The discussions that have followed his addresses on Economics have been very lively, and the question of the application of Christianity to the great problems of the day has firm grip of the Settlers. The happy and cheerful intercourse that goes on among the Settlers themselves forms no small part of the attractiveness of this summer gathering. Representatives of many lines of thought meet together in harmony and goodwill. It is a pleasure to welcome Friends from across the seas. Elizabeth Powell Bond, the Dean of Swarthmore College, Pennsylvania; Emma Benson, from Sydney, and others afford interchange of thought. One very instructive feature is the sequence and development of the various Summer Schools that Friends have held. At the Manchester gathering we had a hearty welcome from that prince of English expositors, Dr. Maclaren, which will never be forgotten. It was a new venture

on what was largely untried ground. It was then necessary to have some things shaken that many of us had traditionally honored, in order that the everlasting verities might be more clearly revealed. At Scarborough there was manifest intellectual progress, and we realized that we were finding firm foothold on the Rock of Ages. At Birmingham as we listen to the teaching of Rufus M. Jones and Dugald Macfadyen we are realizing a still greater advance. We are face to face with genuine constructive theology. Instead of pulling down, there is building up. The foundation standeth sure. The movement is justifying itself. God is leading His people forward."

EDUCATIONAL.

WHAT SHALL OUR GIRLS DO WHEN THEY LEAVE SCHOOL?

Address at the Westtown Old Scholars' Reunion, by Anna K. Cadbury, on behalf of the School Committee. Taken from the Seventh month issue of *The Westonian*.

In the early days of Westtown there is little doubt that would have been the answer to this question. A girl having mastered the modest curriculum of the school a century ago would return to her home and take lessons of her mother in what is now called "domestic science;" she would learn to wash, iron, sweep, dust, cook, sew and spin; and for recreation make patchwork quilts and knit bead purses. She would thus fit herself for a home of her own, which would, most likely become her portion before she was twenty-one, and in which she would find vent for her youthful energies, and become a strong and useful woman.

That some girls did not marry and did take up work outside their homes in those early days, we have only to read in "A Century of Westtown History" how reading and grammar were taught by Ann Thomas; arithmetic and grammar by Rebecca Budd; sewing and grammar by Martha Barker, each of whom received thirty pounds a year for her labors. And other young Friends had positions as tailors, baker, table layer, chambermaids, dish washers, etc. And later on we have the names of Sarah Baily, Martha Barton, Margaret Lightfoot and Martha Sankey filling positions of usefulness outside the home. But these were the exceptions, and there was a tendency to look down on the young woman who went out from her home to earn her living.

This is not the case now; in fact, the conditions are quite reversed. But without criticism of either the past or present, we will take up the consideration of the subject as we find it in the first years of the twentieth century.

To many a girl the close of school life means, without a shadow of doubt, that she take her part among those who provide the wherewithal to obtain the necessities of life, and it is for her to determine what work is best adapted to her needs and ability. And, let me say just here that if her choice should be that of teaching, further study will be necessary, and the "Association for Promoting College Education for Women" stands pledged to help her. But in whatever line her work is to be, she goes forth to her future with a definite purpose in life, and she is happy.

My question is not meant specially for her, but rather for you whose pecuniary support brings no burden to your parents. If the school has accomplished its duty, it has trained body, mind and heart, and you are bubbling over with energy and with a keen sense that there is much more to learn; in fact, you have only made a beginning. You want to be all round women and help to "make the world somewhat the better for your living." But where and how shall you begin?

If you live in or near the city your philanthropic older friends will ask you to belong to The Shelter, The House of Industry, The Temperance and Peace Associations, etc., etc. In your great desire to be useful and feeling that you will have a good deal of time, you accept several of these invitations, and your days are spent in a wild chase of committees. But you must not give up all study. The Drexel opens its generous doors and you take up dressmaking and millinery one year;

another year you try cooking ; perhaps spend a year or two studying kindergarten or art. All these occupations are good in themselves, but what one deplors is the restlessness, the lack of steady purpose, the drifting.

Girls do not marry nearly so young now as they did one hundred years ago, and there will be plenty of time later on, probably, for the philanthropic work, also for the dressmaking and cooking. I should advise you to fill in these restless years from seventeen to twenty-one with good, solid work ; work that will be a blessing to you through the rest of your lives, and that will provide you with needful recreation when you have taken up the burdens of life. And I know of no better way to do this than to enter some good college.

It is true that not every girl needs a college course, not every girl can master it, not every girl will be benefited by it. Not every girl has the definite purpose, the firm determination, the will power necessary to secure advanced education and sound training, or to make a wise and efficient use of these after they have been secured. It is well to think of this, to be as sure of your ground as possible. But unless you have definite and conclusive assurance that it will be only a waste

I believe it will be the college girl who will best fulfill Solomon's ideal of a perfect wife where he says : "The heart of her husband trusteth in her. She doeth him good and not evil all the days of her life. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed. Her husband also, and he praiseth her."

And now for those of us who are parents ; let us not be slow in grasping the present situation. Our parents gave us the best education that was to be had in our day. Let us do the same for our daughters. I say daughters, because we have accepted the situation for our sons, and the boy who wants to go to college generally has the way provided for him to do so.

We are somehow afraid that college will make a girl unwomanly. I think we are mistaken. But as L. M. C. says in *The Westonian*, "We want in the homes and social circles all around us women who observe, inquire and think." The college will be a great help to develop such women.

George Fox in his journal, says : "Then returning towards London by Waltham, I advised the setting up of a school there for boys, and also a girls' school at Shacklewell for



FRIENDS' SCHOOL-HOUSE AT GWYNEDD, PA.

In this house and the tent in its rear lunch was served to those attending Abington Quarterly Meeting.

of time and effort to undertake a college course, I would advise you, if your parents are willing, to decide on a college and go.

In the college you will find clearer judgment, higher ideals of culture and of womanhood than you have ever known before. Do not understand me to say that the conditions at college are perfect ; but this much may be said without fear of contradiction ; that no sincere, earnest, faithful student, taking a well-chosen course at a well-chosen college, ever regretted such action, or thought her four years thrown away. No matter what the superstructure is to be, you will always be glad that you laid the foundation deep, and broad, and strong.

We hear it said that the girl who goes to college is thereby unfitted for the duties of home life. In my small acquaintance with college girls I have not found it so, but rather that in the home of her girlhood, or as a wife and mother her trained mind is better able to cope with the difficulties and duties of household life.

One girl who left college for a western home and there married a man who lived in a log cabin on a ranch was confronted with the remark of a relative that her college education would be of no use to her in such a life. Her reply was "I am better able to do my own work in a log cabin because I have been to college." Another young wife, who with her husband began their married life in very great simplicity, said : "We who have the higher ideals do not care for the superfluities of life."

instructing them in whatsoever things were civil and useful in creation." Could anything be broader than that ? I believe George Fox would have approved of a college education for girls.

Let us not handicap our daughters, but give them a training that will equip them for life as they will find it in the twentieth century ; and I have no fear but that they will be good exponents in their own lives of the practicability of the union of knowledge and the womanly virtues,

"Nor lose the childlike in the larger mind."

ABINGTON QUARTERLY MEETING.

ABINGTON QUARTERLY MEETING was held Eighth month 6th in Gwynedd Friends' Meeting-house. The attendance was unusually large, including a number of visiting Friends. The meeting for worship lasted two and one-half hours. The silence was broken by Robert Hatton, who spoke of the first meeting held in that house sixty-nine years ago, when it was not large enough to hold all who were in attendance, and regretted that the old religion of the heart had given place to the new religion of the head. Joseph Powell followed in a more hopeful strain, believing that the educational element in the new religion is very helpful. These were followed by an earnest and inspiring message delivered by Joseph B.

Livezey. Other speakers were Ellen C. Tomlinson, Samuel S. Ash and Nathaniel K. Richardson.

When the reports were read in the business meeting it was found that all the representatives from the monthly meetings were in attendance. The report of the Philanthropic Committee showed good work done during the past year in collecting money and supplies for colored schools at the South and in holding conferences on temperance, improper publications, equal rights for women, and the problem of the colored people in the North.

A report of the Friends' Home at Norristown showed it to be in a very flourishing condition. There are twelve permanent and three transient boarders. A gift of \$25,000 has recently been bestowed by Anna T. Jeanes, a portion of which is to be used for the erection of an infirmary and other needed improvements, the remainder to be added to the endowment fund in the hands of the Norristown Trust company.

At the close of the meeting lunch was served in the new school building which adjoins the meeting-house, and in a tent which stood in the rear. The old school building was some distance from the meeting-house; the opportunity arose to sell it to good advantage and the money received went far toward defraying the expense of the new structure. One of the rooms has been fitted up to serve the double purpose of kitchen and class-room. As very many of the Friends came by the trolley line which runs directly by the grounds, it was a great convenience to have lunch served on the spot. There were four hundred who partook of this meal, and while some were eating others were enjoying social converse on the porches and under the trees. The plan of having lunch collectively was earnestly advocated by Howard M. Jenkins and was first tried one year ago. There are now very few Friends' families near enough to the meeting-house to entertain guests.

Conferences, Associations, Etc.

BYBERRY, Pa.—The Friends' Association held its last session on eighth month 2d, with a larger attendance than usual, and an interesting program fully filled. The session opened by a Scripture reading by Hannah W. Comly. A selection by Mary C. Bonner, "The Every Day of Life," was full of good thoughts, among them being, "The every-days are the best test of life; every body can do well on great occasions, every one can be heroic once or twice in a life time, but the every-day test is a better index than is the public life. These holy 'every-days' leave the world better for their having lived." An original paper by Emily C. Tomlinson on "The Influence of Harmony," was a high ideal beautifully expressed. She dealt with harmony in the home and harmony in nature; in the first she spoke of our being too ready to look with critical eye on others' mistakes. We oftentimes think well but do not tell the thought to others. Of nature, what can be better than her quiet touch, her ready sympathy? Every season brings new beauties and can be compared to the development of our lives.

A paper on "Current Topics" was presented by Arabella Carter, in which she dealt with the subjects of the assassination of King Alexander and Queen Draga of Serbia; lynching of White in Wilmington, and similar outbreaks in Evansville, Danville, etc.; Jewish massacre in Russia; President Roosevelt's Western tour; recent gifts of Andrew Carnegie to Tuskegee and for the Temple of Peace; death of Pope Leo, and the vacation schools now in session in Philadelphia and other cities. Following this Willis Edgerton recited "The Bird's Appeal," and Phebe Ann Carver, Edward Biddle and Edward Harland responded to the invitation for remarks from visitors, the two latter being with the committee sent from Philadelphia Association to visit smaller meetings; having performed that service in the morning a portion remained for the Association in the afternoon and their presence was gladly welcomed. A. C.

THERE is good reason for believing that much drinking of alcoholic liquors was at the bottom of both the Kishineff massacre and the Evansville race riot.

PERSONAL AND OTHER NOTES.

EDWIN DINWIDDIE, Superintendent of the Legislative Department of the National Anti-Saloon League, which has its headquarters in Washington, has been on the Western coast, where he has spoken in all the larger cities of California and Oregon. On his way homeward he expects to address meetings in Ohio, Indiana and Illinois.

LITERARY NOTES.

THE unprecedented wheat harvest in Kansas is the subject of an illustrated article in this month's *Review of Reviews*, by Philip Eastman. He describes the up-to-date machinery used by the Kansas farmer in harvesting and threshing his crop, and gives a glimpse of a social and industrial Arcadia, where college graduates toiled side by side with day laborers, and all had good pay and bountiful fare. Among the other readable articles are a character sketch of Leo XIII., by W. T. Stead, and "The Present Status of the American Labor Movement," by John R. Commons.

An article by Kate T. Woolsey, in the *North American Review*, will surprise most American readers, for the author contends that the position of woman in a republic is inferior to her position in a monarchy, from a political standpoint. The magazine contains three articles on Secretary Chamberlain's Imperial Tariff plan, one in opposition to it by the Rt. Hon. Sir J. E. Gorst, M. P.; one favoring it, by Archibald R. Colquhoun, and one discussing its probable effect on United States trade, by H. Loomis Nelson.

The *Southern Workman* for this month deals editorially with the National Educational Association, the Indian Teachers' Institute, and Negro Segregation. An interesting article by Jessie Ackerman describes "Australia's Native Race," and Arthur Judson Brown contributes an illustrated article on "Industrial Training in Asia," as given in certain missionary schools.

It is not often that a fine poet is lost to sight, but such was the fate of Dr. Thomas Campion, the poet-musician of Shakespeare's day. Campion was rescued from unmerited oblivion in 1889, by A. H. Bullen. A few of his choicer songs soon became familiar through inclusion in Palgrave's "Golden Treasury" and other anthologies, and to-day the charm and grace of his verse are recognized on all sides. "There is nothing antiquated about these old songs," writes his discoverer, "they are as fresh as if they had been written yesterday."

"The Man of Life Upright," is one of Campion's poems echoing his favorite Roman singers. The Horatian note is unmistakable here.

The man of life upright

Whose guiltless heart is free

From all dishonest deeds

Or thought of vanity;

The man whose silent days

In harmless joys are spent,

Whom hopes cannot delude

Nor sorrow discontent;

He only can behold

With unafrighted eyes

The horrors of the deep

And terrors of the skies.

Thus, scorning all the cares

That fate or fortune brings,

He makes the heaven his book,

His wisdom heavenly things;

Good thoughts his only friends,

His wealth a well-spent age,

The earth his sober inn

And quiet pilgrimage.

The poet's four "Bookes of Ayres," his masques, and his essay on "the Art of English Poesie," are now issued in a comely volume, edited by A. H. Bullen (New York: Chas. Scribner's Sons).

CURRENT EVENTS.

THE week of Eighth month 10th, which is the most important in the Chautauqua Assembly season, the attendance then reaching its maximum, was devoted to the consideration of "The Mob Spirit in America." President William G. Frost, of Berea College, Ky., discussed "Mountain Feuds"; John Temple Graves, "Lynching"; Dr. J. M. Buckley, "Mental and Moral Courage," and representatives of organized labor discussed "The Labor Union and Mobs." D. M. Parry, President of the National Manufacturers' Association, discussed "The Mob Spirit in Organized Labor," Chief Justice Charles B. Lore, of Delaware, "The Manifestations of the Mob Spirit" and Supreme Court Justice John Woodward, of New York, "The Law and the Mob Spirit."

SINCE the women inspectors at the port of New York were dropped after a few months' trial, the Government has received so many petitions from societies and individuals for the continuance of women in this service that Secretary Cortelyou has decided to select a limited number of women, from eligible lists furnished by the civil service commission, for appointment as "matrons" in the immigration service. It will be the duty of these matrons to look after friendless young women who come to this country as cabin passengers, those in the steerage being already well protected and cared for.

THE long-expected revolution in Macedonia has begun. A dispatch received in Constantinople on the 9th from Hilmi Pasha, Inspector-General of the Turkish reform movement, states that insurgents attacked a village in the Vilayet of Monastir, and massacred the inhabitants, including women and children. Another dispatch states that a band of 500 insurgents captured the town of Kinslava, killed the garrison of 52 soldiers and dynamited and burned the government buildings. The situation is made more complicated by the murder of M. Rostkooski, the Russian consul at Monastir, by a Turkish soldier. Rostkooski has been in Macedonia twenty years and was regarded as a firm friend of the Christians.

THE delegates of the Macedonian Committee in Sofia, the capital of Bulgaria, have addressed an appeal to the representatives of the Powers stating that the systematic persecution of the Christians in Macedonia and Adrianople has led to a general rising. They demand the appointment of a Christian Governor-General of Macedonia who has never held office under the Porte, and declare their intention of continuing the fight until the object of their uprising has been attained. Prince Ferdinand, of Bulgaria, professes to be trying to prevent his subjects from aiding the revolutionists, but he may yet be compelled by public sentiment to lead an army against the Turks. †

BARON D'ESTOURNELLES DE CONSTANT, who headed the French Parliamentary arbitration group on its recent visit to London, has written a letter to Foreign Minister Delcasse in which he expresses the hope that the visit will result in the conclusion of an arbitration treaty between France and Great Britain, in accordance with Clause 19 of The Hague International Arbitration Convention, a reduction in the overwhelming naval expenses, and a friendly settlement of difficulties that have been outstanding for twenty years.

THE Knights of Labor are beginning to be heard from again. They have taken a hand in the New York Building trades tie-up as champions of the new tendency in the labor movement. The larger half of the unions have so far rejected the arbitration agreement of the Employers' Association, and work must be resumed generally soon or the building season of 1903 will be lost. Knights of Labor say that they stand for arbitration, first, last and all the time. Ten years or more ago the Knights of Labor had the strongest body of workmen in the United States—between 600,000 and 1,000,000. Then, under the leadership of President Compers, the American Federation of Labor began to make headway and by slow

degrees took the place of the Knights of Labor. The latter now claim a membership of between 125,000 and 150,000, while conservative estimates place the membership of the Federation at 1,000,000. John W. Hayes is the present General Master Workman.

THE labor situation in South Russia has become very serious. Strikes occurred simultaneously over a vast industrial area. It is estimated that during the past month there have been on strike 500,000 men, on whom depends the support of 3,000,000 souls. The amount of studied organization and well-concealed preparation was unprecedented in the annals of Russian labor. The strikers, on the whole, have preserved exemplary order. Wholesale arrests have been made and the Cossack soldiers, under the order of the Governor of Odessa, have made savage attacks on men assembled with the intention of holding meetings. The men continue firm in their demand for better pay and an eight-hour day, and the Government is confronted with a stronger industrial organization than ever before.

NEWS NOTES.

SERIOUS labor trouble and rioting are reported from l'Orient on the coast of Brittany.

THE Secretary of War has issued an order prohibiting docking, banging, or clipping of public horses.

GENERAL MILES, Commander of the United States Army, having reached the age of 65, has been retired from the service.

THE International Typographical Union began its annual session in Washington on the 10th. Its membership comprises 43,000 printers.

ANDREW CARNEGIE has given \$2,500,000 to Dunfermline, Scotland, his birthplace, to be used for the moral and material advancement of the town.

REV. WILBERT J. BROWN, of Indiana, has succeeded James B. Unthank as President of the Orthodox Friends' College at Wilmington, O.

RUSSIA in her policy of "pacifying" Finland by getting rid of the disturbing elements, has been making a wholesale expulsion of prominent Finlanders.

TERMS of peace have been agreed upon between the builders and workmen of Pittsburg, and 12,000 men have gone back to work, pending arbitration.

THE strike of trolley men in Waterbury, Conn., which began thirty weeks ago, was settled on the 9th. The company agrees to treat with a committee from the men as to future grievances.

THE thirty-third national convention of the Catholic Total Abstinence Union has been in session at Pittsburg. The Union has 1,133 societies, with a membership of 89,992; of these 4,200 have been added during the past year.

THE Hungarian Cabinet, of which Count Hedewazy was the Premier, has resigned and Emperor Franz Joseph has gone to Budapest to form a new cabinet, which is a most difficult task in the present disturbed condition of Hungarian politics.

THE British minister at Pekin has been instructed not to agree to the Chinese Government's demand for the surrender at Shanghai of the editor and staff of the Chinese reform organ, *Sinpo*. They can be surrendered only by the unanimous consent of the foreign consuls at that port.

GENERAL JOHN B. GORDAN, Commander-in-Chief of the Confederate Veterans, refused to allow Secretary of State Heflin of Alabama, a prospective candidate for Governor, to speak at the reunion of Confederate Camps of Alabama, because the Secretary attacked United States Judge Jones on account of the latter's course in his peonage crusade.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

8TH Mo. 10 (SECOND-DAY).—FRIENDS' Flower and Fruit Mission meets each Second-day at 151 Fairmount Avenue, at 1 p. m., to distribute flowers.

8TH Mo. 15 (SEVENTH-DAY).—SHORT Creek Quarterly Meeting, at Short Creek (one mile from Mt. Pleasant, Ohio). Ministers and Elders, day before, 2 p. m.

8TH Mo. 17 (SECOND-DAY).—FAIRFAX Quarterly Meeting, Goose Creek Meeting-house, (Lincoln, Va.), at 11 a. m. Ministers and Elders, Seventh-day preceding, at 3 p. m. Friends and others wishing to attend will get tickets at Sixth Street Station, Washington, D. C., for Hamilton or Purcellville, where carriages will be in waiting to take Friends to homes. Trains leave at 8.30 a. m. and 4.30 p. m.

8TH Mo. 17 (SECOND-DAY).—DUANESBURG Half-Yearly Meeting at Quaker Street, N. Y. Ministers and Elders, Seventh-day before, at 3 p. m.

8TH Mo. 19 (FOURTH-DAY).—YOUNG Friends' Association, at Mullica Hill, New Jersey.

8TH Mo. 20 (FIFTH-DAY).—QUAKERTOWN, Pa., Young Friends' Association, at home of Howard Kinsey.

8TH Mo. 20 (FIFTH-DAY).—CONFERENCE under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Newtown, Delaware county, Pa., with sessions in the morning and afternoon. Basket lunch.

8TH Mo. 22 (SEVENTH-DAY).—PELHAM Half-Yearly Meeting, at Yarmouth, Ontario. Ministers and Elders day before at 3 p. m.

8TH Mo. 22 (SEVENTH-DAY).—AN ANNUAL all-day meeting of the Philanthropic Conference of Western Quarterly Meeting at London Grove.

8TH Mo. 23 (FIRST-DAY).—JOSEPH Powell, of Darby, will attend Ambler Friends' Meeting, at 10.30 a. m.

8TH Mo. 23 (FIRST-DAY).—HOPEWELL, Va., Young Friends' Association, at 3 p. m.

8TH Mo. 24 (SECOND-DAY).—WARRINGTON Quarterly Meeting, at Menallen, Pa., at 10 a. m. Ministers and Elders, Seventh-day preceding, at 2 p. m.

8TH Mo. 24 (SECOND-DAY).—INDIANA Yearly Meeting, Richmond, Indiana. Ministers and Elders, Seventh-day preceding, at 2 p. m. In order that comfortable homes may be provided for those that have a prospect of attending, they are requested to send their names to Esther S. Wallace, 230 South 12th Street, Richmond, Ind.

THE JOINT COMMITTEE OF THE SEVERAL Yearly Meetings for Work among Isolated Members will meet between the sessions of Indiana Yearly Meeting.

8TH Mo. 26 (FOURTH-DAY).—SOUTHERN Quarterly Meeting, at Third Haven (Easton, Md.), at 10 a. m. Meeting of Ministers and Elders, same day, at 9.15 a. m.

8TH Mo. 26 (FOURTH-DAY).—THE 37TH Anniversary of the Universal Peace Union will begin in Peace Grove, Mystic, Conn., continuing four days. Among the speakers announced are Edward H. Magill, Benjamin F. Trueblood, Henry W. Wilbur, David Henry Wright and Baroness Von Suttner. The steamer for Stonington leaving New York on the evening of the 25th will arrive at the Grove in time for the opening.

8TH Mo. 27 (FIFTH-DAY).—BUCKS Quarterly Meeting, at Falls, Pa., at 10 a. m. Ministers and Elders, day before at 11 a. m.

8TH Mo. 28 (SIXTH-DAY).—NOTTINGHAM Quarterly Meeting, at East Nottingham, at 10 a. m. Ministers and Elders, day before, at 2 p. m.

8TH Mo. 28 (SIXTH-DAY).—MEETING OF Central Committee of Friends' General Conference beginning at 9 a. m., and continuing through Seventh-day.

Friends expecting to attend are requested to communicate with Leona M. Whinery, Star No. 1, Salem, Ohio, stating whether they wish to be located near the meeting-house or car line and other particulars; the local committees will arrange for boarding places. It is hoped that those who attend can remain for the sessions of Ohio Yearly Meeting, and information as to this should be given in applying for accommodation.

8TH Mo. 31 (SECOND-DAY).—OHIO Yearly Meeting, at Salem, Ohio, at 10 a. m. Ministers and Elders, Seventh-day preceding.

THE REPORTS OF ASBURY PARK Conference have been sent to the Friends' Book Association, 15th and Race Streets, —a package for each monthly meeting belonging to Philadelphia Yearly Meeting. Correspondents are requested to call for them or to give directions concerning their shipment.

THE FRIENDS' BOOK ASSOCIATION acknowledges receipt of the following additional contributions to the Children's Country Week Association:

E. W., \$ 3.00
 "In memory of Bessie N. Comly," 10.00
 Caroline Faren Comly, 2.00
 Previously reported, 35.00

Amount, \$50.00

JOHN COMLY, Supt.
 Eighth month 6th, 1903.

UP THE HUDSON.

On August 19th, and September 3d, the Pennsylvania Railroad Company will run its usual midsummer excursions to the "Upper Hudson," under personal escort. Special train will leave Broad Street Station at 7.34 a. m., stopping at principal points between Philadelphia and Trenton.

A stop will be made at West Point, giving those who disembark an hour and a half at that point, and enabling them to view the United States Military Academy.

In order to insure an early return, no stop will be made at Newburgh, although the steamer will run to a point off that city and there turn.

Tickets will be sold at the following round-trip rates: From Philadelphia, Bristol, and intermediate stations, \$2.50; Trenton, \$2.00; Tulpehocken, Westmoreland, and intermediate stations, \$2.50; Upsal, Carpenter, and Allen's Lane, \$2.60; Wissahickon Heights, Highland, and Chestnut Hill, \$2.70.

At Germantown Junction connection will be made with regular trains from Chestnut Hill Branch.

Tickets good only on special train and connections at above points.

CHICAGO is to have an engine-house fitted up with all sorts of luxuries, bric-a-brac, rugs, etc., to teach the fire-fighters the value of such things and the advisability of taking them up gently, lifting them with care, in fires, instead of throwing them out of the window.—[Baltimore American.]

"You didn't run fast enough," said a bystander to an Irishman who came puffing into one end of a railway station as the train was pulling out of the other end. "Yes, I did run fast enough," said Pat, "but I did not start soon enough!"

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LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend*. Small pamphlet, 40 pages. Single copy 12 cents.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet, 27 pages. *Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy 5 cents, 25 copies \$1.00.

THE SONG OF THE TWENTIETH CENTURY. By Elizabeth Lloyd. Leaflet, 1 page. **A beautiful Lyric for recitation or song. Of permanent value. Single copy 2 cents, 100 copies 30 cents, 1000 copies, \$2.50.

THE MEETING FOR WORSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS. By Howard M. Jenkins. Small pamphlet, 12 pages. A concise statement. Single copy 3 cents, 50 copies 75 cents, 100 copies \$1.00.

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The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore and Washington: August 21st, September 4th and 18th, and October 2d and 16th.

The excursions from Philadelphia will be run by two routes. Those on August 7th and 21st, September 4th and 18th and October 16th, going via Harrisburg and the picturesque valley of the Susquehanna, special train leaving Philadelphia at 8.10 a.m.; excursion of October 2d running via Trenton, Manunka Chunk and the Delaware Valley, leaving Philadelphia on special train at 8.06 a.m.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10 from Philadelphia and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; and at proportionate rates from other points, including Trenton, Bordentown, Mt. Holly, Cape May, Salem, Wilmington, West Chester, Reading and principal intermediate stations. A stop-over will be allowed at Buffalo within the limit of ticket returning.

The special trains of Pullman parlor cars and day coaches will be run with each excursion running through to Niagara Falls. An extra charge will be made for parlor car seats.

An experienced tourist agent and chamberlain will accompany each excursion.

For descriptive pamphlet, time of connecting trains and further information apply to nearest ticket agent, or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

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It is conceded that the best of all foods for summer diet are the quickly made flour-foods—hot biscuit, rolls, puddings, cakes, muffins, etc., such as are made with baking powder. A most excellent household bread is also made with baking powder instead of yeast. These properly made, are light, sweet, fine flavored, easily digested, nutritious and wholesome. Yeast bread should be avoided wherever possible in summer, as the yeast germ is almost certain in hot weather to ferment in the stomach and cause trouble. The Royal Baking Powder foods are unfermented, and may be eaten in their most delicious state, viz., fresh and hot without fear of unpleasant results.

Alum baking powders should be avoided at all times. They make the food less digestible. When the system is relaxed by summer heat their danger is heightened.

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On Wednesday, August 19th, the Pennsylvania Railroad Company (Philadelphia, Baltimore and Washington Railroad Company) will run special low-rate excursions to Maryland's most popular watering place, Tolchester Beach. This place is held in high favor by all who have visited it. It has all the attributes of a first-class resort, and especially appeals to families. No liquors are allowed on train, boat or grounds. Every possible kind of amusement is to be found. The location, on the prettiest part of the beautiful Chesapeake Bay, speaks for itself.

A special train will be run on the following schedule, and round-trip tickets will be sold at the rates quoted.

Leave	Time a. m.	Rate.
Philadelphia, Pa.,	7.00	\$1.50
West Philadelphia, "	7.03	1.50
Sharon Hill, "	7.15	1.50
Moore, "	7.20	1.35
Ridley Park, "	7.23	1.35
Chester, "	7.29	1.25
Thurlow, "	7.33	1.25
Linwood, "	7.37	1.20
Wilmington, Del.,	8.03	1.00
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 22, 1903.

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—William D. Gallagher.

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The Journal 1873. }

PHILADELPHIA, EIGHTH MONTH 22, 1903.

{ Volume LX.
Number 34.

GOOD WORDS FOR 1903.

XXXIV.

Love is heaven, and hate is torment, and we ourselves create both conditions, as we accept or reject the inshining of the sun of righteousness which is ever at our command.

ANNA M. STARR.

MINISTRY.

There's never a rose in all the world,
But makes some green spray sweeter;
There's never a wind in all the sky,
But makes some bird's wing fleetier;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendour;
No robin but may thrill some heart,
His tuneful gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing.

—A. E. Bennett.

For Friends' Intelligencer.

WOODBROOKE SUMMER SETTLEMENT.

The first fortnight of the Summer Settlement is closing to-day. It is the experience of all, I am sure, that it has been a season of most earnest thought and prayerful feeling. A shadow fell upon all hearts when we learned that Rufus M. Jones, of Haverford College, appointed to lecture upon "Present-Day Ideas of God and the Spiritual Life" had received word by cable, on arriving in England, that his only child had died suddenly, soon after the sailing of the parents. When he took his place before the Friends who had gathered for the first fortnight, to speak to them in his opening lecture on "The Search for God," he must have felt the unutterable sympathy that went out to him from all hearts. The message which he had prepared under sunny skies came to us day by day freshly tested by the anguish of personal bereavement. Those who have been privileged to listen to the noble presentation of thought, the results of deep research and ripe scholarship and life "in the spirit" have seen the power of his philosophy of religion to sustain and cheer. It has been an object-lesson that cannot be lost! This course was finished yesterday; and instead of remaining to repeat the lectures in the second fortnight as was planned, he and his wife sailed in the afternoon from Liverpool for home.

Another series of lectures that has taken a deep hold upon the "settlers" is that on "Principles and Problems of Economic Science," by Philip H. Wicksteed, M. A. The method of presentation has been unique, appealing to personal experience in large degree, and abounding in forcible illustration. Perhaps

the purpose and tone of the course can be gathered from one of his closing sentences last evening. "The ideal of the simple life is to bring about such a state of things, that the very bottom man will be able to live a decent, human life; and his work will be amid such conditions that we ourselves need not shrink from sharing it." His last word was an appeal to Friends, whom he designated "a steadfast, quiet, persistent people with a remarkable instinct for business." He said, "When Friends, who are a practical people, feel as a society, a genuine 'concern' for the betterment of industrial conditions, the work will be pushed forward."

The settlement is only a mile away from Bournville, where the Cadbury Cocoa Works are located. This village shows what Friends are able to do for their working-people, men and women. About four thousand people are employed; and they are given every chance for the "decent, human life" that Mr. Wicksteed appeals for. Their cottages are built with regard to architectural effect, variety and beauty entering into their plans, instead of the long rows of monotonous tenements that characterize most manufacturing villages. Sanitary needs are provided for, with good water supply, and lighting. The garden spot for vegetables and flowers is secured to each householder; and the long summer twilights of England, available for work until toward ten o'clock make these of very practical value for the support of the families; and for the pleasure of the traveler, who enjoys the brightness of these little garden spots, along with the green of the hedges, and their festoons of "travelers' joy."

There is much earnest thought and study during the whole forenoon at the Settlement. The day begins with a devotional meeting at nine o'clock. A beautiful spirit pervades these meetings. They have thus far never been wholly silent meetings. There is the fullest opportunity for each one's expression, in prayer, and in messages of encouragement and exhortation. The younger members take their share of responsibility with great sweetness and simplicity. Three lectures follow this meeting. The afternoon is left quite free for recreation. Nearly every day there is some plan for pleasant excursions to the Cathedral towns that are of easy access, like Worcester and Lichfield; or the Art Museum of Birmingham; or Warwick and Kenilworth and Stratford-on-Avon. There are several tennis courts available, and a small boating-pool on the grounds of "Woodbrooke," the beautiful home of the Settlement provided by the generous interest of George and Elsie Cadbury. The story would be quite incomplete without reference to the kind hospitality of the Friends who live near "Woodbrooke," and are constantly inviting the

"Settlers" to their own beautiful homes for "tea and tennis."

It is hoped that the Settlement may become a permanent school for such as wish to study the history of the development of religious thought. George Cadbury, who is deeply interested in the work of the Summer Settlement, and has made it possible, believes that there is a future for Friends. He believes that the pastoral system adopted by Friends in some parts of the United States is not in accordance with the principles of Friends. But he believes also, that so far as possible, it is our duty to bring our trained powers to the service of these principles; and to this end he is working.

It is a privilege indeed, to share in the lectures and conferences and social intercourse of this Summer Settlement.

ELIZABETH POWELL BOND.

*Sely Oak, near Birmingham, Eng.,
Eighth month 6th.*

For Friends' Intelligencer.

INDUSTRIAL ARBITRATION AND CONCILIATION.

THE terms arbitration and conciliation are usually used together, but in reality apply to two different processes. *Arbitration* suggests a more or less formal meeting before an umpire, whose decision is binding on both parties, either by the process of law, or the moral feeling of the disputants. On the other hand, conciliation implies an informal meeting of those disputing, with no umpire and no power of giving an award which is binding; if any result is obtained it partakes of the nature of a mutual agreement.

Arbitration manifests itself in two different forms:

I. Legal arbitration, which may be voluntary in character; in this case the court has no power of initiating proceedings, but it is in existence and can be called on to decide disputed matters by the mutual agreement of the parties concerned; it has full legal powers to enforce its awards. Or again, the arbitration may be compulsory in character. In this case legal courts are formed under the statutes of the state, and upon the application of either party to a dispute the question must be submitted for the action of the court. Strictly, this is compulsory only on the one party. The court has not the power to initiate arbitration, but its decisions are of full legal force.

II. Arbitration again may be purely voluntary. Here the two parties to the dispute by mutual agreement appoint a board to discuss the questions and agree to abide by the decision of the board, or umpire. This decision thus takes on only moral obligation. This voluntary arbitration is, as yet, the form which is most employed.

The history of arbitration is comprised in a single century, and until recently the greater part of it in England. The real beginnings of the movement, however, were in France. In 1806, Napoleon I, at the request of the citizens of Lyons, established there the first of the so-called "Conseils des Prud'hommes," or "Councils of Experts." At first the real worker was not represented on these councils, but as constituted they tended to favor the interest of the

working man more than did the guilds which had preceded them. They have been but slightly modified even to the present.

The object of these councils was to furnish conciliation between employer and employed in the many smaller differences which continually arise. Their authority extends to every question that can arise in a workshop. The only question which they cannot settle is the future rate of wages. They make proceedings compulsory on the application of either party. They have been of great benefit to the country in preventing losses by strikes and lockouts.

Similar councils have been established in Belgium, but they are not as successful as in France. Similar courts have also been established in Austria.

As was said before, most of the experience in this form of settling labor disputes is English, and most of this has been gained within the last forty years. Previous to 1860 there was little known of this subject. There had been labor legislation which was aimed to regulate disputes as early as the time of Queen Elizabeth. This legislation, however, merely codified the rules of the guilds and only applied to such trades as were then existing and mentioned in the law. As time went on new industries arose and the law was variously modified from time to time to cover them.

In 1824 all previous legislation was consolidated and embodied in an act which was modeled on the lines of the French *Conseils des Prud'hommes* and provided for the compulsory arbitration of disputes between the parties concerned, on the petition of either one; but this applied only to certain specified trades and certain specified subjects. It provides, however, that nothing in the act shall be construed as giving power to fix the rates of future wages except by mutual consent of both masters and workmen. The awards under this act are of legal force. This law is still in operation but is rarely used. It was useful in bringing about shortly after its passage a number of voluntary boards of arbitration in some of the industries. These fixed the rates of wages, providing for committees of conciliation to adjust differences, without any formality, by their mutual good offices, there being no formal hearing or award.

One of the first attempts to use conciliation was made in the carpet industry by William Henderson of Durham. There had been so many disputes in that trade previous to 1839 that a number of employers formed an association, which apparently produced good results; for, says William Henderson, "Every strike in the carpet trade of the United Kingdom has ceased on the appeal" of this Association. Similar boards of greater or less stability had become quite common by 1867.

In 1872 an act was passed to provide (1) the most simple machinery for binding submission to arbitration; (2) to extend the facilities of arbitration to questions of hours, wages, and other conditions of labor; (3) to provide for submission to arbitration of future disputes by anticipation without waiting until the dispute has actually arisen and the parties are too excited to agree upon arbitration.

These acts were of little practical value. In their

best features they have followed the lines of voluntary arbitration. Compulsion was gradually weakened from the first act of 1824; and tendency being towards voluntary arbitration in its completeness.

In the United States all the legislation has been to authorize voluntary boards of arbitration which are able to offer decisions, but whose awards are in no way binding except by moral compulsion. The first legislation was in Pennsylvania in 1883 and was the outcome of the report of the Commissioner, Joseph D. Weeks, who had been sent abroad in 1879 to study the methods of European boards of conciliation. Fourth month 30th, 1883, the so-called "Wallace Act" became law. This provides for the creation of tribunals of arbitration in the iron, steel, glass, textile and coal trades. All questions are submitted to it purely voluntarily, and its awards have no legal or compulsory force.

In 1885 the Legislature of Ohio passed a bill providing for the creation and operation of tribunals of voluntary arbitration.

It was in the United States that the first provision was made by the State for a permanent board which should be ready at all times to offer its services. The first one formed was in New York in 1886, but the Legislature of Massachusetts also established such a board later in the same year. These two laws have become the foundation for similar laws in fourteen other States (California, Colorado, Idaho, Illinois, Louisiana, Montana, Minnesota, Ohio, Utah, Wisconsin, New Jersey, Michigan, and Connecticut). In many cases these laws have never become effective in the creation of the boards; or the boards have been of little value when created. Only in six States can they be said to have been important (Illinois, Indiana, Ohio, Wisconsin, New York, and Massachusetts).

The State boards are formed along the lines of the two types of Massachusetts and New York. The Massachusetts board consists of three members, who are appointed by the governor. One must represent employers; one must represent working men; and the third must ordinarily be appointed upon the recommendation of the other two and must be neither an employer nor an employee. These boards of arbitration and mediation have very little real authority. None of them have the power to compel arbitration, nor have they means to enforce obedience to their awards, even when the parties have agreed to abide by the decision. The boards are required on the knowledge of any strike or lockout to offer their services as mediators to both parties, and attempt to conciliate or persuade both parties to arbitrate. They may take this action when a strike is threatened. If no settlement can be accomplished, the board is required to make an investigation and to publish a report, stating the cause, and assigning responsibility or blame. The decisions of the boards are reported to the parties and made public. They have no binding effect unless both parties are joined in the application.

Some States (Iowa, Kansas, Pennsylvania, Texas, Maryland, Missouri) authorize the establishment of local boards. The Pennsylvania law provides apparently for a compulsory submission on the part

of the one party, on the initiative of the other, but there is no way provided for using the compulsion, hence the law is a dead letter. This is the case with most of the others, their decisions are nominally final, but there are no means of enforcing them. As a matter of fact in these six States these boards have never been called into use.

In 1898 an act was passed by the United States Congress which provides that in case of any dispute upon an interstate transportation line, intervention and mediation for conciliation shall be employed by the Chairman of the Interstate Commerce Commission and the United States Commissioner of Labor, at the request of either one of the parties in dispute. If conciliation fails they are to urge arbitration. These officers have no specific authority to intervene on their own motion. The decision of these arbitrators is binding and may be enforced by suits in equity in the United States courts. In the only case which has come up under this law one party absolutely refused to arbitrate, so that the law is as yet untried.

The reasons for the apparently small results actually accomplished by these boards are given as being ignorance on the part of both employers and employees of the existence of the boards and of their possible advantages. The boards are not conveniently near at hand; and besides there is the natural hesitancy of utilizing means which are established by law. Their chief value has been in promoting conferences between employer and workman which commonly arrive at a mutual agreement without formal action by the board. The Massachusetts board has been the most successful of all the State boards, the New York board coming next, and then, perhaps, that of Illinois.

So far, we have considered arbitration only in its legal aspects. The real history of the movement is concerned with the spread of the idea of arbitration among the people, for it is only when peoples become of a nature for arbitration, arbitrating peoples, that arbitration can accomplish anything. The remainder of this paper then, will endeavor to trace the growth of the idea of purely voluntary arbitration. While the legal process is becoming more and more important, the real development must always be in the line of education through the purely voluntary form.

In the line of voluntary arbitration by privately formed boards the greater part of the experience again is English. There had been frequent settlements of disputes by boards of conciliation called for special disputes previous to 1860. But up to that year there was no standing board of any permanency.

In the year 1860 there had been three serious strikes in the hosiery trade of England, one of them lasting for eleven weeks. Late in that year A. J. Mundella, a manufacturer of hosiery in Nottingham, succeeded in establishing the first permanent voluntary board of arbitration and conciliation. Let him tell the story; "Three of us met a dozen leaders of the Trades-Unions. We consulted with these men, and told them that the present plan (strikes) was a bad one, that they took every advantage of us when we had a demand, and we took every advantage of them

when trade was bad, and it was a system mutually predatory. Well, the men were very suspicious at first: indeed, it is impossible to describe to you how suspiciously we looked at each other. Some of the manufacturers also deprecated our proceedings, and said that we were degrading them. However, we had some ideas of our own, and we went on with them, and we sketched out what we called a 'Board of Arbitration and Conciliation.' When we came to make our rules it was agreed that the chairman should be elected by the meeting, and should have a vote, and a casting vote when necessary. Twice that casting vote has got us into trouble, and for the last four years it has been resolved that we should not vote at all. Even when a working man was convinced, or a master was convinced, he did not like acting against his own order, and in some instances we had secessions in consequence of that: so we said, 'Do not let us vote again: let us try if we can agree.' And we did agree."

(To be continued.)

ESSENTIAL TRUTHS.

Joseph Powell sends these extracts from a letter in his possession written by John Jackson, Ninth month 30th, 1837.

AMONG the essential truths of religion, I recognize the necessity of a belief in the existence of a Supreme Being, the creation of man in his image, the object of his creation, the glory and enjoyment of his Maker. And as man's creation is the workmanship of God, he is created perfect in his nature, in the full possession of a material body, a natural or animal spirit, and an immortal soul; the two former are of the earth—the body composed of matter into which, as into its original elements, it must again become dissolved, and with that dissolution its natural or animal spirit ceases to exist, like the spirits of other animals.

The soul is the immediate gift of the Creator; it is made the companion of man's pilgrimage, and is the part in man that is alone accountable and capable of approaching to a divine communion.

Man's present state is a term of probation, and in order to make that probation subservient to the high purposes of his being, his merciful and bountiful Creator, whose benevolence may be traced in the arrangement and perfect adaptation of one part of the visible creation to another, so as to produce an harmonious whole, has furnished him with a measure or manifestation of his own spirit, to enable him to answer the end of his being. This we term the illuminating power or light of Christ in the soul, and it will be no deviation from scripture language to call it Christ himself—or "the word of God that was in the beginning with God," or the "true light which lighteth every man that cometh into the world." It is omnipotent, eternal, unchangeable, because it is divine. As this light is followed and obeyed it will preserve from sin, and thus it becomes a savior. If through disobedience to its manifestations man loses the divine image, and thus becomes involved in sin, that sin thus actually committed becomes a partition wall between him and his Maker.

NEW TESTAMENT SERIES.—No. 31.

THE FACTIONS.

GOLDEN TEXT.—And I will most gladly spend and be spent for your souls.—II. Corinthians, xii., 15.

Before study of Lesson read Acts, xix., 23-41; xx., 1-6; II. Corinthians, i., 15-24; Galatians, ii., 11-16.

PAUL's labors in Ephesus were brought to a close by an outbreak of mob spirit brought on by the anger of tradesmen in idols working on religious intolerance. He had labored first in the synagogue and then in a vacant school house. He had done a great work, ministering meanwhile with his own hands to his necessities. He had won many from the practices of magic, so that they burned their books. Many more had been won from idolatry, so that the effects came to be felt among the silversmiths who made shrines and images for the worship of Diana—one of the chief cults of the city. The hostility of those who lived by the worship of Diana of the Ephesians raised a mob against Paul; and although the authorities deprecated violence and defended the apostles, it seemed best for them to retire from the city, at least for a time. He had been longing to go to Corinth from the time when news of the difficulties there had come to him. Apparently he had even decided to go, and perhaps had set out (II. Corinthians, i., 15-17), but had changed his plans at the last moment. When he left Ephesus we may suppose that his heart drew him toward the Achaian city, but he still felt that the time was not come. Until a better spirit found its way into the church his coming might merely make matters worse. He would have to be severe, and severity kills affection; wherefore for their sakes he would still remain away (II. Corinthians, i., 23). So he turned aside into Macedonia, there to revisit the churches of Philippi, Thessalonica and others, the scenes of his first European missions. Here he met Titus and others who were laboring in the cause of the collection for the poor of Jerusalem, referred to in the last lesson. In pursuance of this duty, after passing through Galatia and Asia they had gone on to Corinth, perhaps taking with them Paul's second letter, now lost; they were therefore able to bring late news from the church which rested so heavily upon Paul's heart and mind. This news was, on the whole, favorable. The church at Corinth had some respects bettered the instructions of the apostle. Instead of expelling they had reclaimed the immoral person who had brought disgrace upon them; he was now repentant and in full sympathy with the brethren (II. Corinthians, ii., 5-11). The condition of the church in other respects is also improved, though factionalism is still in evidence. Apparently the "Judaizers" were the worst feature of the situation, as Titus reported it; those who would force the infant church into the distorting conditions of the Jewish law (II. Corinthians, iii., 6-18). These seem to have made use of the dissensions to hold Paul up to ridicule as one large in word and small in deed, as unstable of purpose, perhaps even as one laboring for mercenary motives (II. Corinthians, x. and xi.). On the whole, the news is so good that much of Paul's burden is lifted; if the spirit of the church tends to forbearance and unity a few slanders against himself

will be easily disposed of; and he must needs share his sense of relief with the objects of his late solicitude. His work in Macedonia still holds him for a time, but he now writes another letter (II. Corinthians) which he sends by Titus, who returns to carry on the work of the great collection.

Much of the contents of this letter has already been suggested in the present letter. The apostle shows himself eager in welcoming more than half-way every evidence of returning faith and well-doing. He tells much of his own experiences—the riot at Ephesus, his many trials and sufferings. He argues the accusations against himself, with earnestness, indeed, but without deep anxiety; for he had no small vanity and he had faith in his friends at Corinth. He commends their action concerning the offending brother, and sends his cordial forgiveness to unite with theirs. More than once he touches upon his own earlier severity toward them, striving to make it plain that its very severity was in truest affection. Much emphasis is laid upon the importance of the contributions for the mother church at Jerusalem.

Most of this, it will be seen, is personal and temporary, but out of it and out of his experiences there appear the beginnings of most of his characteristic doctrines as elaborated in the later epistles—the blessings that grow out of trials and afflictions (i., 3-5), the substitution of faith for law (iii., 12-18), the spiritual nature of "the kingdom" (v., 1-4), the divine nature of the Christ (v., 19-21).

A few months later Paul followed his envoy and his letter to Corinth. We would be glad to know something of his reception and experiences there, but the historian has not a word of it preserved for us, except that he remained "in Greece" three months, and that "a plot was laid against him by the Jews" which determined him to return to the East by way of Macedonia, instead of sailing direct for Syria, as he had intended (Acts, xx., 1-3). Yet the three months in Corinth were most fruitful and important. It was stated in an earlier lesson that the epistle to the Galatians was believed by many to be the earliest. Others, however, and perhaps with reason, assign it to this stay at Corinth. And the epistle to the Romans—the most important of all as a systematic statement of Paul's faith—was almost certainly written at this time and place. Whether Galatians was written at this time or a dozen years earlier we can best observe its contents in the wider horizon of this period. It deals with the Jew-Gentile controversy which appeared soon after the founding of the church at Antioch. It will be remembered that Paul and Barnabas presented the matter to the church at Jerusalem, and that by the influence of Peter and James a liberal policy was adopted. But some of the Jewish party evidently carried the matter further, going first to Antioch, where they even made Peter to act inconsistently (Galatians, ii., 11-13), and then, apparently on to the churches of Galatia, Asia and Greece. They attacked Paul's authority, and insisted on the necessity of the whole Mosaic law. In Galatians, written either at the beginning of the controversy or later, Paul argues at length the independent revelation from which he

received his authority, and the inconsistency of Peter and Barnabas. He then passes to the subject of the law, attempting to show from the law itself that faith freed them from the law. This will be taken up in a later lesson. The letter closes with a few affectionate words "writ with mine own hand."

"OVERCOME EVIL WITH GOOD."

THE best way to fight against evil is not to meet it on its own ground, with its own weapons. There is a nobler method of warfare, a Divine plan of campaign given to us in the religion of Christ. Overcome evil with good. This is the secret of the battle of life.

Here are monstrous evils and vices in society. Let intemperance be the type of them all, because so many of the others are its children. Drunkenness ruins more homes and wrecks more lives than war. How shall we oppose it? I do not say that we shall not pass resolutions and make laws against it, but I do say that we can never really conquer the evil in this way.

The way to attack it is to make the sober life beautiful and happy and full of interest. Teach your boys how to work, how to read, how to play, you fathers, before you send them to college, if you want to guard them against the temptations of strong drink and the many shames and sorrows that go with it. Make the life of your community cheerful and pleasant and interesting, you reformers; provide men with recreations which will not harm them, if you want to take away the power of the gilded saloons and the grimy looking den. Parks and playgrounds, libraries and reading rooms, clean homes and cheerful churches, these are the efficient foes of intemperance. And the same thing is true of gambling and all the other vices which drag men down by the lower side of their nature, because the higher side has nothing to cling to to sustain it and hold it up.

The reason why many men fall is because they thrust the vice out and then forget to lay hold on the virtue. They evict the unclean spirit and leave a vacant house. To cease to do evil is important, but to learn to do good is far more important. Reformation never saved a man. Transformation is the only way. And to be transformed a man must welcome the spirit of good, the holy spirit, into his heart and work with him every day, doing the will of God.—[Henry van Dyke.]

RELIGION is no haggard or stern monitress waving you from enjoyment: she is a strong angel leading you to noble joy. The Bible is not a book of repressions and prohibitions: it is a book of kindling inspiration.—[Canon Farrar.]

OUTWARD comforts are but crutches, which when we lean too much upon, God suffers them many times to fall, that we may stay upon Himself. It is but just the cisterns should either be broken or dried when we forsake the Fountain to depend on them.—[Hubbard, 1679.]

FRIENDS' INTELLIGENCER.

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PHILADELPHIA, EIGHTH MONTH 22, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

AN ATROPHIED CONSCIENCE.

No organ of the body can attain its full development unless it is frequently used. Muscles that are not exercised become weak and flabby, lungs that are undeveloped by full, deep breathing easily become diseased; eyes that look only at near-by objects have scant power of vision; ears that are not attuned to delicate sounds miss the sweet strains of the far-away bird; fingers whose tips have become callous can distinguish little by the sense of touch; the person who breathes through the mouth instead of the nose never enjoys the richest perfumes of the flowers; and the nerves of taste that have been deadened by pepper and spices entirely lose the rarest flavors of dainty food.

It is true that a blind man is spared the annoyance caused by wanton disfigurement of the landscape; that a deaf man is not disturbed by trolley cars, factories and locomotives; and that one whose nerves are paralyzed does not suffer from heat or cold; but the joys of sight, hearing and feeling are so much greater than the ills caused by transient annoyances, that no one would willingly be either blind, deaf or paralytic.

If any moral faculty is undeveloped or allowed to fall into disuse, there is just as surely a personal loss as if one of the bodily senses is deficient. Here, for example, is a man who is dishonest in his dealings; he is careful not to evade the letter of the law and he may become so rich in worldly goods as to be envied by his fellows; his conscience does not appear to trouble him in the least and he has abundance of all the pleasures that money can buy; but what does he know of the proud delight in the breast of the village blacksmith who "looks the whole world in the face, for he owes not any man."

Here is another who has honorably amassed wealth for himself and his children, but he spends little either for his pleasure or theirs, and has nothing to spare for a poor man in need or a noble work of philanthropy. What does he know of the pure joy felt by the widow living in a cabin across the way, who

goes without a new gown for another year so that she may give her mite to help lift up her fellowmen?

Even here in this life, where the unjust often seem to flourish, virtue is ever its own reward and vice is followed by sure punishment. The man who revels in sensual pleasures and foul talk generally suffers physically for his wrong doing, and is inevitably shut out from the blessing promised to the pure in heart; that he does not realize what he has lost is perhaps the saddest part of his punishment. We pity the person who chooses to go unwashed and wear clothing reeking with filth when water is abundant and clean linen is at his command; how much more should we pity one who prefers the moral atmosphere of a dark alley to the sunshine of God's presence!

There are no worldly pleasures that can compare for a moment with the joys of the kingdom of heaven. Whoever would enter into this kingdom now,—whatsoever things are honest, just, pure, lovely, of good report, let him "think on these things"; for as a man "thinketh in his heart, so he is."

THE thirty seventh anniversary of the Universal Peace Union and thirty-six of Connecticut Christian Peace Society will be commemorated in the Peace Temple, in Peace Grove, Mystic, Connecticut, on the 26th, 27th, 28th and 29th of this month. The meetings will be addressed by distinguished speakers. There are tents on the grounds and accommodations can be had very reasonably. Members of the Union and others interested in peace are earnestly requested to send donations to Charles P. Hastings, Treasurer, 1305 Arch street, Philadelphia.

BIRTHS.

BIDDLE.—At the home of the parents, 804 Aiken Ave., Pittsburg, Pa., Eighth month 14th, 1903, to Clement M. and Graceanna B. Biddle, a daughter, who is named Elizabeth Brosius Biddle.

BROWN.—At their home in Washington, D. C., Seventh month 13th, 1903, to T. Janney and Elsie Palmer Brown, a daughter, who is named Virginia Neill Brown.

HENDRICKSON.—Near Swedesboro, N. J., on Sixth month 13th, 1903, to T. Wilber and Hanna L. Hendrickson, a daughter, whose name is Doris Cornell.

KENDERDINE.—At Newtown, Bucks county, Pa., on First-day, Eighth month 9th, 1903, to Robert and Elizabeth Stapler Kenderdine, a son, who is named William Stapler.

DEATHS.

BENTLEY.—At "Cloverly," Sandy Spring, Maryland, on Eighth month 15th, 1903, Lilian Harding, eldest daughter of Richard L. and Anna VanBuskirk Bentley, of Baltimore City, in her tenth year.

PANCOAST.—On Seventh month 1st, 1903, at his late residence, Josiah D. Pancoast, in his 70th year; a member of Chester Monthly Meeting of Friends held at Moorestown, New Jersey.

ROGERS.—At Fellowship, N. J., Seventh month 21st, 1903, William Dunn Rogers, in the 74th year of his age; a member of Chester Monthly Meeting of Friends (Moorestown), and for a number of years a valued elder in that meeting.

SHARPLESS.—At her home in West Chester, Pa., Seventh month 11th, 1903, after a few weeks' illness, Elizabeth Cope Sharpless, in her 73d year.

She was the daughter of Lewis Sharpless, and wife of Alfred Sharpless, who was one of the firm of William P. and Alfred Sharpless, commission merchants in Philadelphia many years ago. She was a devoted mother, warm-hearted friend and model housewife; she leaves to survive her an aged husband, two sons and a daughter, all of the latter having families of their own. She was a birthright member of meeting, going out in marriage with her husband, who belonged to our branch of Friends, and she afterward attended with him.

SOCIETY NOTES.

THE following account of Joseph S. Elkinton's visits among the Indians we find in the *Friend* (Philadelphia):

Joseph S. Elkinton having in the progress of his religious visits to remnants of tribes in the Eastern States visited the six Indian reservations in Western New York in company with our friend Zebedee Haines (whose concern in the work ceased at Poplar Ridge neighborhood) was there joined by William Keckel as his companion in proceeding to eastern Massachusetts, stopping at North Dartmouth. Thence proceeding to West Falmouth, they were joined on First-day morning, the second instant, by Job S. Gidley, who came from his home in North Dartmouth. After having a solemnized service in the Friends' meeting, at West Falmouth, they (with the present editor), proceeded in the afternoon to the two districts of the Mashpee Indians, each about twelve miles east of Buzzard's Bay shore. Collecting at South Mashpee a considerable gathering, considering that the notice sent to that neighborhood had failed to be delivered, they found among them a tender people whose sympathy and interest were comforting to the visitors, and a baptizing season was witnessed. In the evening at North Mashpee (the stated minister being absent on a vacation), this coming was welcomed in a congregation of over sixty attenders, and the life and solemnity of the several ministrations were acknowledged. The decorum, dignity and attention of these people were marked.

Returning the next day to their places of sojourn, the visitors were contemplating a passage to Gay Head, on Martha's Vineyard Island, for last Third-day, to find what service might arise for them among the small remnants of Indians there.

Our friend Joseph S. Elkinton with his companions was joined by Job S. Gidley at Vineyard Haven on Third-day the 4th inst. en route through the island of Martha's Vineyard to visit the Gay Head Indians. The meeting that evening was made small by a storm, which prevented their return during the next day, in the evening of which a considerable number of the natives gathered in a religious meeting which, like the first, was a season of favor. Unable to yield to an invitation to continue with them for two meetings more, they bade those Indians farewell, having had interesting seasons in some of their families, where they found not only much brightness of mind, but also a welcoming of gospel truth.

Being enabled to return on Fifth-day to West Falmouth, on the next day they accompanied Friends to Sandwich Monthly Meeting held at South Yarmouth, the more readily so on the news coming that our esteemed friend Elizabeth C. Stetson, of that place, had died on the day preceding the Monthly Meeting. After the conclusion of its sitting a visit to the stricken family left a sense of duty to remain to attend her funeral, held the day following (Seventh-day). There seemed a liberty to proceed in the latter part of the day towards Boston and Lynn, and to look from there towards the Penobscot and Passamaquoddy Indians of Maine.

Short Creek Quarterly Meeting was held in Short Creek Meeting-house, near Mt. Pleasant, Ohio, Eighth month 14th and 15th. On the 14th nine Friends were in attendance at the meeting of Ministers and Elders. Elizabeth Lloyd, a minister of Buckingham Meeting, Pa., had a message of

encouragement. She said that in order to spread the principles of Friends it was necessary not only to sow the seed, but to prepare the ground carefully for the reception of the seed, and then to see that weeds were not allowed to interfere with its growth.

At the meeting on Seventh-day about forty Friends were present, several of whom were young people. As the total resident membership of this meeting was reported to be but 58 this was a very full attendance. The only speaker in the first meeting was Elizabeth Lloyd. She dwelt at some length on the belief of Friends concerning God, the Bible, Christ, prayer, ministry, salvation, and religion manifested in the daily life. She said that while Friends had no creed except the three words of George Fox, "Mind the Light," they are generally united in believing that God reveals himself directly to every human soul, as he has done in all ages of the world, that the Bible is rich with inspired truth, that spiritually Jesus the Christ was the Son of God, that prayer is the effort to bring the human will into harmony with the Divine will, that the minister must wait in living silence until the message is given for the occasion, that only the Christ-spirit in the individual heart can save the soul from sin, and that the presence of Christ in the heart will make itself manifest in the words and actions of every-day life.

All present remained in their seats during the long meeting for discipline, in which all the queries were answered preparatory to the yearly meeting. Much life was manifested in the answering of the queries, care being taken that the summaries should faithfully portray the state of the Society in this quarterly meeting; quite a number of Friends either suggested changes or expressed unity with the answers. At the close of the meeting a fitting memorial was read of Ezekiel Roberts, a beloved minister of this meeting who died last spring in his ninetieth year. This was directed to be forwarded to the approaching yearly meeting to be held at Salem.

At Chicago Central Meeting on the 16th Hannah S. Plummer gave a few words for our encouragement, and on the 9th instant William Burgess, Joseph Foulke and daughter, and Oliver Wilson were very acceptably in attendance with us, William Burgess giving a lengthy and beautiful discourse.

ENGLAND.

The members and workers of the Yearly Meeting's Home Mission Committee held a conference at Leighton Park from the 5th to the 11th of this month. The mornings and evenings were devoted to lectures, Bible readings, and devotional meetings, the afternoons being left free for rest and recreation. Among those taking part are Harry R. Keates of New York Yearly Meeting (Orthodox), Edward Grubb, Joshua Rowntree, Frederick Sessions.

The result up to the end of Eighth month of Lord Roberts's appeal to holders of Boer family Bibles taken during the war has been the restoration of about eighty volumes. Some are weighty tomes, containing family records for over a century; others are small pocket Bibles, the gifts of wives to their husbands when they started on commands.—[The Friend, London.]

The address on Social Service issued by London and Middlesex Quarterly Meeting, which is "an appeal to our younger members to take up . . . some definite line of service for the uplifting of their fellows, and to use their opportunities to qualify themselves, in order that such work may be done well," has been published, and copies may be obtained from M. O'B. Harris, 37 Newington Green Road, Canonbury, N., or through the Friends' Book Store, Philadelphia.

DENMARK.

Joseph G. Alexander, the English Friend who has been visiting among Friends in the Scandinavian countries, writes in the *Friend* (London) of Seventh month 31st of visits in Denmark. He has visited "every adult member of our Society in Denmark" except five, the total number being

only 33. The children are "registered and allowed to attend business meetings, but not considered as full members till they have made personal application." Only four meetings are regularly held. The Friends at four other places occasionally arrange for meetings. Except at Copenhagen, where the meeting consists of one family and a widow, the meetings being held at their houses alternately, the Society's organization is confined to the province of Jutland. "It is a very small body but it contains some very choice spirits." The "very few who have been led into the deeper and simpler faith of Quakerism . . . are closely united in love and faith, and form a foundation upon which we may yet see a great work built up." Among those who have done important work toward consolidating and building up the little church, the American Friends (Orthodox) Richard H. and Anna B. Thomas of Baltimore are mentioned as having left deep traces. "The way appears ready for a forward movement."

In the *Friend* for Eighth month 7th, an account of Denmark Yearly Meeting is given by Hannah Fennell White, which "was held this year as usual at Veile in Jutland." The First-day meeting was a "time when the power of the Lord was felt, and the ministry flowed freely." The one day of the yearly meeting, consisting of two long sittings, was a very busy one, it being the twenty-fifth anniversary of the establishment of the meeting.

CENTRAL COMMITTEE CONFERENCE AT SALEM.

It is desirable that the attention of Friends be drawn to the coming meeting of the Central Committee of Friends' General Conference, on the 28th and 29th of this month, just previous to Ohio Yearly Meeting held at Salem.

Although called a committee meeting, the sessions always assume the form of a "conference." All persons who wish to do so are invited to attend all the sessions of the committees and are always incorporated into the committee for the time, and it is proper for anyone to express an opinion on any topic that is under discussion.

By following this plan the committee has in the past been enabled to come to wise decisions and the gatherings have been made much more interesting and helpful.

It is hoped, therefore, that Friends of Ohio, Indiana, Illinois and Genesee Yearly Meetings will arrange to arrive in Salem on the evening of Fifth-day, the 27th, so as to be prepared to attend and take part in the committee meetings which begin at 9 a. m. on Sixth-day. Let it be understood that this year Ohio Yearly Meeting will commence on the morning of Sixth-day, the 28th.

Friends from the Eastern Yearly Meetings will also be very welcome whether members of the Central Committee or not. We hope that many will feel it a duty, as it will be a pleasure, to mingle with those of other sections, at Salem.

O. EDWARD JANNEY,
Chairman of Central Committee.

The aim for which we give our best strength is everything, the visible success is nothing. True faith may be the greatest, goodness and fidelity at the highest, when visible success is at the least.—[John Hamilton Thom.]

WOODBROOKE SETTLEMENT FOR RELIGIOUS STUDY.

THE *Friend* (London) for Eighth month 7th, continuing its account of the Settlement, says, "'This Summer School is like the meetings of the early Christians, without the persecutions,' was the apt remark among the Settlers. The cordial friendship that pervades the whole gathering, the merry laugh and buzz of conversation at meals, the tennis on the lawns, the boating on the lake, the bathing for ladies and gentlemen at well ordered hours, the chairs for repose under the spreading oaks on the lawn, the library for study, the lecture-rooms, and the accommodation provided for each student make Woodbrooke very pleasant for all concerned."

Speaking of the lectures of Rufus Jones and Philip Wicksteed, the *Friend* continues, "Both lecturers have cheerfully endured a large amount of questioning, and the old system of question and answer, in which Socrates and Plato rejoiced as a means of instruction, has become the order of the day here. In the evenings Philip Wicksteed has been freely handled in this regard, and has had an every-ready answer for every question put to him."

"Dugald Macfadyen concluded his series of five lectures by a masterly summary . . . of the course. His main points were somewhat as follows: Personality is a permanent possibility of entering into conscious relations with every kind of reality. God has given us in personality a microcosm of everything that is in the macrocosm. If we are to know God, and if we are to know the spiritual, we must have in us something of God and something of the spiritual. The whole of knowledge consists in adjusting the spiritual in ourselves to the spiritual of the cosmos. God has, so to speak, given us a house in which there are many rooms, cellars and sky-scrapers. God has given us the rooms at the top open to the heavens. It is possible for us to live at the house-top in direct intercourse with the skies." Our "spiritual instinct" or God-consciousness "has performed an immensely important part in human history; especially does it render valuable the Hebrew literature, because the Hebrew seems so often trying to awake to the spiritual relations between man and God. Not only in history, but in many personal biographies, we have the acknowledgment, which Horace Bushnell speaks of as the spiritual recognition, 'I have seen God.' In the third lecture were brought to the front the relation of . . . personality and the Christ-consciousness, come to the full in the history and person of Jesus Christ. He shows that our relationship (as His relationship) is to be as the son to the father. . . . In lecture four we had the relation of the Cross of Christ to the universal and spiritual Cosmos. . . . The sacrifice of self to the larger self, He worked out in His own life."

Rufus M. Jones, in his lecture on Personality, said, "Every person is organic with every other person. . . . The one sure path to the Divine self, we must find in a person. If we would reach the ocean, we explore along the river that runs to the ocean. When the invisible messenger calls on us and

takes away one that is dear to us, we find that part of our own self is gone. There are no such things as the outer world and the inner world that we can entirely separate." He then went on to show how personality begins in self-consciousness and is constructed by various forces. . . . In his next lecture on Self-realization, he said that "personality is always an achievement. . . . Social influence can never confer personality. Yet only in society can personality become. . . . The recognition of a definite future state is one of the potentialities of advance. . . . Thus the ideal is dynamic and propels us. . . . Believing in the goal and its desirability, the soul seeks to move forward. The vision of the potential makes the present appear unsatisfactory. Ideals are as truly grounded in reality as the commonest things of life. The ideal is never an individual invention, it is born in society. . . . The great agencies of self-realization . . . are (a) the agencies of restraint, natural and social, . . . (b) of instruction, . . . (c) of love, . . . (d) of consecration. . . . In the spiritual life every experience helps us to gain another and a higher experience. . . . So there can be no terminal limit to personality. To be a person, there is always in everything gained, a prophecy of greater and better things to come. The falling away or shelling off of the body may be only as the bursting of the chrysalis. Nothing in the physical world can explain this law of growth in the spiritual. . . . A person is a unique expression of the eternal self set free. He may either be submerged in the lower world, or, as he uses his possibilities, he becomes wrapped up in the heart and life of God, the Father of Spirits, from whom we come and to whom we go. In our present radius we are determining our future."

The last lecture of the series was on Self-sacrifice, the thoughts expressed in which were in touching accord with the words of a Friend who said, at the close of one of the lectures when Friends were expressing their gratitude for the course, "Rufus Jones has not only given us an act of heroism in giving these lectures at this time, but we are glad he did it. The things he cared for in the sunshine, he cares for in the rain. We are not truly living until we have got hold of something, the value of which we realize in stress of sufferings as well as in fair weather."

In his concluding lecture Rufus M. Jones referred to the criterion of truth and knowledge. This criterion can not be "what every man thinks, for then there were no certainty. . . . Each one of us is a focus-point for truth and consciousness, but there is a larger self which must be related to reality. The criterion of knowledge is the larger self. There are not two worlds, outward and inward, material and spiritual, self and larger self, but there is one essential Unity. The total consciousness of the universe is in God. . . . He would not do without us, we cannot do without Him. A finite self is conscious of his own incompleteness. The search for a goal means that we partake, in our measure, of the Infinite. . . . The heart of the universe is groaning and longing for the development of the Sons of God. There is a

progressive revelation, the procession of the Holy Ghost. In the Word made flesh, we have the assurance that God and man are forever connected in one great unity."

In the second week of the School Dr. W. F. Adeny (Congregational) gave a course of lectures on the development of the doctrine of Christians in regard to the person of Christ. He pointed out that "while the second century asked how He is to be understood in Himself, the third and fourth centuries dealt with the question of His relation to God, thus developing the doctrine of the Trinity, and the fifth and sixth centuries endeavored more particularly to fathom His relation to man." He pointed out that in the age immediately following the passing off the scene of the apostles the "writers wrote practically of practical things." As typical of their time he mentioned Ignatius "who fought the idea that Christ was not a real man, but a phantom appearance of God, and Hermas, a layman of Rome, whose 'Shepherd' is the 'Pilgrim's Progress' of the early Church." By some critics Hermas is thought to have been an Adoptionist, who "maintained that Christ was born simply a man, and in response to his life God met him, and poured more and more of divine life into him." The main body of the Church held to the views of Irenæus and others, and the "adoptionist" view was pronounced "heretical." It was finally decided that Christ "was both Divine and human, and yet one being only." In subsequent lectures Dr. Adeny dealt with Justin Martyr, with Clement of Alexandria, and with the development of the Greek *Logos*-doctrine into the doctrine of the Trinity as held by the Church to this day.

For Friends' Intelligencer.

A FRIEND AT THE NORTHFIELD STUDENT CONFERENCE.

In the latter part of the Sixth month, Northfield, Massachusetts, is the gathering place for about seven hundred and fifty college men, who come from most of the Eastern institutions of learning to attend the annual conference of the Intercollegiate Young Men's Christian Association. The buildings of the Northfield Seminary for Girls are placed at their disposal, through the kindness of Dwight L. Moody, while he lived, and, now, of his successors in charge of the school. This, with the addition of fifty or sixty tents, furnishes sufficient sleeping accommodations; the dining-rooms of the school are amply large; a level meadow can be fitted into an impromptu athletic field, and the auditorium will easily seat the whole conference and its visitors. The grounds are so situated on the slope of the Connecticut river valley that the view, from some of the dormitories, especially, is very pleasing; and there are several points within walking distance from which one can see quite a distance along the river in either direction.

In the morning the conference breaks up into sections for discussion over the work of the Associations in their colleges, and again into Bible or mission study classes, which aim either to train leaders for the Bible and mission study work of the Association; or to

awaken an interest in the subject. The last session of the morning brings the entire conference together to listen to an address on a religious topic. Recreation is the order of the day during the afternoon, although the students find time then for interviews either with the leaders among themselves or with the teachers and speakers whom the conference brings together. The evening is occupied by the Round Top meetings, to which reference will be made later, and by another address in the auditorium. Those of us who were Friends (there were five from the University of Pennsylvania and several from Haverford, representing both branches of the Society), were much interested to hear Campbell Morgan say at the start of one of his addresses, that he had planned his talk for the evening very carefully, but as he came to the platform, he had felt a strong leading to speak along another line, and that he proposed to do so. The talk which he then gave was considered by many to be the strongest that they had heard.

The ten days that a college student spends at Northfield, in almost every case, stand out as an exceptionally bright spot in his life. They are a ten days to be remembered. One of the several things which help to give the conference this characteristic is the kind of young men with whom the student finds himself associated. During the winter in college, and especially in a large university, he meets a cosmopolitan crowd, those who love fun and hate their work, and those who live a strenuous life of both fun and work, and those who appear to hate fun and love work. He meets the religious man, the irreligious and the unreligious. But at Northfield he discovers that his companions are picked men. The reason is that each college tries to get as large a delegation as possible. Any one can go who desires, and the men who are attracted by the advertising are those who love fun and yet are deeply interested in the spiritual side of their lives. Thus one meets delightful companions. College jealousy and over-intense rivalry disappear in company with denominational lines in their religion, and the whole host of young men seem to be one large family of Christian brothers. Everything is cordiality and good feeling. Everywhere good fellowship is to be found, and between men of the same delegation it is most intimate. This is one notable feature of the conference, for it reveals many an old friend in a new light. You may have known him because you came together in athletics or in studying, but at Northfield one learns to love his friends the more because he sees, for the first time, perhaps, how deeply the love of God has penetrated into their hearts. A person's friendships are an essential part of his life, and hence Northfield is particularly valuable because it not only brings one in contact with men from other colleges whom he cannot but admire and pattern after, but it gives a new strength and vigor to his friendship with his own college-mates.

There is another feature of the conference which helps to make the time spent there stand out vividly in a student's life, and that is, the character of the pastime and recreation which he finds there. It is good, sound, healthy enjoyment. There is nothing

artificial, nothing unnatural, nothing coarse or sensual. The afternoons are spent at such games as baseball, tennis or golf. Regular tournaments are played in each of these sports, and are marked by a spirit of fairness and good sportsmanship. There are, of course, some few fellows who will take an unfair advantage, but it is much more common to find someone running the risk of losing in order that his opponent might be justly treated. Many spend the afternoons in walking about the country enjoying the natural beauty of the roads and streams or the views from the top of the mountains. In the evenings after everything is done for the day, the various college delegations sit out under the trees or parade around, each singing its songs and giving its cheers for the other colleges. The good times which one has there are object lessons, nay, there are almost ideals, which each student can hold up before him in the future.

The third characteristic of the conference, and the one which counts the most in making those ten days notable is the soundness, the strength, the power of the religious spirit which pervades the whole conference. It makes a profound impression on every student. To some it is a revelation of what religion really is, and to others it gives depth and strength to an already growing spiritual life. Campbell Morgan, in the talk already mentioned, gave utterance to a sentence which aptly describes the condition of the average student at Northfield. Referring to the "rich young ruler" of the Gospels, he said that a man, possessed by nature of a fine temperament and preserved from sin by careful training, comes to a place in his development where he needs Life, and this is just the work which Northfield does. It stirs up life, spiritual life, or if that be already aroused, it fosters and cherishes the growing plant.

In this way it is a fitting climax to the work which the Christian Associations do in our colleges during the year, endeavoring to increase and build up the religious life and spirit of their institution, by means of their Bible classes and meetings. Their work, while bearing much good fruit, is never more than partially successful. It needs Northfield, it needs a clear common-sense presentation of what religion is and what it means, and it needs the ten days' companionship with men who are making every effort to live in close and ever closer fellowship with their Heavenly Father. This completes the year's work for what a student's friends have not been able to make plain to him, is shown clearly, either by these same friends or by some speaker or, as is more often the case, by direct revelation of God. Everyone who goes away from Northfield has a dearer, stronger and more abiding conception of religion and its place in life. The devotional side of our colleges to-day is no small thing when a man like John R. Mott, who has visited and studied religious conditions in all parts of the world, says that a larger percentage of college students are engaged in voluntary, systematic and devotional Bible study than is the case in any other walk of life. Of the influences exerted to make spiritual life in the colleges what it is, Northfield from what has been said is plainly one of the greatest.

The source of this power and influence is the close communion between so many souls and God. Much is due to the speakers, the Bible class teachers, or the managers, but the power of the place would be absent, were it not for the effort which every one makes to come into more intimate fellowship with God. It is this power, this healthy, enduring religious tone, which makes Northfield so dear to the hearts of many students.

A Friend at this conference finds himself on exactly the same footing as an other person and there is nothing but his own inward thoughts to remind him that he is a Friend. There were, however, certain talks which impressed the writer as being particularly applicable to the condition of the Society at the present time. They were not given in the platform addresses, which pertain rather to the personal side of religion, or in the Bible classes and conferences for they have to do with next year's work at college; but in the Life Work meeting, held every evening in the open air on Round Top, the knoll on which Moody is buried. Addresses were given which made plain the opportunities in the world of to-day for work by Christians, and which pointed out where it would count for the most. Putting aside the need for ministers and for Christian men in business and in the professions the greatest opportunities seemed to be along two kindred lines, work for the improvement, physically, intellectually, and spiritually of the "other half" in our great cities, and work for the improvement, sometimes spiritually only, and sometimes along all three lines, of the heathens in other lands. The problems of our cities alone are something immense. Holding as they do almost the balance of power in the country, with their great numbers of incoming foreigners, with their large classes of laboring men and women whom the church does not reach and with their peculiarly irresistible temptations, our cities must have time, attention, money and energy devoted to uplifting them, ere they become a danger and menace to the country's welfare. Much work is being done in this direction by societies and some by churches, but it is only fairly begun. The Friends in England have been engaged for some years in this very kind of work, and the good influence which they wield among the working classes is almost beyond estimate. The query which arose in the writer's mind as he listened to these talks is this: Why are Friends not engaged in this work much more extensively? Some few Friends by their own efforts, assisted only by a few, conduct a city mission on Beach Street in Philadelphia, but what else is being done in this work, which as some men say, holds the key to the labor problem, to the health problem, to the problem of the criminal? The work consists in giving the poor better opportunities for physical development, in giving them amusements and recreation of the higher type, in teaching and doctoring them, and finally of building up in them a vigorous religious life by starting them to uplift their brothers and sisters. Is not this exactly the kind of work which a religious organization ought to do?

If our religion is something more than an indulgence or a luxury, if it is sincere, faithful and a part of our very life, if, in a word, we love God, what can be more pleasant, more natural and more irresistible than doing the work which He desires us to do? "Feed my sheep" was Jesus' final injunction to Peter. "Pure religion and undefiled is this: to visit the fatherless and widows in their affliction." Surely a religious society ought to be most eager to do this very thing, and further, if it is sincere, it should desire not to feed a few sheep only but to feed as many as it possibly can. Its efforts and energy and resources should count for the most. Is there any work which is more philanthropic than that of uplifting the poor of our cities and thus helping to solve the drink problem, the labor problem and the rest of the dangers which confront us? And if this work is so eminently philanthropic, why does not our Yearly Meeting's Philanthropic Committee give it a large share of its attention? These and similar ones in connection with the work in other lands are the queries which arose in the writer's mind and reminded him that he was "A Friend at the Northfield Student Conference."

GEORGE A. WALTON.

THE IREDELLS AND EARLY FRIENDS.

A letter from J. W. Iredell, Jr., of Cincinnati, Ohio, to the *Hathoro Spirit*, published at Hathoro, Pa.

I HAVE received from my father, Robert Iredell, of Norristown, now in his 94th year, a copy of your publication of January 24th, containing a very interesting account of the early history of the settlement of Horsham by Edward Matthews. I desire to correct the statement that "Thomas Iredell came from Horsham, in Sussex, old England, etc.," which is a mistake contained in Mr. Buck's excellent history of Eastern Pennsylvania.

Thomas Iredell, son of Robert and Ellinore Jackson Iredell, was born and baptized at Rigg Bank, Cumberland, Twelfth month, 1676. He married Rebeckah Williams, Third month 9th, 1705, at the Friends' Meeting House, corner of Second and Market Streets, Philadelphia. He died First month, 1727, at Horsham. He was the only member of the English family who became a Friend. Another evidence that Thomas Iredell did not come from Sussex is the certificate he brought with him—a very unique piece of writing—which reads as follows:

"CERTIFICATE OF THOMAS IREDELL TO FRIENDS'
MEETING AT PHILADELPHIA.

"From our monthly meeting upon Pardsay Cragg, in Cumberland, ye 27th of 6th month, 1700, to Friends in Pennsylvania or other parts of America. Dear friends and brethren—ye tender salutations of our dearest love of truth always continues and reaches forth to you. The account we give you is in behalf of a young man, ye bearer hereof, Thomas Iredell, who this day has laid before us transporting of himself into Pennsylvania requesting our certificate along with him.

"We therefore certify to all where he may come, that he has of late years come frequently amongst

Friends, his carriage appears to be sober and truth-like, those who know him best give no other account but well. He comes with the consent of his mother, though not a Friend, and inquiry has been made as to his clearness in relation to marriage, but nothing appears to ye contrary. We need not further enlarge, but subscribe ourselves your friends and brethren, in behalf of the aforesaid meeting.

Thomas Tiffin	James Dickinson
John Wilson	Josias Ritson
John Burnyeat	Thomas Watson
William Dixon	William Bonch
John Nolson	

"Copied from the records of the Pennsylvania Historical Society, Philadelphia, by Robert Iredell, July 12th, 1899, in his 90th year."

I have a copy of an account of "A Famous Loweswater Trial 300 years ago," published in the "Cumberland Times," Cockermonth, England, March 18th, 1899, from which I quote: "The oldest registers, like those of the adjoining parish of Lorton, are the earliest in Cumberland, and a perusal of the entries shows that it was no idle boast of George Iredell, one of the plaintiffs, who was 80 years of age at the date of the trial, 1597, when he said that he and his forefathers had held their places time out of mind." There were 38 plaintiffs (five Iredells) fighting for title to property they had occupied for more than 100 years, and they won their suit.

When in England last summer, I visited the old home of Red How, Loweswater, which is still owned and occupied by a member of the family. Above one of the windows I noticed that 1587, and above the fireplace in the dining-room (an addition to the original building), was cut "T. I., 1692." I presume that inscription suggested to Thomas Iredell the idea of drilling "T. I." on the iron knocker on the front door of his home in Horsham.

The country of Cumberland is beautiful and reminded me of Eastern Pennsylvania. I visited Pardshaw Cragg, now called Pardshaw Cragg. This locality was the principal meeting place of the Friends, and undoubtedly some most extraordinary addresses have been delivered at one time and another from the limestone rock on the Cragg which to the present day bears the name of "Fox's Pulpit." The Cragg is centrally situated for the parishes of Loweswater, Lorton, Embleton, etc., and it may have been due to this fact and to the point of advantage the Cragg offered for seeing who approached the meetings, that the place came to be regarded as the chief rendezvous of the Friends in the district. The erection of meeting houses at Eaglesfield in 1711, and at Pardshaw Hall in 1728, also goes to show that these places were the most convenient for those desirous of attending the meetings. When Fox first began preaching in Pardshaw district one of his earliest converts was a native of Loweswater, John Burnyeat (who signed Thomas Iredell's certificate), who became one of Fox's most zealous and faithful workers. He became a preacher and had some very exciting experiences. He came to America with George Fox

in 1669, visiting in Maryland, New Jersey and New England.

June 17th, 1857, Pardshaw Cragg was the scene of one of the largest temperance gatherings ever held in the district. That was the occasion of a great demonstration of temperate bodies of various kinds. The celebrated orator, Neal Dow, was the principal speaker, and the chairman was Sir Wilfrid Lawson's father. Thousands of people of every grade of life, hailing from all parts of the country were there. The provisions provided were inadequate to meet the unexpected demand, with the result that hungry and thirsty visitors besieged the public houses, farm and cottages in vast numbers, and consumed everything they could find, and it is said that there were more persons under the influence of liquor—very much so—than was ever known in that part of England, showing that Dow's influence was only temporary.

Conferences, Associations, Etc.

MANSFIELD, N. J.—The Mansfield Young Friends' Association met Eighth month 8th, at the home of Lewis Taylor, with thirty in attendance. The minutes of the previous meeting were read and approved.

The evening program opened by the reading of the Discipline by Mary L. Boune on "Days and Times." Mary E. Harvey favored us with Current Topics. Franklin S. Zellely, in answer to the question: "How did the custom of Friends' not removing their hats in meeting and in the presence of ladies originate: And should we adhere to it?" said, when Friends' meetings were first established there were few houses, worship being mostly in the open air or any rude structure; therefore it was not necessary to remove the hat. Friends do not think it a duty to do as other societies. It is not wrong to adhere to the ways of the old friends, but we do not want to go back to the custom of keeping the hat on. In olden times the meeting-houses were poorly heated and this waiting on the Lord in a cold house was a sacrifice, and more pleasant with the hats on; now they are heated and the hat can be removed. Our grandfathers thought dress was religion and by their dress they were known. In court, Friends are not forced to remove their hats. Friends honor no man, only God. Thomas B. Harvey said he thought it best to obey the dictates of your conscience, take your hat off if you feel right in doing so, but not because your neighbors do.

A reading was given by Sara Biddle, entitled "In Prison and Palace." Amy H. Taylor read, "What have we done to-day?" Charlotte Deacon recited "An Able Financier."

Adjourned to meet at Franklin S. Zellely's on Ninth month 5th. MARY E. HARVEY, Sec'y.

PERSONAL AND OTHER NOTES.

An old-fashioned "Quilting Bee" was held at Camp Sagasta Weekee, the summer home of Elizabeth M. Bunting and Jeannie R. B. Moore, Buck Hill Falls, Pa., Eighth month 4th 1903. The following friends assisted in making the quilt, which is to be auctioned off for the benefit of Martha Schofield's School, at Aiken, South Carolina: Martha Schofield, Priscilla T. Lippincott, Susan W. Lippincott, Thomas C. Lippincott, Anna T. Speakman, Anna Hillborn, Sarah S. Bunting, Susan Valentine, Anna T. Matthews, Henry Gathrop, Ellwood B. Moore, E. L. (Mabel) Brooks, Matilda E. Janney, Annie Cooper Lippincott, Annie F. M. Pitcher, Mary Travilla, Rachel Hillborn, Annie H. Bunting, Emily N. Valentine, Jane W. Carpenter, Jane P. Grahame, Franklin T. Carpenter, E. Bunting Moore, Ralph J. Herkimer, Robert S. Lebeaux.

A member of the committee in charge of Abington

Quarterly Meeting Friends' Home calls our attention to the fact that it is not quite correct, as stated in the report of Abington Quarterly Meeting in our last issue, that the endowment funds of the Home are in the hands of the Norristown Trust Company. The committee merely rents from the Trust Company a box in its vaults, the Trustees of the Home being themselves solely responsible for all the funds of the Home.

Friends expecting to attend the Central Committee Conference and Ohio Yearly Meeting, at Salem, Ohio, should buy single-trip tickets to Salem, paying the regular fare and getting a certificate from the agent. By presenting these certificates at Salem a one-third reduction can be obtained on the return fare.

JOHN WILLIAM HUTCHINSON.

Elizabeth Powell Bond, whose letter from the Woodbrooke Summer School appears in another column, is greatly enjoying her stay among the English Friends. She expects to sail for New York by the *St. Louis* on the 29th.

R. Grant Bennett, of the George School, has resigned his position there, having been appointed to a similar one in the New York City Commercial High School.

For Friends' Intelligencer.

THE CARDINAL FLOWER.

BESIDE the limpid, babbling stream,

Close sheltered in the wood,

'Mid mosses, ferns and loamy earth,

A near the birch the plant has birth,

In nature's solitude.

Sequestered, 'tis a summer dream
Of shade—enchanted spot; here grows,

Shut from the glaring light,

The kingliest flower of wood or fen,

In richer hue than brush or pen

Essays to touch aright.

The cardinal its grandeur shows

To those who seek for floral wealth

And to the passer-by.

A challenge is its gaudy hue,

As well its wondrous hiding, too,

To every seeing eye

And every hand that takes by stealth.

M. ALICE BROWN.

BLIND.

THIS much I know. Before the sky grew dark,

When died the sunlight like a candle blown,

And left my soul to strain and grope and hark,

A captive locked in some black tower alone;

Before the curtain fell that shut me out

From all I had been—all I hoped to be—

There was a glad green world, a joyous shout

Of strong winds blowing o'er a laughing sea;

And there were green-gold fields of heading wheat,

That ran and rippled in the passing breeze;

And there were frail pink roses, wild and sweet;

And there were mist-blue hills and tossing trees;

And over all, a brooding heaven blue,

Where martins circled in the sunset light,

And where the crying kildieers flashed and flew,

And great stars shot their glory through the night.

All this I know. And for the power divine

To dream such pictures on the midnight walls

Of this unwindowed prison tomb of mine,

I bless the Hand from which the blessing falls.

I am content, O God, content to know

The sky still shines above my sightless eyes;

That though my feet down darkened pathways go,

Unseen, the Brightness round about me lies.

—*Marion Warner Wildman, in Harper's Magazine.*

DEAR HANDS.

ROUGHENED and worn with ceaseless toil and care,

No perfumed grace, no dainty skill, had these;

They earned for whiter hands a jeweled ease,

And kept the scars unlovely for their share.

Patient and slow they had the will to bear

The whole world's burdens, but no power to seize

The flying joys of life, the gifts that please,

The gold and gems that others find so fair.

Dear hands, where bridal jewel never shone,

Whereon no lover's kiss was ever pressed,

Crossed in unwonted quiet on the breast,

I see, through tears, your glory newly won,

The golden circlet of life's work well done,

Set with the shining pearl of perfect rest.

—*Susan Marr Spaulding, in Woman's Journal.*

WOMEN WORKERS.

THE thirty-third annual report of the Massachusetts Bureau of the Statistics of Labor indulges in some discriminating observations on a large difference which distinguishes the male from the female worker. The idea is that the man works because he must. He is obliged to toil at some employment to secure means of subsistence for himself, and, in case of his being married, for his wife and children. If single, he often has parents or others who look to him for support, and, if he is unwilling to be a charge on the public, or a criminal, he works. On the other hand, there are two reasons why a woman works. Sometimes she is obliged to support herself, being entirely dependent upon her own efforts; some wives are working because an invalid husband cannot, or a worthless husband will not; others work to help out a livelihood for themselves and family; widows who are dependent and have a family of children to provide for also work because they must, and many young girls work because their small earnings are, needed to help take care of the old folks, or younger brothers and sisters. This class of females is obliged to work, but there is another class upon whom no such obligation rests.

They work not because of the need, but because they desire to add to their incomes and purchase such luxuries as the family purse will not allow. Persons of this class are often a hindrance in the matter of wages; they are willing to work for small pay, and on this account they prevent the financial improvement of the female wage-earning class, as a whole. No manufacturer who employs this class fears a strike, because, as a rule, its members do not belong to trades unions, and there are so many who are willing to accept small pay that the supply exceeds the demand.

This class, no doubt, has brought about the great increase in the employment of women. They represent an element upon which the employer can always draw for supply. They readily adapt themselves to conditions, and, if they cannot get \$10 a week, will take \$5. Probably many have entered into the employments previously filled by men from a laudable desire for mental development, financial gain and social progress, and it is undoubtedly true that the large majority has entered the ranks of industrial workers in order to make an honorable living.

Working in factories and offices gives women a large degree of independence which they do not enjoy in domestic service, which is shunned as much as possible. Commercial employment is particularly in harmony with the ideas that have grown up with the emancipation of women from restraints of the home and family, and there is no doubt that this idea is going to be immensely developed in the social and industrial system of the future.—[New Orleans Picayune.]

METEOROLOGICAL SUMMARY FOR SEVENTH MONTH, 1903.

Mean barometer,	29.920
Highest barometer during the month, 5th,	30.170
Lowest barometer during the month, 18th,	29.610
Mean temperature,	76.6
Highest temperature during the month, 10th,	97
Lowest temperature during the month, 28th,	55.8
Mean of maximum temperatures,	85.8
Mean of minimum temperatures,	67.4
Greatest daily range of temperature, 25th,	26
Least daily range of temperature, 13th, 18th,	7
Mean daily range of temperature,	18.3
Mean temperature of the Dew Point,	62.4
Mean relative humidity, per cent.,	68.2
Total precipitation, rain, inches,	5.52
Greatest precipitation in any 24 consecutive hours, 2.76 inches of rain, on the 18th.	
Number of days on which .01 inch or more precipitation, 15.	
Number of clear days 16, fair days 10, cloudy days 5.	
Prevailing direction of the wind from southwest.	
Thunder storms on 3d, 11th, 12th, 18th, 22d, 26th, 29th, 30th.	
Hail on the 22d.	

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a. m., 74.5° on 30th.
Minimum of the wet bulb thermometer at 8 a. m., 56° on 28th.
Mean of the wet bulb thermometer at 8 a. m., 66.1°.
Maximum of the wet bulb thermometer at 8 p. m., 74° on 10th.
Minimum of the wet bulb thermometer at 8 p. m., 55° on 15th.
Mean of the wet bulb thermometer at 8 p. m., 66.7°.
Mean of wet bulb thermometer for this month, 66.4°.

NOTE.—The means of the daily maximum and minimum temperatures, 85.8° and 67.4° respectively, give a monthly mean of 76.6°, which is 0.2° below the normal, and 0.6° above the corresponding month in 1902.

The total amount of precipitation for the month, 5.52 inches, is 1.16 inches more than the normal, and 1.17 inches more than fell during Seventh month, 1902.

An unusually heavy fall of rain on the 18th, between 5 p. m. and 5.45 p. m. about 2 inches in depth fell.

During the thunderstorm on the 22d inst., there was a heavy fall of large hail for 5 minutes from 1.30 p. m. to 1.35 p. m. Many of the hail stones were as large as walnuts, most of them about the size and appearance of tar camphor balls; many resembled an eye, white outside with a dark center. Much damage was done to plants and breaking glass of greenhouses.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Seventh month 31st.

Bridge-whist versus Books.

In England the present depression in the book trade, according to "one of the most astute booksellers in London," is "directly and entirely caused by 'Bridge.'" Commenting on this, *The Outlook* (London), says:

"A stock of five hundred packs of playing-cards is more easily sold than two copies of any book. . . . The book-shops remain empty. The most ardent advertisements of publishers fail to incite interest in books among a card-playing and card-ridden public. . . . Some six years ago cycling was an equally formidable rival and produced a disastrous

stagnation in book-selling. As a craze it ended within three years. Will bridge retain its hold for a longer period? Will it be followed by some new form of amusement also detrimental to reading? Serious issues of the effect on national life and character of the apparent abandonment of reading as a recreation could be raised and abundantly argued.

"Is it entirely a chimera to hope that in some form or other there may soon arise in the ever-changing taste of a restless public, thirsty for amusement, a craze for things literary—some more stimulating fashion than the suburban 'book teas'—something more informing than the gussing-gymkhanas or competitions? Just some little craze for finding out and learning to appreciate what *is* good in letters? Some even partial recognition of the brain and heart past and present-day writers have spent in the making of books? It might be only a quickly passing phase; but it would leave a more valuable result than the accomplishment of a nice distinction in the declaration of 'No trumps.'"—[Literary Digest.]

Toast-Drinking in Water.

SOME officers of the Imperial forces, who were consistent total abstainers, caused inquiry to be made of King Edward recently, as to whether his Majesty would regard the drinking of his health in pure water as equivalent to the drinking of it in wine. King Edward at once and emphatically let it be known that where persons preferred to drink his health in water, it would be reckoned precisely equivalent to the drinking of it in wine. That declaration of the King was an instance of his graceful and gracious tact, which will do not a little in an incidental way to give countenance and support to total abstinence principles in the army and navy, as well as to promote temperance practices in social functions. And, by the way, the King's son-in-law, the Duke of Fife, remarked, when making an address at a public gathering recently, that he was a total abstainer, and had been for four years past, not because he had been ordered to abstain, but because he believed it to be best for him.—[Christian Guardian, Toronto.]

Miracles.

It is one of the most general and one of the most stupid of human errors to confound the unusual and the wonderful. We are blind to marvels which we may see at any time; only unusual and infrequently visible things arouse our wonder. Yet, of course, as a matter of fact the most extraordinary marvels are those constantly before our eyes. The race is still superstitious; it wants prodigies, special providences, miracles—as if there were anything more prodigious, divine, miraculous, than the orderly course of nature. The highest order of mind finds no wonders to compare with those displayed in the continuous, tranquil operation of the perpetual providence. It is impressed not so much by the strange portent as by the familiar process; not by what is unusual, but by what is universal; not by the lawless meteor, but by the quiet stars. Probably most of us, before it has gone, will have gazed at the comet and have been more or less thrilled. What is it beside the composed and beneficent scene into which it has burst, or beside the suns arising on each day, the never failing flow of rivers to the sea, or the perennial miracle that brings the early and the later rain and gives the seedtime its harvest?—[Philadelphia Ledger.]

The President's Name.

ALTHOUGH President Roosevelt has been nearly two years in the White House his name is still pronounced by the people in a variety of ways, Robert B. Roosevelt, a relative of the President, gives the following plain directions for the correct pronunciation of their Dutch patronymic.

"In English, when we try to distinguish the long from the short 'o' we get into trouble. In Dutch they do not.

The double 'o' is simply a long 'o'. The word 'Roos' means rose, and is pronounced in identically the same way under all circumstances and in all combinations. So the first syllable of the President's name is 'Rose,' pure and simple. But the following 'e' like the short German 'e' or like the silent French 'e,' when read in poetry is slightly aspirated. An English analogy is the word 'the.' It is not pronounced at all as it is spelt, not like 'thee,' but with a sort of 'th' and a breath stopped by the tongue on the teeth. So the name is 'Rose-(uh)-velt.'

CURRENT EVENTS.

JOSEPH PULITZER, of the New York *World*, has provided \$2,000,000 to establish a school of journalism in connection with Columbia University, and it is reported that Murat Halstead of Cincinnati is to be at the head of it. A building is to be erected on Morningside Heights, New York, at a cost of \$500,000. It is hoped that the school may be opened in 1904. An advisory board nominated by the donor, includes the President of Columbia, Whitelaw Reid, John Hay, Andrew D. White, Victor F. Lawson, of Chicago; General Charles H. Taylor, Sr., of Boston; Charles W. Eliot, President of Harvard University. The course of study, as suggested by President Eliot, is to include thorough training in written English, in logic, in the elements of economics and of political science, in the history of the United States and the contemporary history of Europe, instruction in newspaper administration, newspaper manufacture, the law and the ethics of journalism, the history of the press and related subjects. Candidates will be admitted upon an examination as to good character and intelligence, but previous collegiate courses will not be required. If, at the end of three years, the school is in successful operation, Joseph Pulitzer will give an additional \$1,000,000.

THE failure of the Conciliation Board of the Anthracite miners and operators to agree on any of the great grievances and the delay in the adjustment of many of the minor complaints caused great dissatisfaction among the mine workers, though no general discontent of a serious character. The officers of the United Mine Workers appealed to Judge Gray to have the Strike Commission re-assemble and were very much disappointed when they learned that this could not be done. Their only hope then was in the empire to be appointed by Judge Gray to adjudicate all questions which the Board of Conciliation had failed to agree upon. Judge Gray made an admirable appointment in Carroll D. Wright, whom the men feel to be a friend of labor and in whose fairness the operators have the fullest confidence. The work of the Board even with the assistance of Carroll D. Wright will not be easy, but every one has confidence that if any body can bring about a settlement he can.

RUSSIA has established a viceroyalty in the far East, comprising the Amur district and the Kwan-Tung Province. Vice-Admiral Alexieff has been appointed Viceroy with supreme authority in all the branches of the civil administration. This is considered to be a triumph of M. De Witte, the Russian Finance Minister, over General Kuropatkin, Minister of War, and that it is a significant step toward the settlement of the existing differences both with China and Japan. The appointment has caused satisfaction as marking the beginning of a new era of prosperity in the Amur Territory and Kwan-Tung Province.

THE United Protective League of Labor is a recently organized "political party" which is taking steps to establish state and municipal branches throughout the country. Among its objects are the concentration of the labor vote so that its power may be felt in national, State, municipal or county elections; the promoting of the interests of organized labor; the founding of libraries and reading rooms for workmen; the aiding of the destitute, and the elimination of class hatreds.

MEMBERS of the new board of representatives of the

building trades of New York and vicinity, composed of delegates of those unions which have agreed on the joint plan of arbitration, were heartily recognized by the board of governors of the Building Trades Employers' Association at the Building Trades' Club on the evening of the 14th. The delegates, representing more than 50,000 workers, shook hands with the employers and all expressed the hope that arbitration had come to stay, and strikes and lockouts would be things of the past.

NEWS NOTES.

THE new president of the United States Steel Corporation is to receive a salary of \$75,000 a year.

THE Grand Jury at Danville, Illinois, indicted 19 of the lynchers on the 13th, and they are under arrest.

"DOLLAR wheat" was seen on 'change in Minneapolis on the 14th for the first time since the Leiter "corner" in 1898.

WORD comes that there is great improvement in the treatment of Jews in Bessarabia and that it is ascribed to the agitation of the foreign press.

A HITHERTO obsolete law against selling the class of literature known as "dime novels" to minors is being rigorously enforced in Chicago.

PARLIAMENT was prorogued by the King on the 14th. The impression is very general that the present government is likely to be dissolved in the autumn.

ARRANGEMENTS have been made for holding the Olympic Games in 1904 at St. Louis, they having been held for the first time at Athens in 1896, and in 1900 at Paris.

VICE-ADMIRAL CERVERA, who surrendered to the American fleet off Santiago de Cuba, has resigned the post of Chief of Staff of the Navy, to which he was appointed in 1902.

TOLSTOI'S peace pamphlet, "Thou Shalt Not Kill," has been seized and suppressed by the German police on the ground that its references to the Emperor are high treason.

PRACTICALLY all the mines in the Cripple Creek, Col., district were closed in consequence of a strike on the 10th. 2,700 men struck for an eight-hour day and the union scale.

THE German Lutherans of Ohio having been offered Lima College, valued at \$50,000, refused, because they do not believe it right for them to encourage the coeducation of the sexes.

THE statement is made that some 6,000,000 of the 10,000,000 cotton spindles in New England are idle on account of the "corner" in cotton and the high prices established.

THE entire Servian ministry has resigned, they having stood for the dismissal of all State officials who enjoyed the confidence of the late King Alexander. A new cabinet has been formed.

MOST of the troops have been withdrawn from Jackson, Kentucky, and it is reported that the county (Breathitt) which has been for some time greatly disturbed with feud troubles is now quiet.

THE National Shorthand Reporters' Association on the 22d unveil a memorial tablet over the grave of Thomas Lloyd, the "father of American shorthand reporting," at the Church of St. Augustine in Philadelphia.

MOST of the strikers of Odessa have returned to work, in some instances the wages having been increased, in others the working day having been shortened. The military have been withdrawn. Nearly 400 strikers are serving terms in prison.

THE second yearly convention of the United Orthodox Rabbis Association of America met in Philadelphia on the 16th. Questions considered were Religious Education, Divorce, Jewish Secular High Schools, Sabbath Observance, Religious Rites.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

8TH MO. 22 (SEVENTH-DAY).—PELHAM Half-Yearly Meeting, at Yarmouth, Ontario. Ministers and Elders day before at 3 p. m.

8TH MO. 22 (SEVENTH-DAY).—AN ANNUAL all-day meeting of the Philanthropic Conference of Western Quarterly Meeting at London Grove.

8TH MO. 23 (FIRST-DAY).—THE VISITING Committee of Salem Quarterly Meeting will attend the meeting at Woodstown, N. J., at 10.30 a. m.

8TH MO. 23 (FIRST-DAY).—THE FRIENDS of White Plains will hold their next meeting at 11 a. m., 35 Greenridge Avenue. All friends are welcome.

8TH MO. 23 (FIRST-DAY).—JOSEPH Powell, of Darby, will attend Ambler Friends' Meeting, at 10.30 a. m.

8TH MO. 23 (FIRST-DAY).—HOPEWELL, Va., Young Friends' Association, at 3 p. m.

8TH MO. 24 (SECOND-DAY).—FRIENDS' Flower and Fruit Mission meets each Second-day at 151 Fairmount Avenue, at 1 p. m., to distribute flowers.

8TH MO. 24 (SECOND-DAY).—WARRINGTON Quarterly Meeting, at Menallen, Pa., at 10 a. m. Ministers and Elders, Seventh-day preceding, at 2 p. m.

8TH MO. 24 (SECOND-DAY).—INDIANA Yearly Meeting, Richmond, Indiana. Ministers and Elders, Seventh-day preceding, at 2 p. m. In order that comfortable homes may be provided for those that have a prospect of attending, they are requested to send their names to Esther S. Wallace, 230 South 12th Street, Richmond, Ind.

THE JOINT COMMITTEE OF THE SEVERAL Yearly Meetings for Work among Isolated Members will meet between the sessions of Indiana Yearly Meeting.

8TH MO. 26 (FOURTH-DAY).—SOUTHERN Quarterly Meeting, at Third Haven (Easton, Md.), at 10 a. m. Meeting of Ministers and Elders, same day, at 9.15 a. m.

8TH MO. 26 (FOURTH-DAY).—THE 37TH Anniversary of the Universal Peace Union will begin in Peace Grove, Mystic, Conn., continuing four days. Among the speakers announced are Edward H. Magill, Benjamin F. Trueblood, Henry W. Wilbur, David Henry Wright and Baroness Von Suttner. The steamer for Stonington leaving New York on the evening of the 25th will arrive at the Grove in time for the opening.

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8TH MO. 27 (FIFTH-DAY).—BUCKS Quarterly Meeting, at Falls, Pa., at 10 a. m. Ministers and Elders, day before at 11 a. m.

8TH MO. 28 (SIXTH-DAY).—NOTTINGHAM Quarterly Meeting, at East Nottingham, at 10 a. m. Ministers and Elders, day before, at 2 p. m.

8TH MO. 28 (SIXTH-DAY).—MEETING OF Central Committee of Friends' General Conference at Salem, O., beginning at 9 a. m., and continuing through Seventh-day.

Friends expecting to attend are requested to communicate with Leona M. Whinery, Star No. 1, Salem, Ohio, stating whether they wish to be located near the meeting-house or car line and other particulars; the local committees will arrange for boarding places. It is hoped that those who attend can remain for the sessions of Ohio Yearly Meeting, and information as to this should be given in applying for accommodation.

8TH MO. 31 (SECOND-DAY).—OHIO Yearly Meeting, at Salem, Ohio, at 10 a. m. Ministers and Elders, Seventh-day preceding.

THE REPORTS OF ASBURY PARK Conference have been sent to the Friends' Book Association, 15th and Race Streets, a package for each monthly meeting belonging to Philadelphia Yearly Meeting. Correspondents are requested to call for them or to give directions concerning their shipment.

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LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend*. Small pamphlet. 40 pages. Single copy 12 cents.

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet. 27 pages. * Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy 5 cents. 25 copies \$1.00.

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The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore and Washington: September 4th and 18th, and October 2d and 16th.

The excursions from Philadelphia will be run by two routes. Those on August 7th and 21st, September 4th and 18th and October 16th, going via Harrisburg and the picturesque valley of the Susquehanna, special train leaving Philadelphia at 8.10 a.m.; excursion of October 2d running via Trenton, Manunka Chunk and the Delaware Valley, leaving Philadelphia on special train at 8.06 a.m.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10 from Philadelphia and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; and at proportionate rates from other points, including Trenton, Bordentown, Mt. Holly, Cape May, Salem, Wilmington, West Chester, Reading and principal intermediate stations. A stop-over will be allowed at Buffalo within the limit of ticket returning.

The special trains of Pullman parlor cars and day coaches will be run with each excursion running through to Niagara Falls. An extra charge will be made for parlor car seats.

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For descriptive pamphlet, time of connecting trains and further information apply to nearest ticket agent, or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

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For the Thirtieth Annual Inter-State Grange Picnic Exhibition, to be held at Williams' Grove, Pa., August 24th to 29th, the Pennsylvania Railroad Company will sell excursion tickets from August 21st to 29th, inclusive, good to return until September 1st, inclusive, at reduced rates, from all stations on its lines in the State of Pennsylvania.

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For information in regard to train service and specific rates applications should be made to ticket agents.

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CART HORSE'S DIARY FOR A DAY.

THURSDAY, JULY 9.—Was hitched early this morning. That place where my hip bone has been threatening to puncture my skin was worse. It was hard for me to get down town at all over the cobbles. Made up my mind I'd balk earlier to-day, so as to get some pity all the sooner. At 10.30 my chance came. I was dragging a little cart load of coal along Maryland avenue close to the entrance to the Union Station covered walkway. We were on the street car tracks. A lot of women were on the car just behind us, and I stopped. Results, good driver began to jerk my mouth and beat me in the face, and a whole swarm of women got off of the car and came around me. The conductor and motorman of the car did likewise. I got the biggest dose of pity I ever had in my life, and my driver was scared into a promise to feed me right away, which he did. I got off the track, though. The street car conductor was such a good-natured fellow and handled me so firmly and so gently that before I knew it I had pulled the load from the track. Then my driver tried to whip me on, but I wouldn't budge till I had got a good feed out of a nose-bag. This afternoon I went as slowly as I knew how, and balked frequently, but always where the driver didn't dare beat me. It was a pretty bad day, but, on the whole, a little improvement over other hot days I have had of late.—[S. W. Gillilan, in Baltimore American.]

A FAMILY in Tiffin, O., had moved from the old home, but rented the house, furnished throughout, the new tenant being an elderly lady. For some reason the family dog was "let" with the furniture. Now the new occupant of the house liked to sit in a particularly comfortable chair in the parlor, but as the dog was also as fond of the chair she frequently found him in possession. Being rather afraid of the dog she did not dare to drive him out, and therefore used to go to the window and call: "Cats." The dog would then rush to the window and the lady would calmly take possession of the chair.—[Our Dumb Animals.]

THE man who is grumbling about the hot July is the same man who was growling about the cold June.—[Detroit Free Press.]

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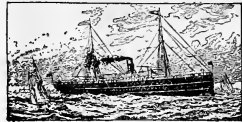
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 29, 1903.

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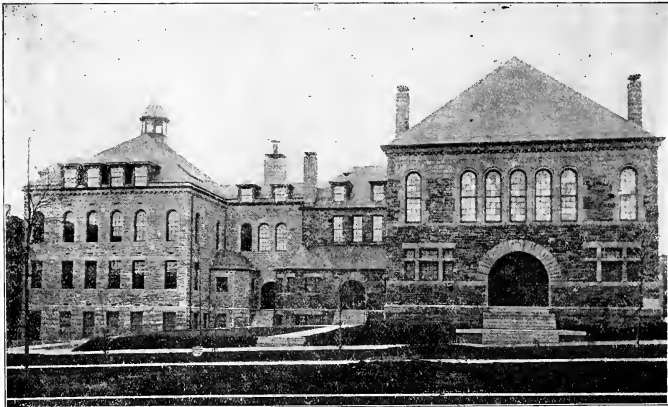
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Established 1844.
The Journal 1873. }

PHILADELPHIA, EIGHTH MONTH 29, 1903.

Volume LX.
Number 35.

GOOD WORDS FOR 1903.

XXXV.

For my part I cannot commit myself to the view that the average Cabinet Minister answering questions in the House of Commons is doing as much for the British Empire as the mother who is answering the inquiries of her growing children.

ARTHUR ROWNTREE.

In an address to the Mount and Bootham Schools.

For Friends' Intelligencer.

IMMORTAL LOVE.

THE joys of Heaven stand revealed
To every loving soul—
Attraction for each wandering orb,
Unto the central whole !
Transported by the hope of bliss
For all my human kind,
A Father's love I've seen revealed
To every conscious mind !
O Love, potential is thy power,
And omnipotent thy reign,
To banish error, hate, and crime,
And war, and fear, and pain.
A universal solvent thou,
On earth below, in heaven above.
*These seraphs note and anthems chime
That heavenly thought, Immortal Love.*

DAVID NEWPORT.

For Friends' Intelligencer.

INDIANA YEARLY MEETING.

HELD AT RICHMOND, INDIANA.

THE meeting of Ministers and Elders held its first session on Seventh-day afternoon, Eighth month 22d, with Samuel R. Battin as clerk, and Mary Ann Roberts, assistant clerk. All the representatives were present but two, for whose absence satisfactory reasons were given. Minutes were for Abel Mills, a minister of Clear Creek Monthly Meeting, Illinois; David W. Branson, a minister, and his wife, Anna M., an elder, of Hopewell Monthly Meeting, Virginia; Joel Borton, a minister of Pilesgrove Monthly Meeting, N. J., and Elizabeth Lloyd, a minister of Buckingham Monthly Meeting, Pa. Samuel P. Zavitz, a minister from Coldstream, Ontario, and George W. and Rebecca A. Brown, elders of Benjaminville Monthly Meeting, Illinois, were present without minutes.

The five queries pertaining to this meeting, with their answers, were read and considered. In connection with these, and in the impressive opening meeting, there were inspired words of counsel and encouragement. Attention was called to the responsibility resting upon ministers and elders, and the need of their seeking daily for strength and wisdom from a

Higher Power. Friends were reminded that the only answer Jesus gave to Pilate's question, "What is truth?" was by bearing witness to the truth in his life; and that the result of all true ministry is spiritual growth among those who listen to it. Earnest prayers were offered giving thanks for blessings received, and asking for light and strength.

FIRST-DAY.

The weather was clear and warm, but not oppressive, and the morning meeting was said to be larger than it had been for many years, the house being about filled excepting some of the gallery seats. The silence that prevailed while the meeting was gathering was broken by Samuel P. Zavitz with the words, "Behold, I stand at the door and knock." He assured all of the blessing that was awaiting them if they would but get into the condition to receive it, and urged them to seek for that strength from above which alone can satisfy the human soul.

Davis Furnas, of Waynesville, Ohio, began with the question, "If thou doest well shalt thou not be accepted?" and said that every one who does faithfully the duty which is made known to him by the Father will receive a sure reward.

Joel Borton said that there is a divine law coming from God which is higher than any outward law. Just as those who break human laws are punished in order to secure obedience, so every act of disobedience to the divine law, as it is revealed to the individual, is followed by suffering. The first two commandments include all the others, for any one who loves God supremely will be constrained by this love to follow the divine requirements. In order to make it easier for others to overcome their carnal nature we should do our part in restraining the things that bring unhappiness and putting better things in their stead. There is reason to believe that there will be a great religious revival in the next quarter of a century; it is coming because the world needs it; there will be more conversions from the outward to the inward, and greater conformity to the divine law as it is revealed to us. Jesus came into the world to do good and that should be the mission of every living minister.

Esther S. Wallace, of Richmond, Indiana, said that the essential thing is to prepare to live rightly. The spiritual ear should be trained to listen to the inward voice, and when the call comes the answer should be in the words of Samuel, "Here am I." There are not enough Elis to tell those who hear an unknown voice where the call comes from. Our meetings need a more dedicated eldership, a more living ministry, a more converted membership, and all these will come through obedience to the voice of God in the soul.

Elizabeth Lloyd expressed a desire that all should

seek the better things that cannot be taken away. These better things come to us through two channels, growth and service. We may grow by our efforts to appreciate the beauties of nature, the noble thoughts in books, the best gifts of the people whom we meet, and most of all by keeping close to God. The object of growth is that we may be useful to others. In order to be saved from our selfishness we must cease to think of ourselves and concern ourselves with others' needs. As we daily grow and serve we shall enter more and more into the joys of the kingdom of heaven.

The meeting for worship in the afternoon was somewhat smaller than in the morning. The first speaker was Edward Coale of Benjaminville Monthly Meeting, Ill. He said that it is a privilege to belong to an organization where each one can do his own thinking; the one essential principle of the Society of Friends is—Mind the Light, but it is one thing to know the light and another to follow it, and when the light received is not followed sin lieth at the door.

George R. Thorpe, of Richmond, Ind., spoke hopefully of the future of the Society of Friends, and of evidences of renewed life already manifested.

David W. Branson called upon those who were spiritually asleep to awake and receive baptism from Christ, assuring them that all who seek the Lord will find him.

Samuel P. Zavitz spoke of the Friend who goes with every one through life, warning, counseling and encouraging, and desired that all in the meeting might be baptized in the spirit of love and righteousness. After earnest prayers by Joel Borton and Rebecca Merritt the meeting closed under a covering of refreshing silence.

YOUNG FRIENDS' ASSOCIATION.

The Young Friends' Association of Richmond meets every First-day during the year at 6.30 p. m. The program is arranged in advance for the entire year, with a topic and a leader for each evening, with the exception of seven which are left for the discussion of current topics, under the direction of a committee. There are so many active workers in the association that no one has to act as leader twice during the year. There are executive, lookout, visiting, social, current topics, reception and First-day school committees of from five to seven members each, and no member is named on two committees.

The topic for this First-day evening was "Blessed are they that do hunger and thirst." The leader, Margaret Breckenridge, read a few selections from the Bible and a carefully prepared paper on the subject. After this others present read voluntary selections, repeated texts or made remarks bearing on the topic for the evening. Among those who spoke was Henry M. Haviland, of Brooklyn. The meeting was full of life and interest and closed promptly at the end of one hour.

ADDRESS BY ANNA M. JACKSON.

At the close of the association meeting Anna M. Jackson, of New York, gave an earnest talk on "Race Prejudice." She spoke of the interest always taken

by Friends in the colored race and of the importance of manifesting this interest anew at the present time. The first thing for Friends to do is to overcome their own race prejudice in order that they may influence the people of the North to deal kindly and justly with their dark-skinned brethren. She said that as a whole the colored race in America is in its infancy, that the people generally have the characteristics of children and need sympathetic direction and wise restraint. Her remarks were followed by a general discussion.

For Friends' Intelligencer.

ELIZABETH HUSSEY WHITTIER.

THERE are probably few of the present generation of young people to whom Whittier's noble poems are household words, who know what a source of life-long inspiration he had in the quick sympathy and clear judgment of his beloved sister "Lizzie." We are all



familiar with his beautiful tribute to her character in "Snow-Bound," written when the sorrow and pain of her loss were still very fresh—

"I can not feel that thou art far,
Since near, at need, the angels are,"

but only by a careful reading of his life do we realize to the full what a noble one *hers* was, and her beautiful soul seems to be mirrored in her equally beautiful features.

Elizabeth Hussey Whittier was born Twelfth month 7th, 1815, eight years after the poet, and died Ninth month 3d, 1864, just at the close of that long struggle between freedom and slavery, in which she had engaged as enthusiastically as her brother. Always frail and delicate, she was still the life and pride of that household, for the poet's shyness and reserve were offset by her genial wit and bright, vivacious sayings. Gifted with keen intellectual powers she was one of Whittier's best critics, and had her health been better and her distrust of her own ability less she might—to quote her brother—"have taken a high place among lyrical singers." Throughout all that trying period of anti-slavery agitation, when Whittier sacrificed all prospects of personal popularity and advancement for the cause of Freedom, in all the long days of pecuniary need and physical

suffering "her large, sweet, asking eyes" were full of that tender sympathy and loving encouragement the poet needed. That she, too, possessed much of his fire and determination is shown by an incident in 1835, when she and Harriet Minot guided Samuel J. May safely through the angry mob of her Haverhill townsmen who had just broken up the anti-slavery meeting he was addressing; and in her diary and private letters she frequently gives vigorous expression to her feelings of indignation at the injustice that marked this period.

Among her dearest friends was that sweet singer, Lucy Larcom, and it was she who selected "The Vanishers," the first poem written by Whittier after his sister's death, to read at the memorial service held at the Whittier birth-place soon after the poet's own death. In such lives as hers, merged in the great work of another and seemingly unimportant to the world, do we find that inspiration and love without which our greatest men might have failed in their noblest efforts. Who of us can measure the influence of a Dorothy Wordsworth, Elizabeth Whittier, or Mrs. Gladstone?

The few poems from Elizabeth Whittier's pen are printed with the full editions of her brother's works, and in them we can get slight glimpses of her "fine individuality" and "intensity of feeling." Whittier tells us that her little poem to "Dr. Kane in Cuba," reached Kane on his death-bed and was listened to by him with grateful tears. The lesson incorporated in her little poem on "Charity," given below, is one that the world needs sadly to-day, when, in spite of all our philanthropic labors, the cloud of war is resting on us, and we are in danger of drifting away from the gentle teaching of the Prince of Peace.

F. H. P.

CHARITY.

The pilgrim and stranger who through the day,
Holds o'er the desert his trackless way,
Where the terrible sands no shade have known,
No sound of life save his camel's moan,
Hears, at last, through the mercy of Allah to him,
From his tent door at evening the Bedouin call:
*"Whoever thou art whose need is great,
In the name of God, the Compassionate
And Merciful One, for thee I wait!"*

For gifts in His name of food and rest
The tents of Islam of God are blest,
Thou who hast faith in the Christ above,
Shall the Koran teach thee the Law of Love?
O Christian! open thy heart and door,
Cry east and west to the wandering poor:
*"Whoever thou art whose need is great,
In the name of Christ, the Compassionate
And Merciful One, for thee I wait!"*

DR. J. G. HOLLAND once said: "I have all my days had a card-playing community open to my observation, and have yet to believe that that which is the universal resort of the starved in soul and in intellect, which has never in any way linked itself to tender, elevating, or beautiful association can recommend itself to the favor of Christian disciples. I have at this moment ringing in my ear the dying injunction of my father's early friend: 'Keep your son from cards. Over them I have murdered time and lost Heaven.'"

For Friends' Intelligencer.

INDUSTRIAL ARBITRATION AND CONCILIATION.

(Concluded from last week.)

About the same time another board was formed independently of the Nottingham board, in the building trade of Wolverhampton, through the efforts of Sir Rupert Kettle. These were followed very rapidly by similar boards in the iron, coal and other trades, and have been now for almost forty years very successful in their dealings.

These boards have no legal existence and their work is only carried on by the mutual honor of the parties concerned, but this is usually sufficient to enforce the awards of the boards. Their proceedings are very informal and the matter is threshed out by what the men call "a long jaw," in which conviction is as often impressed on the men as on the masters. If there is not a thorough mutual conviction on both sides, it is usually a simple matter to effect a compromise.

These two boards of Nottingham and Wolverhampton are types of all the others which have developed from them.

The method of procedure in dispute is very simple. The party feeling itself aggrieved makes a statement through its secretary to the board. This is conveyed to the other party who submits a reply. The secretaries then try to amicably adjust the difficulty, when, if they fail, the matter is brought before the entire board. One of the invariable conditions of arbitration is that work shall be continued during the investigation pending a decision.

The procedure of the North of England Manufactured Iron Trades' Board of Arbitration and Conciliation is based on that of the Nottingham board. This board has furnished a very good test of the value and practicability of such boards. The first action of the board was under the umpireship of Sir Rupert Kettle, to decree an advance in puddling of 6d. From its formation in 1869 to 1874 wages were advanced from 8s per ton for puddling to 13s 3d. In 1874 the turn came: from that time there was a constant decline in wages until in 1880 the wages had been reduced 47 1/2 per cent. by this board without any serious difficulty, which surely could not have been peacefully accomplished without arbitration.

Now let us turn again to our own country. Voluntary arbitration has never arisen to very great proportions in America, except through the influence of the state boards established by law. Occasionally particular firms, and in a few cases, as we shall see later, a group of firms, have agreed to arbitrate differences with their employees; but only rarely was there any agreement to arbitrate beyond the particular case which was the cause of the calling together of the arbitration committee. In many of these cases there was not real arbitration at all, but more often they were of that character which we now call collective bargaining.

Pennsylvania is the State which has paid the greatest attention to industrial arbitration. The Pittsburg iron trade, which from its very beginning

had been subject to serious and repeated strikes, was the first to enter upon it in the form of conciliation. From 1849 to 1860 there were continued strikes and reductions of wages. In 1858 the men had formed the "United Sons of Vulcan" and by 1863 this organization made its power felt. A conference was finally arranged, consisting of representatives of each side and an agreement was made by which the men's wages were proportionate to the price of iron products in the market and were to vary as it varied. The agreement, however, was not long kept, and the wages went back to the old unjust figure. Again the "Sons of Vulcan" made an organized effort and succeeded in establishing a sliding scale of wages, based on the manufacturers' selling card. This scale was revised several times in the course of the next few years, and there were several strikes. All these meetings for revision were in the nature of Conciliation, or rather, perhaps, of collective bargaining. The strike of 1874-75 resulting in a return to former prices ended concerted action in the iron trade on the part either of employers or men as a body.

In the coal trade there were three cases of arbitration before the legislative action of 1877, which was the result of the Pittsburgh riots of that year, and which was intended to make arbitration compulsory on the application of either party, with legal sanction and enforcement of awards.

The first case was in 1871 in the anthracite regions, and was contemporaneous with a similar attempt in Lynn, Mass. In 1868, the "Working-men's Benevolent Association of St. Clair" had been chartered and the organization spread. In 1867 there had been formed an association of operators called the "Mahanoy Valley and Locust Mountain Coal Association." This was very successful in quelling strikes and led to the formation of similar bodies. In 1869 the Anthracite Board of Trade of the Schuylkill coal region was formed, with William Kendrick as president. This organization was incorporated and afterwards acted in all negotiations with the men. These two organizations of employers and men attempted to conciliate and arrange a sliding scale of wages, on what was known as the basis system. The outcome of this movement was that the whole matter was placed for arbitration before Judge William Elwell of Bloomsburg, as umpire, Fourth month 17th, 1871. This effort failed because the operatives placed other matters before the board and entirely ignored the main question, which was on wages. On Fifth month 11th, the question of wages was arbitrated in Schuylkill County, the other districts having in the meantime gone to work by mutual agreement. The matter was this time successfully arranged and the result was hailed with great satisfaction. But trouble again arose through some of the loaders violating the agreement. This marked the end of arbitration in the anthracite region until the appointment of the existing board by President Roosevelt last year.

Ohio and Massachusetts furnish other examples of arbitration about the same time.

The classic case in this country is that of Straiton & Storm, cigar manufacturers, of New York City.

Theirs is the first board of arbitration founded on a permanent basis in this country. It arose out of a strike in 1876 which is said to have resulted in a loss to the firm of over \$40,000. This board was formed in First month, 1879. Its rules provided for various boards in the different branches of the trade, and it has been very successful in its dealings. Its findings have been enforced by moral suasion, and it has brought about sympathetic co-operation between employers and workmen.

Having now considered the history of Arbitration and Conciliation let us consider in conclusion its benefits and results.

J. D. Weeks, in his little manual under the head of the "Advantages of Arbitration," states the objects as being three in number. The first is to prevent differences between employer and employed from becoming disputes and ending in strikes and lock-outs; and the second is to settle those disputes which unfortunately have arisen, and to put an end to strikes and lock-outs when they occur. The third object is to promote mutual confidence and respect between these two classes.

To accomplish the first of these objects it is evidently necessary that the board must be in existence before trouble arises, that is, the boards must be permanent in their character. It was partly through lack of this permanence that purely voluntary boards of arbitration have failed in this country. And it is this same feature which was the cause of success in the case of Straiton & Storm. This is the feature which makes the State Boards of Arbitration an important factor in industrial development. Such a permanent board is in a position to obtain a knowledge of the conditions of trade which is not possible for one which is called to settle a particular dispute. For instance, in his testimony before the trades unions commission of Parliament in 1880 A. J. Mundella said, "We sent two of the workmen to France last year and a third to Germany to see for themselves the prices paid for that work. They came home and said, 'It will not do, we must be content as we are for the present.'" The English boards take notice of the conditions of trade and competition, and A. J. Mundella continues, "we produce on the table the articles made in France and Germany and the men are convinced by their own senses of the justice of what we say and by their knowledge of the laws that govern trade, because this system has been a complete educational process for our men; they know as well as we do whether an advance can be made or not; they know whether the demand is good or bad, and at what prices the articles can be made in France or Germany, and they are accustomed to consider the effect of a fall or rise in cotton just as we do; and when they think that things are going well, they ask to share in the benefit, and when they think that things are going wrong, they are willing to take low rates."

That such a mode of settling disputes is entirely a success seems quite clear. A. J. Mundella points out its educational value, and the way in which it harmonizes otherwise clashing interests. Here is one of

the great difficulties in the way of arbitration. Employers are too prone to consider their workmen as being in a servile position, just as their horses and cattle, merely to do their will. There is too much differentiation into classes with class prejudices; and it is only when this is done away with, and employers and employees can meet together as men with men and discuss the interests which are really theirs in common, that arbitration can be a success. That such purely voluntary boards do promote mutual trust and respect, as well as work beneficially from the economic point of view, is manifest from the experience in the Nottingham hosiery and lace industry where strikes have now been unknown for almost half a century. So, too, in the North of England coal trade.

Judge Kettle remarks, "I verily believe that, without limiting the influence of fair competition, boards of arbitration, properly worked, afford the best means of fixing the market price for a fair day's work. I believe, moreover, that their action has a tendency to secure the maximum prices which are consistent with steady employment, and that the presence of an umpire prevents the ruinous consequences to both parties which follow separation upon a disagreement."

NEW TESTAMENT SERIES.—No. 32.

THE ROMANS.

GOLDEN TEXT.—Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.

—Romans, xv., 1.

Before study of Lesson read Acts, xx., 17-35; xxi., 7-14; Romans, xv., 1-21.

WE do not know when or under what conditions Christianity made its way to Rome. When Paul first went to Corinth (about 52 A.D.) he found there Priscilla and Aquila "lately come from Italy," "because Claudius had commanded all the Jews to depart from Rome" (Acts, xviii., 2). In the course of the dispersion large numbers of Jews had settled in Rome. Jews "listened to the oratory of Cicero, and mourned over the corpse of Cæsar" (Morrison). Tiberius (A.D. 14-37) banished them from Rome, but the decree was not long enforced. Under Caligula (37-41) they returned to Rome, while Claudius, his successor (41-54), issued an edict granting complete toleration to all Jews within his dominions. A little later, however, on account of tumults, "led by one Christus," he was induced to forbid their meetings, or perhaps even, as indicated above, to banish them from the city. The statement as to the leadership of "Christus" is from the Latin author, Suetonius, who doubtless heard the name of Christ in connection with the riots, and naturally concluded that he was a leader. No distinction was made at this time between the orthodox and Christian Jews. This banishment, like that of Tiberius, was only temporarily effective. Christianity lived and spread abroad in Rome. Perhaps the persecution even helped them, since it drove out or silenced the violent, leaving the peaceful Christians unnoticed. It need hardly be said that Christianity at Rome did not confine itself to the Jews. On the contrary, we may infer from Paul's

epistle (Rom., xv., 16) that a majority of the Roman Christians were Gentiles; of these Gentiles doubtless many or most were drawn from the class already referred to more than once, which was drawn to Judaism by its monotheism and by its ethical purity, while at the same time repelled by its formal law.

We should remember that the times were unspcakably bad, and perhaps worse in Rome than elsewhere. The series of emperors from Tiberius to Domitian could not be matched in history for inefficiency and wickedness. One-half the Roman people were slaves, their masters absolutely unrestrained by any law. The other half was made up of "a few rich men living in unstinted extravagance and luxury, and many poor living on the very edge of starvation" (Abbott). All labor was looked upon as servile, and a disgrace by those in the so-called upper classes. Drunkenness and debauchery of every kind ran riot in the society of the time. Every kind of vice flourished; and there was no power in religion to hold it in check, while education in any broad public way was wholly unprovided for. It is easy to see how Christianity appealed in such a time to those who listened to the call of God within their souls.

It was to this Christian group in the midst of this society that Paul wrote. Yet the Roman Church was not one of Paul's churches. It had been founded and fostered by others, and had prospered. Plainly it would have been in exceedingly bad taste for him to lay down the law to the Roman Christians as he did to those by whom he was regarded as the father of their faith. And Paul is careful to guard against this tone. He thanks God that the faith of the Roman Church is already widely known. He longs to see them "that I with you may be comforted in you each of us by the other's faith, both yours and mine" (Rom., i., 12). He is persuaded that "ye of yourselves are full of goodness, filled with knowledge, able also to admonish one another" (xv., 14). He claims some privilege of writing to them because of his special appointment—from God, not from man—as apostle to the Gentiles. He has longed to visit them, and still hopes to do so; but not as one who comes to evangelize them, but as one who stops among friends on a long journey. He hopes to go to Spain (xv., 24), and will make this an occasion of meeting. Naturally his letter is full of just those things which have filled his mind in the months just past. He treats of the evil and vice of the time—such as his church at Corinth had suffered from; and of the question as to the Jewish law which had risen again and again athwart his path in Galatia, in Antioch, in Corinth, in Jerusalem. But in addressing the Roman Church on these themes he is free from the pressure of an immediate and personal occasion. He is free to treat the matters more systematically and more philosophically than when he wrote to the Corinthians or Galatians. Lyman Abbott outlines the contents of the epistle to the Romans as follows:

Topic: "The Relation of Law to Life."

(1) Law as a Remedy for an Evil Age and an Evil Life.

(Continued on page 552.)

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, EIGHTH MONTH 29, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE ASBURY PARK CONFERENCE REPORTS.

AT an all-day philanthropic conference, some account of which appears in another column, the morning session was occupied with the reading of Henry M. Haviland's paper on "Peace" in the Asbury Park Conference Report, followed by a discussion. Those in charge of the meeting had not arranged for this, but on account of some disappointment in regard to the program, this plan was hit upon as a good way of having a profitable meeting in spite of having no distinguished speaker with a prepared address or paper. The meeting turned out to be an interesting and profitable one, and it might be a good plan for many of our meetings, or all of them, to take the hint from this and plan a series of local conferences for the coming winter for the purpose of taking up with some thoroughness the most important papers and discussions contained in the Conference Reports. In this way those who were not at the Conference can get perhaps almost as much good from it as if they had been there; while those who did attend it will find that there was much more of inspiration and helpful suggestion in such a Conference than one can possibly assimilate during the sessions of it. Such a series of neighborhood meetings, say once a month or oftener, during the coming winter, with the Reports as a text-book or guide, would bring the influence of the great Conference to bear in all our meetings, even the most remote and the weakest. The size of a meeting and the fact of its "having no minister" would not in the least interfere with the success of such a series of Conferences, and no help from outside of the meeting and neighborhood would be necessary; which would be a great gain, for we are in danger of falling into the way of thinking that we can not have a successful meeting or be a vital force in our neighborhood without having somebody from somewhere to come and take charge of us, if not as a permanent pastor, at least for every meeting of any special importance.

TRUE MEANING OF QUAKERISM.

A FRIEND, writing in reference to business matters, incidentally suggests that we, sometime, discuss the subject, "What is the True Meaning of Quakerism?" This is a subject one would not attempt to dispose of in a single article; each issue of the INTELLIGENCER ought to make important contributions to the answering of it. But there are some things that may be said briefly about it.

Quakerism is a religion, and one cannot afford to make it his religion unless it is to him such a full, rounded religion that he may live by it in all the many and varied relations of his life. True Quakerism is not an ism. It is not a set of doctrines and views and peculiarities handed down from father to son, different from the doctrines and views and ways of life of other sects. If that were all it were it would not be suitable as a religion to live by; it would either have to be put aside sometimes when a Friend, for instance, should engage in some of the good and important things of modern life that did not happen to be foreseen by the founders of his religion; or else he would have to refrain from many right and proper things and not be a full, rounded, modern, citizen of the world in the best sense. Both of these courses are pursued by devotees of Quakerism.

But true Quakerism does not appertain merely to the traditional devotees of an ism. It is a religion of universal application, one that all men may live by, one that ought to be more widely spread over the earth than it is. The foundation principle of Quakerism is suggested in the 15th verse of the 15th chapter of John: "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." Quakerism means emancipation, it means being under the direct tutelage of the Father. That rules out all short cuts, and easy methods of letting someone else do your thinking for you; it rules out all ready-made systems of doctrine; all "plans of salvation." Salvation, to use the common but somewhat unsatisfactory word, is to be attained only by learning directly from the Father; through the faculties He has given, what your place and work in the world is, what He would have you do, and then, through the strength He gives, doing it. If one does this faithfully he grows in his capacity for learning what is true and worth while, and in his ability to fill the place in the world that he best fits into; as he thus is faithful and grows he attains to the highest and only true happiness a man is capable of.

It really would be better if we would not use the word "Quakerism," a fondness for which has grown

upon us more and more of late. There could be no better word than "Friends" to call ourselves by, and it has the advantage that "ism" cannot be added to it. There really is no such thing as Friendism; the thing itself is as impossible as the word.

The one principle of true "Quakerism" is that a man can attain his best and truest only by being free from bondage to men and man-made, labor-saving devices and by keeping himself in good trim by exercising the capacities he finds in himself, and which will wither away if unexercised, leaving him dwarfed and unfit for the kingdom of heaven. This one principle has important bearings on everything in life, and there is much work to be done by many preachers and writers in making clear these applications; and there is much to be done by those to whom the importance of this principle has been brought home, in living their lives consistently in accordance with it.

BIRTHS.

POWELL.—At Litchfield, Connecticut, Seventh month 18th, 1903, to Wilson Marcy, Jr., and Elsie Knapp Powell, a son, who is named Wilson Marcy Powell, 3d.

WALTER.—At their home in West Haddonfield, N. J., Seventh month 7th, 1903, to J. Horace and Emma Fasson Walter, a daughter, who is named Mary Fell Walter.

MARRIAGES.

GLENN KINNARD.—Under the care of Fall Creek Monthly Meeting, at the residence of the bride's parents, William R. and Mary S. Kinnard, near Pendleton, Indiana, Oliver Edwin Glenn to Alice T. Kinnard, Eighth month 18th, 1903.

DEATHS.

LONGSHORE.—At their home near Dolington, Bucks county, Pa., Eighth month 3d, 1903, after a short but severe illness, Parmelia, wife of Abden B. Longshore, aged 79 years; a member of Makefield Monthly Meeting, and for many years an elder of said meeting.

SOCIETY NOTES.

ENGLAND.

The replies to the "Plea for Humanity," the address of London Yearly Meeting on Lynching, 30,000 copies of which were distributed in the United States, are divided by the *Friend* (London) under three headings: (1) Violent in tone against English interference and against the negro race; (2) Thanking Friends for the spirit which prompted the action, but saying that little or no good could be done by persons who were so far removed from the circumstances and ignorant of the actual facts of American life; (3) Warmly appreciating the action of Friends.

The Meeting for Sufferings has directed that legal steps be taken to prevent a firm of bottlers in Surrey from registering a trade-mark for "Quaker beer." The firm politely but firmly declined to withdraw their application, pleading that "Quaker" is a picturesque and obsolete term.

Seeborn Rowntree's "Poverty: A Study of Town Life," published at half-a-guinea about a year and a half ago, and having passed through four editions, is now to be issued through the Macmillans in a limp cover, cheaper edition that will bring it within the reach of everybody—at one shilling. The volume is recognized to be of the greatest importance on

such questions as the cause of poverty, housing, health, the drink problem, education, religious influences, labor unions. It can be had through the Friends' Book Store, Philadelphia.

Dr. J. Rendel Harris writes to the *British Friend* from Armenia that his appointment to the professorship of Theology in the University of Leyden, vacated by the retirement of Professor van Manen, was regarded by him as the highest honor of his academic career, but was declined at once by telegraph, owing to his previous engagement as chief instructor of the Woodbrooke Settlement.

WOODBROOKE SETTLEMENT FOR RELIGIOUS STUDY.

Condensed from the *Friend* (London) of Eighth month 14th.

THE opening lecture of the second week was by Rufus M. Jones, on the sub-conscious life—a great subliminal realm from which the luminous peak of our own consciousness arises. Our consciousness is always a selection of sub-conscious thought; if one thought occupies the window of our consciousness, others can not get up to it. In our field of vision there is always more than we know we see; we hear, too, more than we know we hear; thus the mention of our own name in conversation to which we are not listening always catches our ear, even across a room full of speakers; and again, a mother sleeping through many noises is immediately awakened by the cry of her child. In mental processes it is the fringe of thought that guides us, the entire machinery of the association of ideas is in sub-conscious life; in acts of volition much is sub-conscious. Thus writing, eating, and many other habitual actions would be slow, inaccurate, and exhausting, were we to use only conscious processes: we originate an action and turn it over to the custodian of sub-consciousness; happy is he who has also, by choices and decisions, gained a moral dexterity of the soul, "truth in the inward parts."

The next lecture was devoted to Mysticism.

Dr. Adeney, in the course of his concluding lectures on the "Doctrine of the Person of Christ," gave an interesting exposition of the history of creeds.

The *Friend's* account of the second week of the Settlement (written by C. I. Evans) closes with the following

IMPRESSIONS.

It is not easy so close to the end of the first fortnight to know what will be the most enduring impressions of a time that has been probably to all of fresh inspiration and of strengthening of purpose. Without doubt the backbone of the constructive teaching has been Rufus Jones' lectures. One reason of the attractiveness of the course is . . . the illustrations are almost all new ones. This freshness was equally apparent in the treatment of the Bible lessons on the Beatitudes, and on prayer.

Those who were at Woodbrooke with Philip H. Wicksteed will know how impossible it is to put into one paragraph a full estimate of his work there. At the beginning, we seemed to have merely a lecturer on social economics, who harped on two or three themes, and who was very skillful in evading direct answers to questions of detail; but before the end of

the course we found two things were being successfully aimed at, viz. : that very diverse problems are referable to two or three root principles, and that, these principles once grasped, there remains the necessity of hard, clear thinking for each one of us; and the last lecture, as well as the extra lecture on gambling, indicated some lines of thought to be adopted and especially attitudes of mind to be cultivated. . . . A simple enumeration of his lectures gives no idea of what Mr. Wicksteed gave to the school; by the intervention of a timely suggestion when a lecturer and his audience seemed to be not quite in touch, by apt questions in discussion, and by unstinting help to individuals, he added much in value to things already good. Not soon will his appeal to Quakers be forgotten, to keep up steady, persistent, unobtrusive social pressure, combined with business capacity, in efforts to solve economic questions; and his final testimony, "If it is to be done, it may be done by you," coming from outside the Society, but yet from one who knows by experience something of the present state of Quakerism, gives us food for reflection as to what we personally are doing towards permanently bettering the economic position.

Accurately to gauge the work of the Summer School we must take into consideration other agencies at work there: the Greek class, the suggestive lessons on Isaiah, the generous kindness of Friends of the neighborhood, the object lesson of permanent work in the hands of Birmingham Friends, the social intercourse on excursion to Kenilworth, to Stratford, and to Worcester. The great lesson of the fortnight was, perhaps, the stimulus of unity; all felt themselves to be working toward similar ends, all were ready to give of their best to fellow settlers. This unity was apparent in many ways: the lectures, though diverse in subject and treatment, were constantly found to be based on the same fundamentals; the devotional meetings were remarkable, not only because part was taken in them by many, both of teachers and of taught, but because of the coherence of thought in diverse utterances; while the good comradeship so much enjoyed last summer at Windermere, was felt to be equally noticeable this year in the pleasant grounds at Selly Oak.

NEW TESTAMENT SERIES.—No. 32.

Continued from page 50.

(2) The Gospel as a Remedy for an Evil Age and an Evil Life.

(3) Scope of the Gospel—Who May Take Advantage of It.

(4) Practical Applications and General Ethical Reflections.

McGiffert notes three general divisions:

(1) An exposition of the Gospel of the divine life in man.

(2) A discussion of God's dealings with and purposes for the children of Israel.

(3) Practical application of the Gospel of the divine life in man to the everyday life of the Roman Christians.

Paul's letter was sent by a Christian woman

named Phœbe, who happened to be setting out for Rome. We learn from the salutation, that Priscilla and Aquila, whom we last met at Ephesus, have returned to Rome (Rom., xvi., 3).

Paul now returned to Asia by way of the Macedonian cities, his companions with the contributions of the Western churches meeting him at Troas. A short stop at Miletus gave opportunity for a brief meeting with the elders of the Ephesian Church, who came out to greet him. Thence the party went on to Tyre, in Phœnicia, and down the coast to Ptolemais (the modern Acre), and to Casarea. At this point they met with Philip, one of the seven, including the martyr Stephen, which were appointed to look after the poor of the mother church (Acts, vi., 1-7). Here, also, he was warned of trouble to come in Jerusalem. The disciples urged him not to go up, but "when he would not be persuaded, we ceased, saying, The will of the Lord be done" (Acts, xxi., 14).

For Friends' Intelligencer.

FRIENDS IN MEETING AND HOME.

SHORT CREEK AND WEST GROVE.

LEAVING Philadelphia about 8 o'clock in the evening, a ride of thirteen hours, including a short wait at Steubenville, brought me to Mt. Pleasant Station, Ohio. From the station to the town of the same name was a delightful ride of two miles in an old-fashioned stage-coach. The air was cool, the sky was deeply blue, along the roadside the weeds of late summer were in full bloom, and from every successive hill-top there was a broad panorama of meadow-lands, corn-fields and patches of yellow stubble dotted with shocks of oats.

In Mt. Pleasant a friend was waiting for me. Before going on another mile to Emerson (formerly Trenton), we saw the outside of the large brick meeting-house built in 1814, which is said to have cost \$12,345.67, and to have a seating capacity of 2,500. It is now used by Friends only for yearly meetings, the "Hicksites" and "Gurneyites" occupying it in turn; in the alternate years the former hold their yearly meeting in Salem and the latter in Damascus. Between times the meeting-house serves the purposes of a public hall, being used for lectures, farmers' institutes, and even concerts.

Very few of the members of Short Creek Meeting have their homes in Mt. Pleasant; nearly all of them live in and around Emerson, near which is the little frame meeting-house, where First-day, mid-week, monthly and quarterly meetings are now held. The house stands on rising ground amid noble trees and commands a fine view in every direction. It is in good order without and within, the walls being papered, the woodwork and seats painted, and the floor carpeted. It has a seating capacity of more than one hundred. A First-day school is held here before meeting the year round. The Friends' New Testament Lesson leaves are used in the adult class and the Intermediate Lessons in one of the children's classes. There are several earnest young people in the meeting, but very few children at the present time. As there

are hardly more than a dozen white children in the public school at Emerson there is no available material for a large school at this place.

More than half the population of Emerson is composed of colored people. They have a church and Sabbath school of their own, and a public school at one end of the town is composed entirely of colored children, taught by a teacher of their own race. A few families claim the right which the law gives them to go to the same school with the white children. All pupils who reach a certain grade, whether white or colored, may go to the high school at Mt. Pleasant at the expense of the township. A few colored girls have graduated from the high school; one of these has been quite successful as a book agent, the others are doing housework. The two races live together peaceably, the whites being dependent upon the negroes for help in the house and on the farms. Some of the old residents say that there has been no perceptible improvement in the condition and habits of the colored people during the forty years that have elapsed since their emancipation. School education does not seem to have spoiled them, but if there is any difference the girl that has been to the high school is a better worker than her more ignorant sister.

The meeting at West Grove, which is a part of Short Creek Monthly Meeting, is about eight miles from Emerson. The quaint little frame house stands upon a hill-top, the view from which on all sides is surpassingly beautiful. At the foot of the hill, on a part of the original grounds, stands the Gurneyite house, in which there is a much larger band of worshippers. The graveyard is divided between the two branches; the portion belonging to our branch is neatly kept and many of the graves are covered with flowers in full bloom.

The regular attenders of this meeting come from three or four families. At the close of the meeting for worship, which is silent except when visiting Friends are present, there is a First-day school composed of one class, in which all take an active part. The Friends' International Lessons are used, as the Friends here associate with members of other Sabbath schools in religious work. On the First-day following the Quarterly Meeting, after the lesson was over, all the meeting excepting one Friend (who had company at home) adjourned to one house, where there was a bountiful dinner and pleasant social mingling for several hours.

The first Friends in this vicinity came overland from North Carolina early in the nineteenth century. Not feeling free to keep slaves they felt that they could not prosper in a neighborhood where nearly all the land was tilled by slave labor; so they sought the Northwest Territory, in which, by the ordinance of 1787, slavery was forever forbidden. Afterwards other Friends came from Pennsylvania, New Jersey and Maryland, and before the separation there was a large body of Friends here.

A branch of the Underground Railroad ran through this section by which hundreds of slaves escaped from bondage. A story is told of one peace-loving Friend, that when a slave-holder came to search the house

she took her hands from the pan of dough in which they were buried, and pressing them against his flowered silk waistcoat, advised him to depart forthwith. Her cooler-headed husband allowed the house to be searched, knowing that no fugitives were at that time within it. On another occasion, in this same house, the wife led a party of slaves to safety down one stairway while her husband conducted the searching party up another in a different part of the house. Many of the incidents connected with those exciting days have never been recorded, and will be lost to future generations.

E. L.

For Friends' Intelligencer.

SUMMER DAYS AT ASBURY PARK.

AGAIN we find ourselves at Asbury Park where your readers will recall is the place where Friends' Conferences were held last year. A beautiful seashore resort it is where thousands come from Southern and Eastern cities to avail themselves of rest and recreation in a pure bracing atmosphere.

The founder and original owner of the place has been liberal to all denominations in presenting them with ground on which to build their places of worship and he did not overlook Friends when he offered them free use of Whittier Hall for meetings.

A committee appointed by Shrewsbury Monthly Meeting have care and oversight of these, which are held at 4 o'clock and are visited by a number of Friends who sojourn at the Park and adjacent towns during the summer.

On hearing that monthly meeting was to be held at Shrewsbury meeting-house we boarded the trolley and rode twelve miles north to attend it. Meeting was small but as the ministry of the spoken word fell upon receptive minds it was a good one to us.

The ancient house, with its sacred environment of old and endeared associations in a rolling fertile country, claimed our attention and admiration.

Another meeting we attended is Manasquan, the oldest place for worship in Monmouth County, New Jersey. A new house was built about fifteen years ago on the spot of the original one, in which a flourishing meeting and First-day school is now conducted. A most encouraging feature is the good attendance of young people. They had a picnic for the school on Third-day the 18th, at Clark's Landing on Manasquan river, when fifty or more went in hay wagons to spend a day at the riverside, sailing and rowing at pleasure.

A Friend told me she lived on the bank several miles down the river and was conveyed there in her own boat by rowing herself. She is an old resident and I perceived clings fondly to her early memories in connection with this meeting as she related them to me.

My attention was called to a lovely shaded home nearby, where John Woolman's great-granddaughter resided. Other social visits were made to Belmar, Ocean Grove and New York city. The trip by boat from Atlantic Highlands to New York is a popular one and many take it for the ride on ocean and bay.

The New Jersey coast is rapidly growing into favor for summer homes and a ride along the ocean

of seventy-five miles south from the city gives one an opportunity of seeing how much money and effort has been expended for material comfort and enjoyment. The fresh water lakes lying along the way between stations and towns so near the ocean, add much to the attractive scenery. S. B. F.

Chester, Pa.

For Friends' Intelligencer.

FAIRFAX QUARTERLY MEETING.

Held at Lincoln, Virginia, Eighth month 15th, 16th, 17th.

THIS occasion was not wanting in interest. The face of the country was charming. The Friends from Hopewell, in the historic "Valley of Virginia," came by carriage thirty or more miles. Every representative answered roll-call on the 15th, at the meeting of Minister and Elders; and on the 17th at the meeting of the larger body the same thing occurred. The attendance and manifest interest at the gathering on First-day morning, and on the morning following were gratifying, while the First-day School Union on First-day afternoon eclipsed all past sessions of that department of service, in liveliness of discussion and evident appreciation of the value of this line of work.

One voice we had been wont to hear on these occasions ring out its richest notes, this time was but a memory, that of Jesse Hoge; but we were not without witness to the truth as Friends interpret it in the ministry.

Besides spokesmen of our own quarterly meeting, Reuben Kester, of Pennsylvania, came and found time and place for acceptable service, not alone to Friends, but to audiences embracing many not of our fold, whether of other sectarians or outside of them all.

On Second-day morning, before meeting, the earthly remains of Hannah S. Birdsall, a noble woman, whose memory is precious because of good deeds, of loving service to the sick and sorrowing, were consigned to earth, adding to the solemnity of this annual gathering. H.

For Friends' Intelligencer.

DUANESBURG HALF-YEARLY MEETING.

Held at Quaker Street, N. V., 15th, 16th and 17th of Eighth month.

FRIENDS were in attendance from all the subordinate meetings composing this body, and it was felt to be a season of refreshment.

The meeting on Seventh-day afternoon of Ministers and Elders, was small, but we were favored with the presence of our esteemed friend Martha Townsend of Baltimore, Md., accompanied by Sarah A. Macy, of Hudson. The former spoke feelingly of the conditions in our small meetings and urged to continued faithfulness, as members of this branch of the church, in watching over the flock. At the close of the meeting our friends made two calls upon families of Friends in the neighborhood, which were gratefully received.

On First-day morning our friend Martha Townsend attended the exercises of the First-day School, giving words of cheer and encouragement, feeling the assurance that good seed was being sown, and that young hearts were receptive of the Truth. As we

gathered into the quiet of the meeting, nearly all of the congregation of a neighboring church joined with us in worship. A deep and living silence was broken by our friend quoting the familiar text, "God is a spirit, and they that worship Him, must worship Him in spirit and in Truth." She lay great stress upon the word *must*, speaking of the many different forms of worship, but under whatever form it must be spiritual, striking down deep upon the rock of Eternal Truth and welling up from the heart's deepest recesses, not only felt and made manifest in the hour of worship, but spreading out in all that concerns our everyday life. She enlarged and emphasized these thoughts and then spoke to the different conditions present; to the aged and those in the middle walks of life, and to the young, tenderly appealing to them, to listen early to the divine call and in obedience thereto each one shall find that all the joy and richness and fullness of their young lives shall be so abundantly increased. She spoke of the home life, of the tender love and mutual forbearance and that care should be taken to give more frequent expression of love and appreciation, which means so much to the weary one particularly, performing the little round of duties.

And in a broader sense this gift of God, a pure, unselfish love, if allowed to control the life, becomes a wonderful power, as opposed to error and wrongdoing—and binding all mankind in a bond of brotherhood.

At the close a fervent prayer was uttered that all might come and partake of the Bread of Life, and find that nourishment that the soul needs.

On Second-day morning the meeting convened for the business of the half-yearly meeting. Reports from some of our meetings seemed not very encouraging, but still a desire to continue, notwithstanding a great loss through deaths and removals.

Our friend spoke words of sympathy and encouragement, and there was much expression given of appreciation and thankfulness that she had been led to come among us. M. J. H.

EDUCATIONAL.

WHY DO FRIENDS MAINTAIN SCHOOLS?

None of our schools furnish financial profit to individuals or to the Society. Practically all need meeting support. Many are only maintained through the generosity of a few benefactors. There are discouraging financial reports at many of our annual school meetings. Many of our schools show an enrollment of which seventy, eighty or even ninety per cent. are not connected with the Society of Friends in any way. Public Schools are daily reaching higher levels of efficiency. And yet private schools increase in number. Among Friends, as elsewhere, our busy men of affairs are not only giving money, but their valuable asset time, that our schools may increase and improve. Notwithstanding the apparent discouragements, and they might be still further elaborated, our schools have ample justification for existence.

1st. We have children, in our cities and towns where our schools are located, to whom we owe the most approved educational advantages.

2d. We have enough faith in the efficacy of the Friendly teaching to desire that its influence reach an ever wider circle.

3d. Many earnest and competent young Friends are year after year choosing the teaching profession. In this connec-

tion we seem to be justified in maintaining that the family discipline and influence among Friends is peculiarly adapted to turning out that well-balanced womanhood and manhood that is necessary for the best grade of teaching.

4th. There is no institution of our establishing that so surely and so broadly spreads the Friendly idea as our schools. All Friends conversant with present educational problems see clearly the increasing need of teaching our so-called "Principles." And here we are satisfied to feel that the leaven of Quakerism is permeating the views, firmly disclaiming any idea of proselyting. Other reasons equally worthy might be cited.

Friends have wisely avoided the complete systematizing of their schools. Individuality, brought about by the constant attempt to supply local demands, will continue to be in evidence. We have unfortunately had years of self contentment in which many overtook, and some outstripped us in recognizing the best among the new. But that lethargy is shaken off and the incentive of a keen competition is serving to put Friends' Schools again in the van.

Speaking of the "new" in matters educational, I am reminded that in this country particularly we are apt to be headlong in our adoption of spectacular and untried "methods." Nowhere is moderation more needed. For self preservation we must meet local demands, and these are often as sound as educational theory, but a wisely applied brake is a saving feature. Just now, for instance, schools are experiencing a great demand for short practical courses, and the colleges feel a like pressure. This is wise to an extent but needs to be restrained. Education must give culture, and a sense of appreciation of the best in life, beside being intensely practical. Business schools are supplying the demand that we have been too slow in recognizing. Business colleges, correspondence schools, etc., with an enrollment scarcely believable, furnish evidence enough of a demand we have not met.

Our teachers and our actively interested committees and patrons cannot afford to ignore the ever new educational thought. To be successful scholastically and financially we must be as watchful and devoted to our institutional interests as the modern business man is to his private interests. We have a commodity to supply. It is of a grade and character that once pleased the market. The market needs to be watched, however, and if something different is now desired let us be alive to recognize it and furnish the supply promptly. Through alertness, added to thoroughness, our educational future will be assured. EDWARD C. WILSON.

Friends' School, Baltimore.

SWARTHMORE COLLEGE.

In an article on Swarthmore in the *Philadelphia Public Ledger*, we note the following:

The college buildings and the campus occupy a commanding position. The view includes many miles of the Delaware river, whose nearest point is about four miles distant. The college property comprises over 200 acres of land, including a large tract of woodland and the beautiful rocky valley of Crum creek.

The intention of its founders was to make the promotion of Christian character the first consideration, and to provide opportunities for liberal culture while maintaining a high standard of scholarship. These aims have been faithfully observed in the administration of the institution.

Parrish Hall, 348 feet in length, is a massive stone structure, the central portion of which is separated from the two wings by fireproof compartments. The central building is five stories in height, and with an extension at the rear provides for assembly rooms, lecture room, museum, library, reading room, parlor, dining room, etc. The wings are four stories high. The ground floors are devoted to lecture and recitation rooms; the remaining floors in the east wing contain the dormitories of the woman students, and in the west wing those of the male students. The Dean, as well as several instructors and matrons, reside in the building.

The daily sessions of the college are opened with an assemblage of students and instructors for the reading of the Bible, or for other suitable exercises, which are preceded and

followed by a period of silence. The students attend meeting on First-day mornings, with the college officials and Friends of the neighborhood. By these means, and particularly by individual influence, and by the constant effort to maintain in the institution a spirit in harmony with the purpose of its founders, it is believed that a proper care is exercised to mold the characters of the students in conformity with Christian standards.

Swarthmore, as a co-educational institution, undertakes to provide college life in a home setting; to supply an atmosphere in which manly and womanly character may develop naturally and completely. It provides that freedom which places upon each individual the responsibility of self-control, demanding the right exercise of his judgment, while making provision for the correction of errors, supplementing his judgment and will, when necessary, by the direction of those in whom his confidence may be justly placed.

The system of physical training is based upon a thorough and careful examination of each student. The records of measurements and other tests afford a means of noting progressive development, and are, in large part, the basis upon which exercises are prescribed. Particular attention is given to all individuals whose physical development is below the normal, special work being prescribed for such, in order to produce, as far as possible, an evenly developed and healthy organism.

All athletic sports are under the immediate supervision of the Directors, and only those students who are in proper physical condition are allowed to participate. Great care is also taken to keep games and athletic contests within such limits as will make them only a proper means of exercise and recreation, and thus of real assistance to the work of the college.

Conferences, Associations, Etc.

NEWTOWN SQUARE, PA.—An all-day conference was held on the 20th instant at Newtown Friends' Meeting-house, near Newtown Square, Delaware county, Pa., under the charge of Concord Quarterly Meeting's Philanthropic Committee. There was a fair attendance, being considerably larger in the afternoon than in the morning. Friends from the neighborhood and other sections of the quarterly meeting arrived with their lunches, some coming by carriage and many by the trolley running from West Chester to Philadelphia. At 10.45 a. m. Charles Palmer, clerk of the committee, opened the conference by reading the 107th Psalm. The article on "Peace," by Henry M. Haviland, at the Asbury Park Conference, was read and discussed, which occupied the time of the morning session.

After lunch from our baskets and coffee bountifully provided by the Newtown Friends, the afternoon session convened at 2 o'clock. The third chapter of James was read and Mary Caley, of Newtown, with her First-day school class, gave an interesting exercise composed of texts on "Mercy." R. Barclay Spicer, of the FRIENDS' INTELLIGENCER, gave an address on "Temperance," considered from a scientific standpoint, in which he reviewed at length the work of the "Committee of Fifty." The subject was further discussed by Lewis Palmer, Charles H. Pennypacker, Lewis Smedley, and others. The day's program was concluded with a short period of silence, after which we dispersed to our several homes with minds encouraged to keep on with the work.

MICKLETON, N. J.—The Young Friends' Association met at the meeting-house on the evening of Eighth month 8th, 1903, and was opened by the president reading a portion of the 8th chapter of St. Luke. Benjamin Heritage read from Janney's History, 9th chapter, 3d volume, followed by reading from the Discipline by Annie W. Heritage. A verbal account of the life of Lowell was given by Marshall Pancoast, who considered him one of the greatest of American poets. Lowell's poem, "The Dandelion," was read and much enjoyed by the audience.

A very able paper was read by Benjamin Heritage, in answer to the question, "Is the race caste against the colored

people disappearing?" He said, "I presume the question means, 'Is the race prejudice against the colored people disappearing?' If we compare the recent race riots and terrible lynchings of colored criminals by whites, with the conditions that existed a few years ago, we will be compelled to answer in the negative, although when we take into consideration the immense extent of our country and the great number of its inhabitants, the number participating in those occurrences is very small in comparison with the whole. The history of a race, like that of a nation, extends over a long period of time; and, in order to answer this question satisfactorily, we should go back, at least, to the time at which the first colored people were brought to this country and sold as slaves; and compare their condition then and the prejudice that was manifested against them, with the position they now hold, being that of free men and free women before the law, and endowed with all the rights of American citizens. I think we must undoubtedly conclude that the race prejudice against the colored people is disappearing, although the process may be a slow one and subject to an occasional set-back, one of which is now being enacted. In view of these facts, let us remember those emphatic words of the Declaration of Independence, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.

Lowell's poem, "The Changeling," was read by Emma W. Peaslee. An excellent sketch of the life of Lucretia Mott was given by Mary Owen, which was followed by a "Lowell Salad," prepared by Mabel Haines, and much enjoyed. Current events were given by Gideon Peaslee, and the following questions assigned: "What is the true meaning of Quakerism?" Eliza Busby; "What qualities must a book possess to be of real use to its reader?" J. Wilmer Pancoast.

ANNIE C. BRADSHAW, Secretary.

THE INDIGO-BIRD.

OH, late to come but long to sing,
My little finch of deep-dyed wing,
I welcome thee this day!

Thou comest with the orchard bloom,
The azure days, the sweet perfume
That fills the breath of May.

A winged gem amid the trees,
A cheery strain upon the breeze
From tree-top sifting down;
A leafy nest in covert low,
When daisies come and brambles blow,
A mate in Quaker town.

But most I prize, past summer's prime,
When other throats have ceased to chime,
Thy faithful tree-top strain;
No brilliant burst our ears enthrall—
A prelude with a "dying fall"
That soothes the summer's pain.

Where blackcaps sweeten in the shade,
And clematis a bower hath made,
Or, in the bushy fields,
On breezy slopes where cattle graze,
At noon on dreamy August days,
Thy strain its solace yields.

Oh, bird inured to sun and heat,
And steeped in summer languor sweet,
The tranquil days are thine.
The season's fret and urge are o'er,
Its tide is loitering on the shore;
Make thy contentment mine!

—John Burroughs.

THE Postoffice Department established during Seventh month 2,455 rural free delivery routes. The total number of routes established for the entire fiscal year ending Sixth month 30th, 1903, was 5,664.

For Friends' Intelligencer.

ALCHEMISTS.

OUT in the brake grows the little dodder vine,

And bravely he succeeds,
For he draws his strength where his golden tendrils twine,

E'en from the vilest weeds,—

But little cares the dodder vine

What thing his tendrils hold,

For within his heart, by the glory of his art,

He turns it all to gold,—

Yes, turns it all to gold, dear heart, he turns it all to gold!

Out in life's brake grows the poet like the vine,

And bravely he succeeds,
For he draws his strength where his golden tendrils twine

E'en from the vilest weeds,—

But little cares the poet's soul

What thing his fancies hold,

For within his heart, by the alchemy of art,

He turns it all to gold,

Yes, turns it all to gold, dear heart, he turns it all to gold!

HOWELL S. ENGLAND.

LET SOMETHING GOOD BE SAID.

WHEN over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said!

—James Whitcomb Riley.

FIRST-DAY SCHOOL CURRICULUM.

IN connection with the missionary institute at Chautauqua, N. Y., a conference on religious education was held. Among the speakers were Dr. Forbush, Professor Earl Barnes and Dr. G. Stanley Hall.

Dr. Hall made some broad statements and at every step was interrupted by some one in the audience, but the doctor always had his answer ready. Among other things he said that children up to the age of 12 years should be taught from the Old Testament, with the story of the Christ told only incidentally. From 12 on they were to study the New Testament, but the teachings of St. Paul were to be left alone until they were 18 or 20 years old.

"If children question the truth of the Old Testament Bible stories, then our methods are at fault. The modern Sunday-school is not doing the work we had hoped. It does not meet the needs of the pupils.

"The day of the 'international lessons' is past. They did a good work, but have outlived their usefulness, and we are ready for something better. There are some people who think they can improve on the Bible and they make out a course of lessons that skip

hither and thither, with the result our children are painfully ignorant of the Bible.

"The kindergarten Sunday-school is a ridiculous situation. It is time we had a change, and a radical change."—[Philadelphia Press.]

HOW TO SOLVE THE DRINK PROBLEM.

Charles H. Shepard, M.D., in Health-Culture.

THE drink problem comes home to every people in every land, and it is one that has to do with every physician, for he knows that with many of his cases life or death depends upon the condition of his patient in regard to the use of alcohol. If he has been a free user of the drug there is not so good a probability of his enduring any severe shock or strain upon his endurance as there would be were he a total abstainer, therefore many physicians, after studying this subject simply from the scientific side of the question, have concluded that the only true solution will come from the fundamental position of total abstinence from all that intoxicates.

Our prohibition friends have worked long and diligently on the legal line, but the results are not so encouraging as one might wish. To convince persons against their will leaves them of the same opinion. As long as there is a demand for alcohol it is sure in some manner to find a supply or a substitute. For this reason it seems desirable that we should strike at the root of the trouble by efforts to decrease the demand, not only for alcohol but for all narcotics.

It is very certain that by instructing our children while in the formative period of their lives as to the real action of narcotics and the laws of hygiene we would soon have a generation of total abstainers, who would be a law unto themselves and who would not be tempted by any of the devices of the alcohol fiend. Furthermore, the scientific study of this question is largely instructing the present generation and driving away the clouds that obscure the truth in the minds of many. Some of the ablest savants of Europe and America find no use for alcohol in the human economy.

Alcohol is so deceptive in that it twists and clouds the minds of those who use it, and that is the trouble with a large amount of the literature on the subject which is written by believers in and users of narcotics. We can get an unbiased opinion only from those who are not under its influence.

Too many of the medical profession have not emancipated themselves from the thralldom of the deadly and destructive narcotic, not only using it themselves, but also prescribing it for their patients. The solution of this problem will be far advanced when the doctors cease to prescribe alcohol.

The food question has an important bearing upon the drink problem. Badly cooked or unwholesome food leads directly to the saloon. To improperly feed a person leaves his system starved and creates morbid desires that are only temporarily relieved by the use of alcohol, and if so treated are sure to return in an aggravated form. The seasonings of food, as ordinarily used, are provokers of continual thirst and destroy the keen appreciation of delicate flavors that

come from living on simple natural foods. By instructing the people in the most wholesome manner of cooking their food we would prolong life, promote the cause of temperance and lessen the drink evil.

By building up the body with wholesome natural food and an abundance of outdoor exercise, and keeping the system clean, inside and outside, by systematic bathing, there will be less demand for the deceptive alcohol. Much also can be done for the present generation by providing attractive places of amusements and recreation. Public gymnasiums and baths would be invaluable in the way of health giving recreations and help to lift the community to a higher standard of life. There would be an immense gain if we could have public Turkish baths. A knowledge of their virtues and adaptability will convince any reasonable mind of their large utility. They are capable of great popularity and would be of vast service to the community, as they once were during the Augustan age of the Roman Empire. They should be established in accessible localities and the people educated to their frequent use, and every man, woman and child should be enabled to enjoy their privileges at least once a week. By thus making healthful practices a habit of the people we would help develop a new race. Epidemics would be unknown and many diseases would become extinct. A new era would be ushered in.

An Anti-War Congressman.

THOUGH he formally expressed to the Navy Department three months ago his belief that it is wrong to train men as soldiers and sailors in the Government institutions, Representative Robert Baker, of Brooklyn, is just beginning to hear publicly about it. He had been asked by Secretary Moody to send a list of candidates for Annapolis, but the Congressman sent instead this letter, which, under date of May 6th, at Matamoros, Pa., is on file in the department:

"I wish to say that I most emphatically differ from those who contend that war is unavoidable. To my mind it is as morally cowardly for a nation to make such a plea as its excuse for training men in the art of murder as it was for individuals to contend that their honor (?) required that almost any affront, however trivial, should be wiped out in blood by a duel. To me moral cowardice is much less excusable than physical cowardice, and we, the American people, could do no greater service to humanity everywhere than by openly condemning war and warlike preparations, and stating that we could not be parties to any war until an actual attack was made on the United States by force of arms. I regret my inability to reply at greater length."—[City and State.]

Woman's Rights in Russia.

"ABOUT ten years ago, I met a Russian lady of pre-eminent rank and great wealth who congratulated me upon being a citizen of a republic. As my allegiance to my sex is greater than it is to any theory ever established by men, I replied I could not see that being a citizen of a republic was a matter for any woman to be congratulated upon. She was amazed at this and asked me for an explanation; whereupon I asserted that I was confident that our sex had not fared so badly, either politically or legally, at the hands of the Russian Government as at the hands of the United States Republic. Each of us wagered that the other was wrong; and, to settle the question, we agreed to gather certain data concerning women in our respective countries. We found—that, while in America millions of wives had no individual control over

their property, for about two centuries every wife in Russia had been the legal mistress of her own fortune; that, while every woman householder in Russia had had the right to vote on all municipal matters for several centuries, millions of women in the American Republic had no such rights; that 9,000 wives were deserted by husbands in the Republic to 500 in Russia; that thousands of tiny girls were employed in factories in the Republic, while no little girls can be legally employed by Russian factories; and that more women work in the fields of the Republic than in the fields of Russia.— [Kate T. Woolsey, in North American Review.]

Good News from Australia.

"GREATER Britain. Australia's Women Voters. A New Constituency of 850,000 Women. The Women's Political Programme." Under this heading the London *Daily Chronicle* of July 10th says:

"At the Australian federal elections this year, for the first time in history, the women of a continent will go to the polls. According to the latest figures over 850,000 female voters have been registered. Organization work in the two principal States, New South Wales and Victoria, is already being actively pursued by the various women's Progressive leagues and other agencies representing the Radical vote. Victoria is, however, first in the field with a Woman's Federal Political Platform. Our Melbourne correspondent sends us the document as adopted by a representative conference in that city:

I. EQUALITY OF WOMEN UNDER THE LAW.

(a) Men and women to be placed on precisely the same footing under the laws of the Commonwealth. No sex differences to be permitted in the marriage, divorce, or other laws.

(b) All offices under the Commonwealth to be open equally to men and women on the same terms and conditions of payment, etc. Merit and ability to perform the work to be the sole tests in making appointments.

Our correspondent adds: "All through the present Federal session, politicians in Australia will be thinking not so much of the measures before them as of the coming elections. Every wire-puller has his nerves on edge over the female vote. None dare say how it will go. The granting of the franchise to women and the mandate of the Legislature that every adult shall have only one vote, and that vote only in respect to his actual abode, have so completely overthrown the boundaries and voting strength of existing constituencies that a miniature electoral revolution has been produced. In New South Wales a Government Commissioner has just completed the re-mapping out of that State into Federal electorates. Free Trade Sydney has been given an extra seat, thereby weakening the representation of the country and border districts in which the protectionist vote is, strangely enough, very strong. The Prime Minister's constituency is considerably varied—so much so that Sir Edmund Barton will have practically to woo a new set of electors in December. These things give a new interest to the coming contest for political supremacy in Australia, and render accurate prophecy an utter impossibility."— [Woman's Column.]

The Victorian Women's Federated Political Association of Melbourne announces the candidature of its lady President at the approaching Senate elections. Eminent lawyers consider that a woman may be a member of the senate according to the constitution.

ARRESTS for drunkenness during the first month of license at Rutland, Vt., numbered 68 compared with four in the month last year under the prohibition regime.

THE latest project for translating Booker T. Washington's autobiography, "Up from Slavery," has been undertaken by Cleopas Kunene, in Natal, South Africa, who has applied to the publishers, for the right to translate it into the Zulu language for the benefit of those who are trying to better the condition of the masses of their countrymen.

CURRENT EVENTS.

LORD SALISBURY, Robert Cecil, who died on the 22d, was a second son, and also, having displeased his father in his marriage, had to make his own way until, by the death of his older brother, he became Viscount Cranborne. He was educated at Eton and Christ Church, Oxford. He was elected to Parliament in 1853, and early took a decided stand as a conservative. He was obliged to "eke out a support" by writing for newspapers and magazines. He wrote for the *Saturday Review*, for the *Standard* and was a contributor to the *Quarterly Review*. When on the death of his father he became Marquis of Salisbury, it was one of the great trials of his life that his career in the Commons had to come to an end. In the Lords he came to exercise almost unprecedented authority. Under his leadership the Conservative party has acquired predominance. In the field of foreign affairs—Lord Salisbury's special care—the policies and measures initiated by him in conjunction with Lord Beaconsfield and set aside by Gladstone, have since been generally accepted and become the settled rule of action. He was an imperialist, but in recent years he was distinguished by his conservatism in this as in other matters, leaving to younger men the development of the new phase of imperialism.

THE conviction of the Kentuckians, Jett and White, who murdered a lawyer named Marcum is a victory for law and order. The crime was the outcome of politics and of one of those fierce family or tribal feuds which have distinguished the mountaineers of West Virginia, Kentucky and Tennessee down to the present day. It is said that in this particular feud there have been twenty-six deaths without a single legal punishment until the trial and conviction of these two men. The lawlessness exhibited has no foundation in race prejudice, but is the sheer barbarism of communities that have dwelt for a century in one of the most isolated places in America. The penalty inflicted is life imprisonment, which to the mountaineers is far worse than death.

DISPATCHES from the Balkan regions are full of massacres, fighting between insurgents and Turkish troops, burning of Macedonian villages. Turkey's War Minister has signed a contract with the firms of Krupp and Mauser for 200 field guns, 200,000 rifles and 100,000,000 cartridges, at a cost of \$12,500,000, and all the Turkish military men are reported as strongly desiring a war with Bulgaria.

THE sixth International Zionist Congress began its sessions in Basel, Switzerland, on the 23d. Six hundred delegates were present from all parts of the world, America being represented by 15, a larger delegation than ever before. The sentiment of the Congress is for Zion only and the idea of acquiring Palestine has not been abandoned although Great Britain has offered a large tract of territory in East Africa on which to colonize Jews, who would be given an autonomous government under British suzerainty.

THE Alabama coal strike Board of Arbitration of which Judge Gray, of Delaware, was chairman, made its award, increasing the miners' wages 2½ cents, granting semi-monthly payments of wages, comprising the 8-hour day question and forbidding boys under 14 years entering the mines. There seems to be general satisfaction with the award. The cost of the arbitration to the two sides was nearly \$15,000.

THE news that the Senate of Colombia had rejected the Panama Canal Treaty by a unanimous vote came as a surprise. As the treaty-making power there, however, rests with the President and the whole Congress, not the Senate alone, there is still hope that Colombia may consent to the treaty. The Nicaragua route is still open, and was and is favored by very high expert authority; but Colombia knows that she cannot afford to let the canal go that way, and our authorities are so fully convinced of the superior advantages of the Panama route that it will not be given up until the last store is turned.

NEWS NOTES.

THE National Forestry Convention was held in Minneapolis beginning on the 25th.

ABOUT 7500 textile workers in Saxony, Germany, have struck for shorter hours of labor.

SERVIA is rent by factions and there are repeated reports that King Peter threatens to abdicate.

THERE have been fresh outbreaks of rioting in Croatia caused by bitter feeling against Hungarian rule.

MENOTTI GARIBALDI, eldest son of the noted Italian patriot, died at Rome, on the 22d, at the age of 55.

CHARLES REICHMANN, known as the inventor of the first oil cooking stove, is dead at his home in Brooklyn, aged 86 years.

THE fisheries at the Grand Banks, Newfoundland, continue a complete failure. The total catch of cod will be the smallest in 20 years.

THE International Geological Congress opened its sessions in Vienna on the 20th, the United States and Canada being represented.

THE Supreme Court at Vienna, by a judgment given recently, decides that marriages between Christians and persons of no particular creed are invalid in Austria.

THE statistician who finds that during the past year thirty-eight drunken men killed forty-one sober men in Indian Territory knows how to preach a temperance sermon.

PROF. MATZEN, of Copenhagen University, appointed by the Czar as one of the three arbitrators in Venezuelan affairs has declined to serve on the ground that Denmark is an interested party.

It is worth saying at just this time that the Vardaman scheme for crippling negro schools in Mississippi has been

recently defeated in the Legislatures of Georgia, Alabama, North and South Carolina.—[Springfield Republican.]

THE report of the Canadian Royal Labor Commission to investigate the industrial troubles in British Columbia condemns international organizations of labor, which may at any time place Canadian workmen under control of an American executive, and recommends that such orders be declared illegal.

ELIHU ROOT, Secretary of War, has resigned and William H. Taft of Cincinnati, Governor General of the Philippines has been appointed Secretary of War. Vice-Governor General Luke E. Wright is to succeed Governor Taft in the Islands.

GOLDWIN SMITH, who has just passed his 80th birthday at his home in Toronto, still writes two columns of comment on current affairs for the Toronto *Weekly Sun*, and his lively concern in the affairs of mankind has not in the least abated with advancing years.

THE *Oceanic*, arriving in New York on the 10th, had on board 1000 bales of cotton, that had been sent to England, but reshipped to this country on account of the rise in price here. Two other vessels of the same line are due within a week, with 1000 bales each on board.

THE Czar has named to arbitrate at The Hague the Venezuelan questions Mouravieff, Russian Minister of Justice; Lardy, Swiss Minister to Paris, and Professor Matzen, of the University of Copenhagen. Their award must be given within six months. The first meeting of the court will be held Ninth month 1.

THE German Emperor is quietly advocating an increase of 39,000 men in the standing army, which would bring the total up to 647,000 officers and men. The annual additional expense would be over \$9,000,000. The proposition failed in the last Reichstag but there seems to be hope that it may succeed now, though the "socialist" increase will be against it.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

8TH Mo. 30 (FIRST-DAY).—THE VISITING Committee of Salem Quarterly Meeting have appointed a meeting at the old Cape May Meeting-house, near Sea View Station, W. J. and S. R., at 11 a. m.

8TH Mo. 31 (SECOND-DAY).—FRIENDS' Flower and Fruit Mission meets each Second-day at 151 Fairmount Avenue, at 1 p. m., to distribute flowers.

8TH Mo. 31 (SECOND-DAY).—OHIO YEARLY Meeting, at Salem, Ohio, at 10 a. m. Ministers and Elders, Seventh-day preceding.

9TH Mo. 1 (THIRD-DAY).—BURLINGTON Quarterly Meeting at Mt. Holly, N. J., at 10.30 a. m. Ministers and Elders, day before at 10.30 a. m.

9TH Mo. 5 (SEVENTH-DAY).—NEW YORK Monthly Meeting, at Rutherford Place, New York, at 2.30 p. m.

9TH Mo. 5 (SEVENTH-DAY).—MANSFIELD, N. J., Young Friends' Association, at home of Franklin S. Zellej.

9TH Mo. 5 (SEVENTH-DAY).—WHITE-water Quarterly Meeting, at Maple Grove, Ind., at 10 a. m. Ministers and Elders, same day at 8 a. m.

9TH Mo. 5 (SEVENTH-DAY).—BLUE River Quarterly Meeting, at Benjaminville, Ill., at 10 a. m. Ministers and Elders, day before at 2 p. m.

9TH Mo. 7 (SECOND-DAY).—CENTRE Quarterly Meeting, at Half Moon, Pa., at 10 a. m. Ministers and Elders, Seventh-day preceding at 3 p. m.

9TH Mo. 12 (SEVENTH-DAY).—SALEM First-day School Union, at Salem, N. J., at 10 a. m. Subjects for consideration: (1) What preparation would you recommend for the First-day school teacher? (2) What preparation would you recommend for the First-day school pupils? A cordial invitation extended to all interested.

JOHN G. BORTON, } Clerks.
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THE REPORTS OF ASBURY PARK Conference have been sent to the Friends' Book Association, 15th and Race Streets, —a package for each monthly meeting belonging to Philadelphia Yearly Meeting. Correspondents are requested to call for them or to give directions concerning their shipment.

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5 PHONES.

A GERMAN newspaper has recently propounded to its readers the question, "Who are the ten greatest men alive to-day?" An examination of the replies received makes interesting reading. Five hundred and two readers voted for Tolstoi; the German historian Mommsen was a close second with 496; Marconi followed with 445; Ibsen received 243; Edison, 368; Nansen, 270; Roentgen, 264; Menzel, the German painter, 248; Koch, the bacteriologist, 238; while the Kaiser ignominiously brought up the rear with only 202. It is well to note that of these ten candidates six are German; such insignificant personages as Herbert Spencer, George Meredith, and Thomas Hardy were not even mentioned. Among those who received over 100 votes were Chamberlain, the Russian novelist Gorky, Hauptmann, the dramatist, and Max Klinger, the German artist.—[Harper's Weekly.]

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Is a picture that to painter has the colorin' to mock,
When the frost is on the pumpkin and the fudder's in the shock."

—James W'itcomb Riley.

NINTH MONTH 1903 was many changes at Buck Hill. Eight of the cottages have, or will shortly change occupants, and there was an exodus of a number of people on Second-day, Eighth month 31st, sixty or more leaving on the various trains. Many guests are coming, however, and the Ninth and Tenth months will be full of life and activity. There will now be an absence of children as the opening schools will call them home. Four of the cottages mentioned last week and week before have been rented. There are still two available.

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Three 1. leaves Zearing 12.10 p. m.
C. R. and P. arrives at DuPue, west 10.51, 4.58 p. m.; east 10.70 a. m., 4.26 p. m.
Illinois Central arrives at Lostaet, west 12.51 p. m.; east 7.40 a. m.
Three 1. leaves Lostaet 8.57 a. m., 1.11 p. m.
Toloca, Marquette and Northern leaves Ruland on Illinois Central 1.20 p. m. Arrive at McNabb 3.40 p. m.
Santa Fe due at Streator, west 10.45 a. m., 3.50 p. m.; east 6.12 p. m., 2 p. m., 10.15 a. m.
Chicago and Alton due at Streator, west 07 p. m., 8.03 p. m.; east 10.17 p. m., 1.55 p. m.
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PHILADELPHIA, NINTH MONTH 5, 1903.

{ Volume LX.
Number 36.

GOOD WORDS FOR 1903: XXXVI.

TRUTH *once discovered is the same for all ; whereas, what separates us is, clinging to our own personal opinion—unwillingness to lay aside what we choose to think.*

—British Friend.

Eighth month, 1903.

THE BELL OF THE ANGELS.

It is said, somewhere, at twilight
A great bell softly swings,
And a man may listen and hearken
To the wondrous music it rings,

If he put from his heart's inner chamber
All the passion, pain, and strife,
Heartache, and weary longing
That throb in the pulses of life ;

If he thrusts from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.

Let us look in our hearts, and question
Can purer thoughts enter in
To a soul if it be already
The dwelling of thoughts of sin ?

So then, let us ponder a little—
Let us look in our hearts and see
*If the twilight bell of the angels
Can ring for you and for me.*

—Selected.

CENTRAL COMMITTEE CONFERENCE.

The Central Committee of the General Conference met at Salem, Ohio, Eighth month 28th and 29th.

In the morning there were meetings of the sub-committees on First-day schools, philanthropic labor and educational interests. There were thirty-two members present at the general session in the afternoon. The Committee on First-day Schools, in its report, advocated the gradual preparation of a graded course of lessons for use in the schools. The plan proposed, which was discussed and generally approved, will be explained in detail in a future issue of the INTELLIGENCER.

The Committee on Philanthropic Labor advised that delegates be sent to represent the Conference at the annual meeting of the Anti-Saloon League to be held in Washington in Twelfth month ; this proposition was agreed to. It was also recommended that the General Conference take some action in recognition of the Temperance Congress called by the other body of Friends to meet in Washington in 1906.

The Committee on Educational Interests recommended that at the next conference papers should be

read showing the advantages of higher education and the value of Friends' schools to the Society of Friends.

A member of the Committee on the Advancement of Friends' Principles stated that members of the committee had visited meetings and families within the limits of Ohio, Indiana and Illinois Yearly Meetings, special attention having been given to Ohio.

The remainder of the session was devoted to the discussion of the place for the next meeting of the Conference. Invitations were given for it to go to Ocean Grove, Chautauqua, Mountain Lake Park, Toronto, Cincinnati and Columbus. It soon became evident that the choice would fall either upon Mountain Lake Park, Md., or Toronto, but the final choice was left until the next morning. When the committee met on Seventh-day it was decided with entire unity to go to Toronto, those who desired otherwise yielding their personal preferences. The time appointed was Eighth month 12th to 19th inclusive.

The Finance Committee reported a balance in the treasury of \$981.89, and recommended that the assessment for 1904 be the same as that of 1903,—\$1,300 for First-day school work and \$1,200 for philanthropic work and the general expenses of the Conference.

To make arrangements for the meeting in Toronto sub-committees were appointed on Transportation, Homes, Building and Grounds, Publication, and Program, and also a general Business Committee. The committee then adjourned to meet at the call of the chairman.

On Sixth-day evening a good audience assembled to listen to two addresses. Joseph S. Walton gave an able portrayal of "The Faith of Friends." He said that there is a difference between faith and belief, the former being a much broader term. The beginning of religious faith is when one learns that he may walk close to the Father. As many as are led by the Spirit of God become sons of God,—the Spirit leads but whoever follows must make a personal effort. In earlier days the Church taught that a man might be saved by good works done for the Church ; Luther taught that men were saved by grace ; George Fox discovered that men were estranged from God and needed to become sons of God ; he entreated men to turn from darkness to light that they might receive Christ Jesus.

One peculiarity of the faith of Friends is that the unity and harmony of the organization is strengthened by the development of the individual, just as the hand is more skillful when each finger has been trained to do individual work. The development of this helpful individuality will be in proportion to the closeness of the communion between each and the All-Father.

J. Russell Hayes, of Swarthmore, read a paper entitled "The Call to Service" of which the following is an abstract:

Opening with lines from a song, "Comrades, Arise!" by Edna H. Richards, of Salem, Professor Hayes made a plea for the consecration of self for higher service. In order to lend the best aid to the various helpful works in philanthropy and humanity to which we may be called, let us make ourselves worthy instruments by cultivating all our latent powers of heart and mind. The austerity and narrowness that we have inherited as a society must be outgrown. The sweet and humane qualities of gentleness, cheerfulness, and kindness must not be allowed to fade out at the encroachments of absorbing worldly pursuits. The vast flood of tattle and foolish journalism will have no power upon us if we cultivate the finer tastes, fill the mind with noble ideals, learn to love only pure pleasures. As Jesse Holmes has put it in his wholesome way, we need every day to "seek release from the great prison of the commonplace."

If we are to give the finest service possible we must fit ourselves by affectionate familiarity with poetry and art and the world of nature; overcome our traditional austerity; and cultivate the rational and generous type of character that is to lead in the new and broader Quakerism. Emerson, Thoreau, Chas. G. D. Roberts and others, were quoted in support of the speaker's urgency of nature-love. The fully-rounded man or woman, says Emerson,

"Must be musical,
Tremulous, impressional,
Alive to gentle influence
Of landscape and of sky,
And tender to the spirit-touch
Of man's or maiden's eye."

Alice Witbeck, a Swarthmore graduate, was quoted in summing up this part of the paper. "Fellowman," she wrote, "cease thy vain search for what thou canst not find; grasp the golden moment of the present; see the glories of the radiant morn, the glow of the setting sun; adorn thy life with culture and refinement; but mercifully turn thine eye upon thy neighbor who is calling upon thee in his hour of need; teach him to know what thou dost know, and to see what thou dost see!"

Prof. Hayes urged the wide reading of two classics of Quakerism, Wm. Penn's sane and wholesome little volume, "Some Fruits of Solitude," a veritable guide of life in its cheery and helpful maxims (published by John Lane, New York); and John Woolman's "Journal," which Wm. Ellery Channing called "beyond comparison, the sweetest and purest autobiography in the language." A new pocket-edition (issued by Macmillan, at 25 cents) should be distributed widely by some philanthropist among us. It will give every reader a more living and loving devotion to Quakerism.

In conclusion, the speaker recommended a careful reading of the Reports of the Biennial Conferences, and quoted passages from papers by Robert M. Janney, Wm. M. Jackson, and Franklin Packer, as

illustrations of his contention that these papers, and the after-remarks upon them, often embody the very essence of our Quaker attitude towards philanthropy and Christian teaching. "Let us make ourselves worthy," was the closing injunction, "of that beautiful primitive title borne by our fathers before they were called Friends or Quakers; may we veritably become *the Children of the Light.*"

(To be continued)

INDIANA YEARLY MEETING.

(Continued from last week.)

THE business sessions of Indiana Yearly Meeting of Friends began Second-day morning Eighth month 24. One end of the house was well filled, there being about two-thirds as many men as women in attendance. After the opening silence Samuel P. Zavitz expressed an earnest desire for the welfare of all assembled. All the representatives were present except four, for whose absence sufficient reasons were given. In addition to those read on Seventh-day minutes were read for Edward Coale, a minister of Benjaminville Monthly Meeting, Ill., and one for Samuel P. Zavitz, a minister of Coldstream Monthly Meeting, Ont. The attendance of Friends from all the other yearly meetings except Ohio was encouraging and many expressed thankfulness for their presence. The absence of faithful members who were kept at home by bodily infirmities or had been removed by death was feelingly alluded to. The young people were asked to fill the places of these by taking hold of the business of the meeting, being careful, however, to seek for Divine guidance. A heartfelt prayer for light and strength was offered by Edward Coale.

The committee appointed to gather the exercises of the meeting were instructed to continue until their successors were appointed, that they might gather what is said on the First-day preceding the next yearly meeting. The trustees of the Benevolent Fund of the yearly meeting reported that they had expended \$391 of the income of the fund during the year and that \$450 of the principal was uninvested.

At the opening of the afternoon Aaron B. Chandler was reappointed clerk; Edith M. Winder having asked to be released Susan L. Brown was made assistant clerk. The epistles from the other yearly meetings were read and appreciated. Feeling allusion was made to the loss sustained by the death of Howard M. Jenkins, but the faith was expressed that his life and influence still inspires and strengthens those who are striving to carry on his work. Pierce J. Cadwalader, of Cincinnati, said that those who believe in immortality should never be discouraged because an individual has changed his form of living and is no longer with us in the body.

Joel Borton counseled all to be faithful and true and enjoined upon the young to mind their own light. Samuel P. Zavitz expressed his pleasure that the epistles now tell us what Friends are actually doing rather than what they ought to do. Esther B. Wallace spoke of the strength and peace that comes to those who daily hold communion with the

Heavenly Father. Anna M. Jackson, of New York, said that the only way to pray without ceasing is to make every word and deed a prayer.

On Third-day the answers to all the queries were read and many helpful thoughts were expressed in connection therewith. While the attendance at many of the meetings is small there is evidence of increased life in several of them. Friends were reminded of their individual responsibility in this respect and each was asked to put to himself the question, Have I done what I could? The duty of the meeting towards its members was emphasized, for attendance will be greatly increased if the meetings are so full of the Holy Spirit as to make them worth attending. The young should be made to feel that their presence is very encouraging. Visiting Friends felt it to be a cause for congratulation that Indiana Friends so generally discourage the use of intoxicants and tobacco.

The ministers and elders held their concluding session on Fourth-day morning. This was followed by the usual mid-week meeting for worship, which was well attended but not so large as the meetings on First-day. Among those who spoke were David W. Branson, Samuel P. Zavitz, Elizabeth Lloyd, Joel Borton, Davis Furnas, Clarkson Butterworth and Abel J. Mills. The thoughts of those assembled were turned to the three essentials, Light, Life and Love, and it was shown how the co-operation of God with man deepens personal responsibility, and makes our life here on earth a part of the life eternal.

The sessions on Fifth-day were mainly devoted to reports of the various committees. The statistical report showed a total membership of 1,450, of whom 577 are males and 773 females. Although there has been a net loss of 18 during the year it was felt to be encouraging that 14 members had been added by conviction.

The committee to work for improvement in marriage and divorce laws reported that with the exception of a slight change in Indiana the needed legislation on this subject had been crowded out by temperance legislation.

The treasurer reported a balance of \$157.71 and the meeting authorized that \$350 be raised for next year. Joseph C. Ratliff was reappointed treasurer. Alma Kelly was appointed trustee of the Yearly Meeting Fund, in place of Nixon G. Brown, who asked to be released.

The Philanthropic Committee reported work along various lines. Temperance workers were much encouraged because of the good results that have followed the Beale law in Ohio and the use of the blanket remonstrance in Indiana. In securing these results Friends have cooperated with other religious denominations, and with the Anti-Saloon League. One monthly meeting reported having visited the county jail, orphans' home, and county infirmary. Anne M. Jackson reminded Friends that the first separate prison in the United States for women under the care of women was established in Richmond. Henry M. Haviland said that Friends should not advocate arbitration as a good thing in itself, but

simply as being preferable to war. Difficulties ought to be adjusted by mutual concessions, without resorting to the machinery of arbitration. The following letter to Governor Durbin, of Indiana, presented by the Philanthropic Committee, was endorsed by the meeting, signed by the clerks, and given to a special committee of two to be presented to the Governor:

"We feel it right in our annual gathering to express our great appreciation of thy untiring efforts in endeavoring to suppress lynchings and kindred crimes in our State."

The Joint Committee on Isolated Members reported slow but sure progress; correspondents have been found in a number of Western cities through whom traveling Friends may arrange for religious meetings or personal visits.

The Committee on Friends' Boarding Home reported that they had in hand \$10,435; of this sum \$5,000 had been raised by subscription, and \$5,000 contributed from the Cincinnati fund; to this the yearly meeting added \$2,000 from the Alvin Fossett fund. The home will be situated at Waynesville, Ohio, and the committee was authorized to begin building as soon as the funds on hand amounted to \$15,000.

The six epistles prepared to be sent to the other yearly meetings were read and approved. Several of the visiting Friends expressed their appreciation for the many kindnesses received and earnest prayers were uttered for the welfare of all present. The meeting then adjourned.

FIRST-DAY SCHOOL AND OTHER MEETINGS.

On Third- and Fifth-day mornings half-hour devotional meetings were held immediately preceding the business sessions; these were well attended, especially by the younger members, and were felt to be very helpful.

The First-day School Association held meetings on Second-day evening and Fourth-day afternoon. Delegates responded to the roll call with sentiments; these were followed by sentiments from many others. A discussion upon the lesson leaves showed that these are generally satisfactory as far as they go, but that there are several classes to which they are not adapted. A need was felt of Bible lessons for very little folks.

A part of Fourth-day afternoon was devoted to an address by E. C. Dinwiddie, Legislative Superintendent of the National Anti-Saloon League. He urged Friends to write to members of Congress urging the passage at its next session of the Hepburn bill, which would stop the importation of intoxicants into prohibition States.

On Third-day evening the young people held a social in the basement of the meeting-house, which is large and neatly-carpeted. This was attended by all the visiting Friends, and was much enjoyed by old and young.

'Tis looking downward makes us dizzy.—[Browning.]

WE in our day had best go back to Christ by pressing forward to Him who is before.—[Editorial in Friend, Philadelphia.]

NEW TESTAMENT SERIES.—No. 33.
JERUSALEM AND ROME.

GOLDEN TEXT.—This I confess unto thee, that after the way which they call heresy, so serve I the God of our fathers.—Acts, xxiv., 14.

Before study of Lesson read Acts, xxi., 27–36; xxiii., 1–10; xxvi., 1–23.

It was probably the year 57 or 58 when Paul entered Jerusalem for the last time, though some authorities date it four or five years earlier. He was cordially received by "the brethren" who rejoiced much at the news of his success in the West. But in the interests of the unity of all Christians they urged him to put at rest the rumors that he was teaching Jews as well as Gentiles to set aside the law of Moses. Let him personally go through with some typical Jewish formality in a public manner, thus making plain his position once for all. Paul consented to this, the more readily that he had made a vow after the Jewish fashion before leaving the West, which required some ceremonial to complete it. We cannot but feel, however, that Paul was lacking in perfect frankness in this matter; for his teaching was just what it was accused of being. But the fact of his vow shows perhaps that he had not reached perfect clearness of mind himself, though the teaching of his letters to the Galatians and Romans has no uncertain sound. In any case his attempt to make the Jewish Christians believe that he still observed the Mosaic law reacted upon himself. On suspicion of violating the sanctity of the temple by introducing a Gentile into its inner courts, Paul was mobbed by the Jews—probably including some of the Jewish party among the Christians—and was only rescued by the intervention of a Roman officer. The apostle's remarkable power as an orator was shown in his command over the mob when allowed to address it. But, like Stephen, his address, though skillfully introduced, led up to matter which the crowd could not endure, so that the outcry against him was renewed. His Roman citizenship saved him from an examination under the lash, and also procured for him unusual consideration. Next day when brought before the Jewish tribunal Paul skillfully introduced an apple of discord in the subject of immortality, about which Pharisees and Sadducees differed widely. Here, again, the Christian showed a willingness to use untruth in his personal interest which can hardly be considered admirable (Acts, xxiii., 6–10). It served the purpose, however, of preventing a conviction and sent the case back to the Roman authorities. A Jewish plot to assassinate him was thwarted by Paul's nephew, a resident of Jerusalem (Acts, xxiii., 12–25), and for greater safety the prisoner was removed to Cæsarea, the headquarters of the Roman government. Here he, with his accusers, was brought before Felix, the procurator, no conclusion being reached. The case was further delayed for two years. It would have been impossible to convict a Roman citizen on the charges brought against Paul; but he had won the ill-will of the governor by rebuking his vicious life; and, moreover, the governor by keeping him prisoner won the favor of the Jews, and hoped also to win a bribe from Paul's friends for his release.

At the end of two years a new procurator, Festus, was appointed, and the case came before him. The evident desire of Festus to decide the case so as to bring himself the greatest possible popularity with the Jews led Paul to make his famous appeal to the Emperor, "I appeal to Cæsar" (Acts, xxv., 12). The appeal, and the deference with which it was received, as well as the expectation of a bribe from Paul, already mentioned, show that at this time Paul must have been at least well-to-do in this world's goods. An appeal to Cæsar was an expensive operation, and the appeal of a poor man would probably have been treated with scant consideration. It may be, however, that Paul's family connection or some other circumstances may have given special importance to his case. A visit from Agrippa II., son of Agrippa I., soon after, made an occasion for an address by the eloquent prisoner, in which he made such an impression that the Jewish king was persuaded that he might have been released, except for the appeal, which had been granted.

Not long after Paul set sail, under charge of a Roman officer, for Rome. They met with many dangers from contrary winds and tempests, and were finally wrecked on the coast of the island of Malta. They were rescued not long after, and proceeded to Rome, where "Paul was suffered to abide by himself with the soldier who guarded him" (Acts, xxviii., 16). He was allowed considerable freedom, so that he carried on his mission work with his usual success. He remained here two years (probably 61–62), and we know nothing certainly of his fate. One tradition says that he was beheaded after a trial about 63 A.D. Another and more probable tradition says that he was released at this time, and carried on mission work again, both among his churches in Asia and Greece, and also in Spain. According to this account he was arrested again about 68 A.D., taken to Rome and executed.

From Rome were written the epistles to the Philippians, the Colossians, the Ephesians, and that to Philemon. From Rome, also, probably at the time of his second imprisonment, there were written the epistles to Timothy and Titus, the so-called pastoral epistles.

The epistle to the Philippians is a letter of thanks for a gift, and contains very little theology. The letters to the Ephesians and Colossians combat a tendency to make light of this world and its life, and so to consider conduct—morals—of little account. Ephesians is probably a circular letter, so named because the Ephesian copy has been preserved. Philemon, Timothy and Titus are personal letters to personal friends.

WHY LIFE IS WORTH LIVING.

George A. Thayer, in *Christian Register*.

WHAT are some of the simple, homely ideals which the most of us who ponder the matter set before ourselves as the main objects of living? One of them is to obtain sufficient leisure from task-work to add to our knowledge of man and nature,—in books,—in travel, in familiarity with the woods and fields.

Another is to make for ourselves a little compan-

ionship of congenial and mutually stimulating friends, who will stand by one another in time of trouble, who will contribute daily to each other's fund of bright thoughts and hopes.

A third is to build up within us sufficient character and conviction,—a body of reflection and moral sturdiness, to enable us to face all sorts of circumstances, and not break down into hypochondriacs or suicides, to keep us tranquil and self-poised wherever we are called to go. And a fourth is the wish to do and be that which shall leave our memory green after we are gone.

Instead of these what do we often find? In place of leisure and ripening of the mind, there is a universal passion for getting rid of time, for going somewhere, not to drink in new spiritual vigor for coming enjoyment of home privileges and one's own country folk among whom it is our business to live, but to have the perpetual sense of changing place, like occupants of a swing or a rocking-chair; and the steamers and the cars are filled with men and women who invite the satire of the verses,—

"How much a fool who has been to Rome,
Excels a fool who has stayed at home!"

Instead of a talent diligently cultivated of making and conferring friendship, there is the struggle to get into sets and cliques of people who have money or a certain artificial social standing, and with whom there can be no unselfish love and good will because they are not associated, nor do they invite us to join them because of anything sought in common in the realm of noble thought, but to fill the dreary day.

Instead of fortifying the will so as to be able to anticipate misfortune, if it should chance to come, and sickness and death, which certainly will arrive some day, there is a dread of thinking, a feverish putting away of every disagreeable insinuation that the senses and the appetites may get dulled, that health may collapse, and that intelligence and oneness with good men and with God are the only standbys.

Yet surely a man is more than a machine, and has in him, somewhere, capabilities of seizing the beauty of the world, the vast body of wide human experiences, and storing them up in his mind for hours of enforced inaction, for the period of gout and rheumatism, for old age. This apparatus of our brain so wonderful in its reach, when at its best, ought to provide its owner with material for much contentment and hope on whatsoever island of fate he may by chance be tossed like Robinson Crusoe.

Cincinnati, Ohio.

For Friends' Intelligencer.

A WORD TO THE DOUBTING.

"I FEEL so uncertain about the future," a dear friend was heard to say. Ah, there are too many earnest ones who feel just so, and why? It is because they do not fully realize that God is their father, and then take Him at His word, just as they would an earthly parent.

Our parents never exact more of us than we are able to do, neither does our Heavenly Father. He just asks the same loving obedience, and when He

receives this He bestows a blessing. If we forget and go astray, still He watches over us, ever ready to forgive the moment we ask Him in earnest. It is only with those who continually and willfully disobey that He is grieved.

If we would only grasp the idea that the Christian life is made up of little things, just the simple obedience to the inner promptings of the soul, what heavy burdens would be lifted!

Sometimes it is to be patient with the aged and the infirm; sometimes it is only to give a pressure of the hand or a smile or a kind word where it is needed; but, again, we may be required to come out from among our worldly friends and be separate for Christ's sake. This often takes a great deal of moral courage, but it always pays. God rewards those who do special work for him with special blessings, known to no others, just as an earthly parent does.

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee, yea I will uphold thee with the right hand of my righteousness." Take this blessed assurance to heart, and there need be no fear concerning the future, either in this world or in the world to come.

I. C.

THE BATTLE OF LIFE.

THE battle of life is an ancient phrase which I think I can remember in several commencement orations. Two modern phrases have taken their place beside it in our own day—the *strenuous* and the *simple* life. Each of these phrases has its own significance and value. It is when they are *overemphasized* and driven to *extremes* that they lose their truth and become *catchwords of folly*. The simple life which blandly ignores all care and trouble, all evil and conflict, soon becomes flabby and invertebrate, sentimental and gelatinous. The strenuous life which does everything with set jaws and clenched fists and fierce efforts soon becomes strained and violent—a prolonged nervous spasm.

Somewhere between these two extremes must lie the golden mean: a life that has strength and simplicity, courage and calm, power and peace. But how can we find this golden line and live along it? Some truth there must be in the old phrase which speaks of life as a battle. No conflict, no character! Without strife, a weak life! But what is the real nature and meaning of the battle? What is the vital issue at stake? What are the things worth fighting for? In what spirit, with what weapons, are we to take our part in the warfare? There is an answer to these questions in this strong little text, "Overcome evil with good." The man who knows this text by heart knows the secret of a life that is both strenuous and simple, for here are the three things that we need—a call to the real conflict, a plan for the right campaign and a promise of the final victory.—[Henry van Dyke.]

No man has more religion than he exhibits in his every-day conduct.—[Lutheran.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, NINTH MONTH 5, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

CONFERENCE AT TORONTO IN 1904.

THE decision of the Central Committee at its meeting in Salem, O., last week to hold the next General Conference at Toronto, Canada, comes, no doubt, as a surprise to many Friends, but it is not a surprise that the decision should be to hold it within the limits of one of our smaller yearly meetings. A majority of our members would prefer to have the Conference always meet at some point within easy reach of New York, Baltimore and Philadelphia, and many feel that it would be better to have it always in some Friendly center or so easily accessible to some such center that large numbers of Friends could always attend, the smaller conferences in connection with the meetings of the Central Committee being held each time within the limits of one of the smaller yearly meetings. And yet we cannot get away from the feeling, which comes up every time the matter is discussed in any gathering of Friends, that the Conference itself ought from time to time to meet in some place easily accessible to the members of one or another of the yearly meetings whose members could never come in any considerable numbers to a meeting in any one of the larger centers. We like to have a large attendance of our members at these meetings and we need the stirring influence of one of these great gatherings in our older strongholds as much as we do among the little, scattered, distant meetings. But we must remember that we cannot depend on the Conference meeting once in two years, to arouse these older meetings and to keep them interested in the work of the Society. Also there are many other gatherings possible among the meetings about Philadelphia, for instance. There is the Conference of the Young Friends' Association meeting each year with some eastern meeting, and there are First-day School and philanthropic conferences and quarterly meetings with larger gatherings of Friends than attend some, even, of the yearly meetings of our more distant branches. So that a great many cannot get away from the feeling that once at least in four, or six, or eight years the Conference ought to be held within some

smaller yearly meeting even though distant from the majority of Friends, and that as many Friends as possible ought to go even though it be a long journey.

Besides the help these Conferences may be to the meetings in whose vicinity they are held we must not forget the importance of such gatherings in calling the attention of those who have known little or nothing of Friends, to our principles. We are responsible for the preaching of our message so it may come to all who could be helped by it. There are such in every part of the country whether it happens to have been settled by Friends or not, and from this point of view we cannot make a mistake in the place of holding our Conference as long as enough of our concerned members can go, to voice our message forcibly. Besides our Conferences will make a more decided impression on the country at large when held in a non-Friendly section than if always held in the old strongholds of Friends where our meetings have been known in the days of their earnestness and inactivity as well as in those of their earnest concern for the welfare of their neighbors.

Toronto would seem to be an especially suitable place for the Conference, too, because, while it is not so very far from the eastern cities it is so far to the north that a summer vacation trip can be very conveniently combined with the Conference trip.

THE *British Friend* announces that the assistance of Mary A. Wallis, of Southport, has been secured, for a time at least, and that she will be associated in the work of the editorship. The issue for Eighth month, in the editorial "Notes and Comments," discusses the Chamberlain preferential tariff plan and believes that it is not "making any real headway"; in briefer paragraphs are discussed the present amicable relations between England and France, statistics of the effect of alcohol in causing insanity, important experimenting in the line of substitutes for the saloon, some difficulties of imperialism in the Transvaal, the new shilling edition of Rowntree's "Poverty," the persecution of the Babis in Persia. What may perhaps be called the editorial sermon, is a beautiful and most suggestive and helpful presentation of the thought of "Fellowship in the Light" from the text, "If we walk in the light, as He is in the light, we have fellowship one with another," which was spoken in substance at the opening devotional meeting of the Woodbrooke Summer School. "How to Improve Children's Schools," is an important paper on First-day school work by Amy E. Sturge. Some five pages are devoted to the Woodbrooke Summer School. The book reviews, always an important feature of the *British Friend*, include Chesterton's "Browning," Booth's "Life and Labor of the People in London," with notices of Biblical and theological, social and economic, and general works. "Pictures of the Past" gives extracts from the diary of John Grubb, a "young Quaker of 1786." Letters from J. Rendel Harris gives an account of "Work in Armenia," and one from Paul Sabatier tells of the

"Poverty at Assisi," the home of St. Francis. An article on "The Home Mission Committee," by John William Graham, is of especial interest because he has never felt that he could unite with the Committee in employing paid workers, though he hopes "all will recognize that aloofness from the system of the Committee is not due to any carelessness as to the growth of the Redeemer's Kingdom, nor to a merely stupid conservatism and narrow dislike of change"; he also feels that the Committee's "recent decision that under normal circumstances its men resident workers should all earn part of their living, is a welcome sign of an approach to that general coöperation we have so long desired." William Edward Turner makes a contribution to the subject of the recording of ministers, and is answered by the Editor.

BIRTHS.

BAKER.—At the home of the parents, Cloverdale, London Grove, Chester county, Pa., to Thomas and Florence R. Baker, on Second month 13th, 1903, a daughter, who is named Mary Amie Baker.

DICKINSON.—In Chicago, Illinois, Fifth month 28th, to David Knox and Ina K. Dickinson, a daughter, who is named Helen Elizabeth.

MARRIAGES.

WOODSIDE—KESTER.—On Eighth month 13th, 1903, at the home of the bride's parents, near Grampian, Pa., William W. Woodside and Minnie A. Kester, daughter of Lewis and Alice Kester, both members of West Branch Monthly Meeting.

DEATHS.

BROWN.—Seventh month 23d, 1903, at the residence of her son-in-law, Walter S. Trew, Chestertown, Md., Elizabeth Thomas Brown, in the 75th year of her age. She was the widow of Cornelius C. Brown, of Kent county, and a daughter of the late Thomas W. and Elizabeth Simmons Trew. She was a member of the Society of Friends. Interment was in the family burying-ground on the Comegys farm.

DIXON.—Eighth month 22d, 1903, at her home in Kennett Square, Chester county, Pa., Susan M. Dixon, in her 81st year.

Interment was made in the old burial-ground at Hockessin, Delaware, of which meeting she became a valued and consistent member when she entered the Society by conviction in early life. The marked characteristic of her long and useful life was an uncompromising honesty of thought and expression as embodied in the Scripture injunction, "Let your yea be yea, and your nay, nay; for whatsoever is more than these cometh of evil." The same sincerity which made her faithful to rebuke, made her also the true friend and wise counselor, leaving a wide circle of friends to mourn her loss and to remember her virtues.

FRITTS.—At the home of her son, William, in Marshall county, Iowa, Eighth month 10th, 1903, Margaret Fritts, in her 75th year. Burial at the Marietta Meeting-house.

She was born in Orange county, N. Y., and lived for many years at Macedon, N. Y. She went to Iowa two years ago to live with her son.

GRIEST.—At Beaumont, Texas, on the 11th of Seventh month, 1903, Mordecai P. Griest, son of Daniel and Rose D. Griest, aged 26 years.

LEVIS.—At the home of his sister, Lucretia M. Rice, Media, Pa., on the morning of Eighth month 7th, 1903, after a short illness, Lewis Levis, son of the late Ezra Levis, aged 87 years; a member of Providence Monthly Meeting.

PENNOCK.—Eighth month 10th, 1903, at his home in Kennett Square, Chester county, Pa., Samuel Pennock, in his 87th year.

Stalwart, this life is done. The conflict brave between the good and evil forces here is ended well, as seen by human eyes. Thy brave soul did not falter when the smoke of battle filled the air, nor trumpet call at daybreak find thee dumb. The mustering-out gave back an honored name. Soldier, farewell! Not ours the final word; within that tent to which we saw thee go, thy Great Commander gives the pass-word true. M.

TAYLOR.—At Langhorne, Pa., Eighth month 25th, 1903, Elizabeth I. Taylor, widow of the late Joseph K. Taylor, in the 78th year of her age; a member of Middletown Monthly Meeting of Friends.

A life-long and consistent member of the Society of Friends. She was ever ready to extend a helping hand in time of sickness or death. She was very unselfish, always thinking of the welfare of others rather than her own comfort. Of her it may be truly said, "Well done, thou good and faithful servant." Two sons survive her.

WALKER.—On the morning of Eighth month 20th, 1903, at her home near Highland Creek Meeting-house, Washington county, Indiana, in her 63d year, Lucy E. Walker, youngest daughter of William and Mildred Hayward, formerly of Clark county, Ohio.

She was a valued and consistent member of the Society of Friends, faithful and true in all the relations of life, to the poor and needy a sympathizing friend, and especially beside the bed of sickness was her loving heart and hand most tenderly manifest. She leaves a husband and two daughters, with a number of warm friends to mourn her loss. After a very solemn meeting, her earthly tabernacle was laid to rest in Friends' burying-ground at Highland Creek.

CINCINNATI FRIENDS.

THE Friends' Association of Cincinnati held its second annual "midsummer meeting" at the Butterworth homestead on First-day, Eighth month 16th. This historic mansion is beautifully located near the Little Miami River, about twenty-six miles from Cincinnati, and during the century of its existence has been the scene of many exciting and interesting events. In the early days of its history it was an important "station" of the "underground railway;" for years its great "living room" was used for Friends' meeting, and many notable people have been gathered within its walls. Elias Hicks once preached there, and in a tiny "upper room" is still shown the high-posted bed in which he slept. Nancy Butterworth, or "Grandmother Butterworth," as she is lovingly called by her friends, has spent in this old stone house many of the ninety-four years of her life, a life of the greatest simplicity, industry, and devotion to others.

The meeting was of unusual interest. It was held under the great trees near the house, and the opening silence was made more impressive by the natural beauty of the surroundings. Edna Hopkins read an appropriate selection from Whittier's poems. The clerk, Edwin Griest, followed with a short talk in which he briefly outlined the history and work of the Cincinnati Association, and spoke with much feeling of our privilege in coming together again in this beautiful place, and of having with us still the inspiring presence of "Grandmother Butterworth." Pierce Cadwalader read a sermon by Rev. Howard Melish, in which the question "What is Religion?" was answered with this definition: "Religion is giving the best we have to the best we know."

Clarkson Butterworth, Rachel Hadley, Isaac Butterworth and others gave some interesting remin-

iscences in connection with the place, and the incidents of former years. The assistant clerk read a letter from Addison Ballard, a Friend who spent many of his four-score years in this neighborhood, frequently attending meeting in the old house, and who still has a warm affection for the persons and places connected with his younger days. The letter recalled many events of pioneer times, and extended a kindly greeting to old friends and neighbors. A prayer by Rachel Hadley, and a few moments of silence closed the meeting, which was one of the most pleasant and profitable of the year.

GRACE D. HALL, Ass't Clerk.

Cincinnati, Eighth month 24th, 1903.

DEAN BOND IN ENGLAND.

FROM private letters from Elizabeth Powell Bond to friends at Swarthmore, we take these extracts:

WINCHESTER.—“ My table is close by the window looking out on the high-walled garden, shrub-lined, long enough for a tennis-court, with velvet turf and flower garden. This ‘ quiet place with a garden ’ (Baedeker) I have found altogether charming. At 4 o'clock I went to the cathedral service; the singing was very beautiful. After the service I was out in the close. You can imagine the turf and great lindens and cedars of Lebanon and rose-covered walks.

“ I was never more interested in anything at Oxford than I was in my visit to St. Mary's College here in Winchester. The porter was rather heavy at first, but he finally warmed up in response to my interest, and gave me many details. . . . But Lionel Johnson,—the porter remembered him, and that was about all. I asked, ‘ Was he thought of as different in any way from the other students ? ’ ‘ No,’ he replied, ‘ there was nothing remarkable about him; he didn't care much for sports, and did keep to his books rather more.’ At the book-shop near the college I was able to get a copy of his ‘ Poems.’

. . . Close by the college is a house marked with a tablet stating it to be the home of Jane Austen, in which she died. But a lady declared to me, ‘ Some of us older people are sure they have marked the wrong house ! ’ I ‘ snapped ’ it just the same ! ”

BEMERTON.—“ I wish I could do justice to the visit I have just made to George Herbert's Rectory, now occupied by Canon Warre. Mrs. Warre took me at first into the beautiful drawing-room looking upon the garden that slopes to the river, a very pretty stream about like the Brandywine. . . . She remarked that many interesting people from America come to visit the church and the garden. The pretty cap of lace and lavender ribbon she changed for her bonnet and mantle, then we went into the exquisite garden. There is a broad stretch of velvet lawn from the house to the river, with fine old trees here and there; the flowers are in beds along the river-bank, in great profusion and variety and beauty. We came to the medlar tree of George Herbert's planting, at the foot of the lawn. I enclose a leaf for you. The ancient tree has a little fruit on it, of the apple type.

. . . The dining-room also looks out upon the garden.

“ They seem to be full of reverence for George Herbert. His low-roofed study has two of the original windows, with tiny panes. When they were restoring the old church they found a nameless coffin under the altar; since it is known that the poet wished no name on his coffin, they believe this to be his. Canon Warre has placed in the wall a small tablet with ‘ G. H., 1632,’ nothing more. In Salisbury Cathedral is a box for contributions towards a memorial window to Herbert; a mite has gone into the box for Swarthmore.

“ Over the door of the Rectory are these lines of Herbert's, placed there by him :

‘ If thou chance for to find
A new house to thy mind
And built without thy cost,
Be good to the poor
As God gives thee store
And then my labour's not lost.’

. . . I walked back from Bemerton to Salisbury through the meadows, and the air was full of the sound of larks.’

From Oxford, Dean Bond writes : “ I am having two beautiful days here. This morning I have heard a most interesting lecture by Mr. Powys, of Cambridge, on Marlowe and his ‘ Edward II.’ This play is in progress at this moment by the Elizabethan Society. I was too late to get a ticket.”

WOODBROOKE SETTLEMENT FOR RELIGIOUS STUDY.

FROM the *British Friend* for Eighth month we take the following in regard to the Woodbrooke School :

More and more as the years go by, the work of the Summer Schools is passing out of the region of experiment into that of assured success. The gathering of the present year shows every promise of fulfilling the highest hopes of those who believe that the future of the Society of Friends, and its power worthily to deliver its message to the world, depends in no small measure upon this work. . . .

As the students assembled on the 23d ultimo the useful plan was adopted of requesting each to wear a card with his or her name plainly visible. The need for formal introductions was thus avoided, and many pleasant acquaintances were at once struck up—some friendships formed, indeed, which are likely to last through life. The spirit of love and comradeship, completely overshadowing petty differences of desire or opinion, was as manifest as ever; as also was the combination of strenuous intellectual effort, and earnest social inquiry, with deep and searching spiritual exercise.

The absence of Rendel Harris, who, with his wife, is still in Armenia, was, of course, severely felt. But he did what he could to make up for absence in body by sending a delightful and characteristic letter, which was read to the students. . . .

Woodbrooke is situated in the heart of a “ forward movement ” in the Society of Friends, there being within easy reach quite a number of meetings, most of which have been lately gathered. It was the desire of the local committee that the students should, as far

as possible, be encouraged to visit these meetings, not only with a view to encouraging them by their presence, but also that they might be brought into touch with methods that have led to a large ingathering of numbers.

Wet and showery weather interfered a good deal with the excursions that had been planned for the first week; but a large party spent a delightful afternoon at Kenilworth, on the 28th, under the guidance of Harrison Barrow, who kindly entertained them to tea; and on several afternoons, by invitation of M. Catherine Albright, parties driving and cycling were entertained to tea at her residence, Finstall Farm, near Bromsgrove. Smaller parties were formed for cycling to the Lickey and Clent Hills, and in other directions along the beautiful Worcestershire lanes; others made their way to inspect the model village of Bourneville, or to wander in the grounds of Northfield Manor House (the present residence of G. and E. M. Cadbury), which on several afternoons were open for their use. With these and other resources, and the beautiful grounds at Woodbrooke always at hand, the time never dragged.

The *British Friend* closes its excellent summaries of the lectures, reports of which have already been given in the INTELLIGENCER, with the following:

In speaking of the special addresses, one other must be referred to, which had a very special charm. Elizabeth Powell Bond, Dean of Swarthmore College, near Philadelphia, read a paper giving an account of her recollections of Emerson and other New England worthies. Mrs. Bond was in Boston when the news came of Lincoln's proclamation abolishing slavery, and she joined in the great rejoicings. Her kindly face and beautiful voice gave an added charm to the paper which was very delightful on its own account. We were all glad to have this link added to those which bind us to our Friends across the ocean.

After the two morning lectures, those of the students whose appetite for knowledge was not yet satisfied met for special teaching,—a class in New Testament Greek . . . and a Bible class. . . .

THE SECOND FORTNIGHT.

The account of the second term of two weeks as given in the *Friend* (London) is, in part, as follows:

The settlers of the first fortnight have separated once again. It has been a fortnight of growing interest and enthusiasm from beginning to end.

. . . Only a very scanty remnant remained to welcome the new settlers who soon began to arrive.

. . . The newcomers were soon made to feel at home in an evening social gathering. . . .

Following on the devotional meeting at 9 o'clock each day, the classes began with a lecture from Dr. George A. Barton, of Bryn Mawr College, on "Studies in the Psalms." He carefully considered the probable period when the Psalms were collected into books, and the occasions which called them forth, when that was possible, and pointed out the subsidiary groups, such as Songs of Degrees, of the Sons of Korah, of David, which were incorporated in the five books as we now have them in the Revised version.

Professor Peake's lectures followed on the

"Organization of the Early Church." The first lecture dealt with the extreme difficulty of arriving at clear conceptions on a subject which goes to the root of the divisions of the Church of Christ to-day. Our information is defective; critical difficulties abound.

. . . The lack of historic imagination which may exist in the sources as well as in ourselves, and whereby writers find it difficult not to read into the past the conditions of their own time. . . .

Following on the morning lecture came a Bible class by Susanna E. Wells, on the "Methods of Christ in Dealing with Individuals." In the evening E. Rowntree read a paper on the "Value of Political Economy."

First-day began early for some of the settlers, who were glad of the opportunity of visiting some of the many Adult Schools in the district. In the afternoon Dr. George A. Barton gave an account of the year he has spent in Palestine on behalf of the American Archaeological School. The settlers divided forces in the evening, a contingent going to Bull Street, Birmingham, to hear a lecture from Anna W. Richardson on the "Knowledge of God."

As Dr. Barton had to leave us early on Fourth-day morning, he was bound to compress his last two lectures into a single day. His final lecture was particularly valuable. In it he attempted a general classification of the Psalms for religious use. He thought much fresh light would be shed upon the Psalter by reading it through afresh after classification. In closing, he pointed out that the Psalter is a type of the varied religious life of modern Christendom. It mirrors the soul's religious faith and yearning after God. We need not be unduly disturbed if the Psalms are not the creation of a single poet but of many, for in the latter case its value is enhanced, since it is the expression of a great variety of religious experience.

The value of Professor Peake's lectures may be gathered to some extent from his own summary of the ground covered. Our Lord did not organize an external Church, though he doubtless foresaw it. Each "ecclesia" was left free for its own classification, under the guidance of the spirit. The problem of unity did not trouble the early Christian community, so long as it was merely on Jewish soil, but it sprang into prominence when the Gentile churches grew up. Paul, while recognizing the independence of each community, yet worked for unity, and defined the relation of the individual to the Church in his great metaphor of the "Body of Christ." In its early organization the primitive Church perhaps most nearly resembled modern Congregationalism. Two types of ministry were recognized (1) that in which the Spirit's presence visibly manifested itself through the gifts of prophecy, teaching, etc.; (2) that of oversight and general administration. The term "*episcopos*" (bishop) gradually attached itself to the official position of those who were selected from the "*presbuteroi*" (elders) for administrative purposes. Throughout the Church of the New Testament both these types of ministry were "charismatic," *i. e.*, based on the recognition of gifts; that was no tendency to a central

or monarchical pastor ruling over the churches of a particular city or district. A "bishop" had no authority outside his own church. The influence of Cyprian in the third century resulted in the development of sacerdotal and sacramentarian views. A Christian hierarchy was built up, claiming to be the channel of apostolic "grace," and thus the way was prepared for the emergence of Rome and the claims of Papal supremacy over the Church.

Professor Starbuck very kindly stepped into the breach caused by the early departure of Dr. Barton, and on Fourth-day morning gave us a lecture on "The Submerged Nine-Tenths of Life," in which he showed that most of our life is determined by the sub-conscious influences which come from within, and emphasized the importance of beauty in the inner man. "Intimation," not "Thought," is the religious sense. We cannot prove the existence of God, but yet "we know" it is a fact. Professor Starbuck kindly acceded to the request that he would give a second lecture on Fifth-day evening, which he entitles, "The Control of Life from Within." The inner life needs a progressive adjustment to circumstances; the great fact in human evolution is the progressive selection of a spiritual environment. Only as the human will recognizes this function can God work out his destiny in human lives.

We must not pass over the two valuable and interesting lectures given by Margaret Sewell on "Philanthropy in Relation to Social Prosperity." The first lecture was devoted to a luminous exposition of the problem and of the complex difficulties which face the social reformer. The second lecture indicated some of the points at which we may work, and the aims to be kept in view. "Character," more than anything else, lies at the root of social evils. Care of religion, education, and health contribute to the rebuilding of character. As regards relief, the canons of private philanthropy are (1) it should cooperate with public effort; (2) it must not undermine independence. Fruitful discussion followed these, and most of the other lectures.

(*End of third week.*)

For Friends' Intelligencer.

BIRD STUDY AT BUCK HILL FALLS.

BIRD study was pursued with enthusiasm by a number of persons at Buck Hill Falls during Sixth month and Seventh month. At almost any hour of the day there might be encountered out of doors groups or individuals with dangling glasses moving with that stealthy tread so soon acquired by the bird-lover, or pausing to stare fixedly at a puzzling sparrow or warbler. Their occupation was immediately apparent to all, and the passers-by showed their sympathetic interest by hushing all talk while near.

For all students, young and old, there was field work, in groups of never more than six or seven; and for most of the grown-ups, to enable them to continue the study by themselves, there was systematic work with skins to teach methods of observation, the use of the manual, family and specific characteristics. The object aimed at was not only to help all to make

the acquaintance of the living bird, but to imbue each one with a sense of the rights of the birds and a knowledge of how to respect them.

The early rising thought to be necessary for bird-study is a bugbear to some, so there were early and later sections, the former breakfasting from an hour to two-and-a-half hours before the latter. During the cold and rainy days of which the season had so many, it was found that early rising was unnecessary, since the best work was done after the usual breakfast hour. Sometimes a section went out late in the afternoon, often carrying a lunch, in order to hear the evensongs of the birds.

Material for study is plentiful within easy walking distance of the Inn. Being surrounded by trees, the voices of woods birds are heard from the piazzas, and immediate vicinity of the Inn. Perhaps the commonest of these are the Ovenbird, the Whip-poor-will (early in Sixth month), the Red-eyed Vireo, the Wood-Pewee, the Wood-Thrush, and the Robin, who is everywhere. These voices not being well-known to persons in general, they therefore missed their familiar favorites. But one has to walk a short distance only to reach open fields, orchards and thickets, where may be found bluebirds, wrens, cat-birds, king-birds, swallows, and other well-known and beloved species, besides others not so well known. In another direction, through the woods and along the stream, are scarlet tanagers, whose glowing color delights the observer; warblers—at once the joy and despair of bird students, and the Wilson's Thrush, or Veery, the lover of moist cool woodlands. Longer walks take one to marshes and meadows, the haunts of Red-winged Blackbirds and Meadowlarks. This diversity of country gives a pleasant variety to tramps and ensures an interesting variety of species. A further variety is due to the altitude. Certain warblers are found in the upper Alleghanies which would be found farther north in a flat country. Then the cutting down of the hemlock forests has permitted the growth of thickets which invite such birds as the Brown Thrasher and the Yellow-breasted Chat.

The finding of the Chat was a pleasant surprise. It was from the thicket in the edge of the second growth which had replaced larger trees that I heard his unmistakable voice one morning, while out with a class. But several weeks passed before he was actually seen, for the wary chat is likely to disappear on the incursion of a number of persons, and one often finds it necessary to spend several hours in the still hunt before seeing his brilliant yellow vest, and clown-like contortions.

Bird study is full of these delightful surprises, and the season at Buck Hill was no exception to the rule. One of the most exciting of these was the discovery of a Whippoorwill's nest—or rather, a Whippoorwill brooding her two eggs, for nest she makes none. An effort was made to "hush up" this "find" for fear too many visits would drive the shy bird away from her eggs; and the few to whom the spot was shown were solemnly pledged to secrecy. Although a number of visits were made to the spot first and last, so carefully were they made that the bird would

remain motionless, only opening her eyes a crack to scan the visitors. She did well to trust to her protective coloration, for so perfectly did she blend with the dead chestnut leaves about her that many could not see her when the exact spot was pointed out. After the two downy young were hatched she remained in the same spot, covering them by day for five days. It was very interesting to me to learn these facts, for I had wondered whether the young left the nest at once, as most down-covered birds do.

Another pleasant occasion to the bird-lovers was the visit of Mr. Witmer Stone of the Academy of Natural Sciences, Philadelphia, who gave an informal talk upon birds, and who identified, during his stay, the rare solitary Sandpiper and the Great Blue Heron at the foot of West Mountain.

The interest aroused in the birds extended to the children, even to those not in the bird class. One small maid aroused her mother at an unreasonable hour, demanding the name of a bird she heard singing. The mother sleepily denied all knowledge of it, whereupon the little girl, stamping her small foot, declared: "Well, mother, Miss M. may be a good teacher, but she isn't well *teached!*"

A few of the bird-students were so fortunate as to hear the Veery, or Wilson's Thrush, the bird with the wonderful æolian harp song, and this awakened a desire in the less fortunate ones to hear it too. When it was reported as heard some miles up the Buck Hill Creek nearly two weeks after it had been officially said to have ceased singing, three enthusiasts started on a tramp to hear it, regardless of threatening clouds. When the spot was finally reached there was no sign of the Veery, but as if to ensure some excitement, a thunderstorm broke and drenched the searchers who were three miles from anywhere, and had to tramp for an hour in pouring rain and roads which were pouring torrents. But these little incidents cannot dampen the ardor of your true bird-lover.

The list of species positively identified numbers seventy. This is, of course, not an exhaustive list, and there was no special effort to make it so, since that was not the object of the bird-study.

MARY MANN MILLER.

Conferences, Associations, Etc.

WESTERN FIRST-DAY SCHOOL UNION.—At a meeting of the Union in Fourth month the subject discussed was "Taking Responsibility in Public Affairs." Following is the substance of two papers that were presented:

No one has a right to enjoy the manifold benefits and advantages of citizenship without contributing his fair share of labor towards securing them. It is true, some have more leisure and more opportunities than others, yet not one of God's children is so humble or so handicapped but that he at least can manifest a living interest in public affairs.

To be sure, there is nothing romantic or heroic in the ordinary affairs of public life, in visiting schools, meeting committees, going through the monotonous routine of First-day school work and meeting, and so forth; but some one must do it, and what right have you or I to shirk an obvious duty because it is not congenial or entertaining, or because, perhaps, it interferes with some social gayety dear to our hearts.

Are we growing so selfish and self-centered and narrow-

minded that our horizon is thus meanly bounded by our own wants and desires? Houses and food and clothing and social distinction are not the only things needful, and they are not needful in the highest degree.

The time we give to public duties is no mere sacrifice, it brings its own reward. We learn the luxury of doing good, and it is a beautiful thing to be able in some respects to merge our private interests in the greater interests of the common life.

Enthusiasm is the lever that moves the world, and we have only pity for those who are so handicapped by self-love that they are never inspired by anything that fails to gratify their senses only.

From all sides comes the oft-repeated regret,—there are so few willing hands to take up the little responsibilities of life, and the work falls heavily upon the few faithful ones.

A few years ago our First-day School Unions were an inspiration and uplift beyond measure to First-day school work, but now it is almost impossible to obtain delegates even, who are willing to serve without protest or remembrance of some sort, and one cannot fail to mark the absence of the young men and women of our Society who have a right to be, and therefore should be, the life and inspiration of such gatherings.

Is it because they seek a more congenial atmosphere than a First-day School Union; a more exciting form of diversion on the holy Sabbath than our First-day schools and meetings can offer them?

Is it not time that Friends should earnestly consider their responsibilities in public affairs and arouse to the necessity of living for others, even as the Master of all lived and consecrated His life to His fellow-men? M. S. B.

It seems wholly inconsistent for one who desires to walk in the footsteps of Christ,—Him who drove the money-changers out of the Temple—to shirk the obvious duties of citizenship, for truly there is much to do; educational affairs; the struggle between capital and labor; the health of our cities and towns; the conduct of local affairs; the uplifting of the poor and ignorant whom we have always with us, are responsibilities which concern us deeply, for try as hard as he may, no man nor class of men can live to self alone.

It is not money that is chiefly wanted—thought and love are more than gold; those who give time and strength and hope and courage give far more than money.

From every side comes the query, why are the younger members so conspicuously absent from meeting and First-day school, from unions, committees, and so on? It has occurred to me that perhaps it is because we live in a "club" age; and that our spiritual life is being practically "clubbed" out of existence, for what with farmers' clubs, women's clubs and men's clubs, and the various and many social clubs, time and inclination to attend graver organizations is rare.

Perhaps after all the key to the situation is selfishness; if we could forget self and its gratification, and consecrate our lives to diminishing human misery and correcting human error, the question of responsibilities would be solved. "A new commandment I give unto you, that ye love one another. By this shall all men know ye are my disciples." A. R.

NEWTOWN, PA.—The Newtown Junior Friends' Association met on Fourth-day evening at the home of T. Vaughan Stapler. The question under consideration was "What opportunities does the Society of Friends offer to the young people for active work during the next generation?"

Mary G. Wilson said that it is difficult enough to realize the opportunities of the present without looking ahead and telling what is in store for the young people thirty years hence. While she was no prophet, she felt very strongly that whatever opportunities the Society will offer the young people now or in the next generation, it is only through their own efforts that such opportunities will be available. She hoped that the young Friends of the future would continue in the philanthropic labors in which they are now engaged but thought they should do vastly more.

Any breaking away from established customs or any reforms of far-reaching importance can be carried to successful

maturity by young people only. The Society of Friends must either grow or decay. If it is to prosper, it must be through the efforts of the young. Beside giving a helping hand to the less fortunate about us, we are not doing much to elevate mankind in our own land. Charitable work is not true missionary work. Feeding and clothing the poor and educating the ignorant are worthy works, but they are not preaching the gospel. And since the religious principles of Friends are their interpretation of the gospel, the spreading of these beliefs and principles should be their true missionary work. This is the broadest and noblest opportunity for young Friends of to-day, in the next generation and for all time.

Elizabeth Wordman expressed the belief that young Friends could do much for God and humanity by earnest labor in the temperance reform. Since the liquor traffic is the greatest foe with which Christianity has to fight, there can be no more practical or direct way of furthering Christ's kingdom than by the overthrow of the liquor traffic, and while many are laboring for this end there must be many more helpers before they can hope for success.

The subject was considered by Marion E. Briggs, who thought philanthropic work the most practical for the young Friends. She mentioned particularly the departments of prison reform, pure literature and work among colored people, and believed that any efforts along these lines would be well spent.

George A. Walton made an earnest plea for foreign missionary work in India and China, but did not think it necessary that we should make the so-called heathen Quakers, only that we should give them Christianity.

Maud E. Rice spoke on the department of prison reform and said that in this country there is not much need for labor along this line as formerly, as prisons are now so well conducted, that we might consider this reform accomplished.

Martha E. Wilson told of the early age at which the early Friends were called upon to testify to the Holy Spirit, and hoped that the young people of the next generation would not be content to remain silent.

Edward S. Hutchinson spoke upon the industrial problem of the South in its relation to the colored race and the poor whites. He thought that they have a right to a good practical business education, one that will make it possible for them to help themselves, and that Friends could do no nobler work than to spend their time and money in helping to give it to them.

At the next meeting to be held at the home of Elizabeth Woodman, the subject for discussion will be "Religious Toleration—the part which Friends have played in its progress, and do we need more toleration to-day?"—[Doylestown Intelligencer.]

QUAKERTOWN, PA.—The Young Friends' Association met Eighth month 20th, at the home of Howard and Ella H. Kinsey, with a fair attendance. Frank Ball, the President, called the meeting to order and read the 103d Psalm. After the reading of the minutes the president read a chapter from "The Man of Plain Speech." Eleanor Foulke recited from "Among the Hills," by Whittier. Ella H. Kinsey read from the same author "The Quaker of the Olden Time." Anna W. Ball gave a select reading entitled, "Two Colors."

"The blue and gray are the colors of God,

They are seen in the sky at even,

And many a noble gallant soul

Has found them passports to Heaven."

Frank Ball having just returned from a trip to Gettysburg gave a very interesting account of the trip. Sentiments were then given and the meeting adjourned to meet Ninth month 17th, at the home of Elizabeth Kinsey.

A. B. R., Cor. Sec.

A TRADESMAN has been elected to the Spanish Cortes for the first time in its history. He is Jaime Angles, and is a cooper by trade.

A MOST important discovery was made recently during excavations in the Roman Forum, consisting of the base of the celebrated equestrian statue of the Roman Emperor Domitian.

PERSONAL AND OTHER NOTES.

FRIENDS of Blue River Monthly Meeting have enjoyed a visit of two days from Joel Borton, of New Jersey. We do not often have the pleasure of a visiting Friend, our situation being rather isolated. We have a flourishing First-day school and a strong meeting. We had four meetings with our friend Joel Borton, Fifth-day night, especially for the young people, with half-hour of devotional meeting, in which many took part; the rest of the evening was spent in social mingling. On Fourth-day afternoon our friend spoke feelingly of the duty of right living, that we might, indeed, be witnesses of the Truth. On Fifth-day afternoon prayer was offered by Ellwood Trueblood, after which our friend spoke from the message, "Love towards God and love towards our neighbor." This visit was to us a season of spiritual refreshment, making us to feel that

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

John J. Cornell had an appointed meeting in Claymont Hall, Claymont, Del., on the morning of Eighth month 30th. It was well attended and his able discourse on the Friendly principle was listened to with marked interest and appreciation. Many persons in this locality are descended from Friends, but have long lost connection therewith.

In the afternoon of the same day and place a Philanthropic meeting was held, a good audience acknowledged the value of an excellent lecture on *Temperance* presented by John J. Cornell, giving new and useful information on this old but most important subject. His labors will surely be to the upbuilding of righteousness in this land of ours which is greatly needed.

The Friends of Eastland, a branch of Little Britain Monthly Meeting, are arranging to hold some commemorative exercises of the 100th anniversary of the building of their meeting-house and the establishing of the preparative meeting on Seventh-day, Ninth month 12th. Henry W. Wilbur, Mary Heald Way and Edwin R. Buffington will address the meeting. Historical and other sketches will be given. A cordial invitation is extended to all interested. The grove of four acres of fine old white oaks will accommodate all who may attend. Friends can go by train to Oxford, Pa., (nine miles away) or to Rising Sun, Md., (six miles). A goodly number of people from the neighborhood are expected and it is desired that a clear presentation of the work and views of Friends may be given. Howard Coates is chairman of the committee of arrangements.

Jessie Ashby Wood, a young woman Friend from Tunbridge Wells, England, arrived in New York on Second-day, the 17th, on her way to join with Hannah Bellows in teaching the Doukhobors at Devils' Lake, where the school work had been begun a year ago by Helen Morland, who has now returned to England.—[The Friend, Philadelphia.]

Albert Cook Myers, who is making researches in England, for his work on early Quaker migrations to Pennsylvania, has been visiting Thomas Hodgkin at Barmore Castle, Northumberland.

Two recorded ministers are enrolled among the students of Friends' school at Providence, R. I., for the next term.—[The Friend, Philadelphia.]

The extensive repairs at George School have made it necessary to postpone the date of opening one week. The school will open Ninth month 22d, 1903.

Joseph T. McDowell and wife attended the White Plains Meeting of Friends on the 30th of Eighth month and the ministrations of both were very acceptable. M. H. C.

LITERARY NOTES.

MAGAZINES FOR NINTH MONTH.

The leading article in *McClure's* for Ninth month by Ray Stannard Baker, "Capital and Labor Hunt Together," is an important contribution to the study of labor-war, and particularly of that menace to Society, the crushing of independent competition through conspiracy of workmen's unions and employers' associations. It deals with conditions in Chicago.

The number contains also a description of the "Great Work of the Pasteur Institutes Throughout the World," by Cleveland Moffet.

"Why Women Do Not Wish the Suffrage," by Lyman Abbott, is the opening article in the *Atlantic*. Friends of women suffrage, as well as those who are not, will find this interesting and useful as bringing together in a masterly way what many are thinking on this subject, who are not saying much about it.

Herbert W. Horwill in "The Bible in Public Schools," observes the increasing and generally acknowledged Biblical ignorance of the rising generation.

"An Educated Wage-Earner," is the experiences and reflections of a girl who worked in a factory, not as a social experiment, but because she "needed ready money every week, and factory work paid from the beginning."

Sir Leslie Stephen contributes the first of a series of "Some Early Impressions" in England fifty years ago. "The 'Literary Centre'" is a description of literary Boston in the days of its ascendancy. Bradford Torrey has a paper on "The Secret of Wordsworth." Another article of especial interest is "W. E. Henley and Journalism."

Harper's Bazar has "Shopping in Italy," "Training the Memory," "Frau Heyl—Domestic Organizer," by Mary E. Trueblood; the regular departments; "Simple Fashions," and those not so simple, the "Bazar's Recipes," the "Bazar's New Pattern Sheet."

The Delineator has "A Collection of Rare Samplers" and a poem "Grandma's Sampler;" "An Eighteenth and Twentieth Century Home;" departments, including "The Kitchen," "Needlework," "The Dressmaker."

Harper's Magazine in "A Paris School Colony," gives an account of how Paris sends each summer 1,000 of her primary school children in batches of 200 off to the hills for three weeks, and how this French "country week" work is conducted.

Natalie Curtis writes of "An American Indian Composer," and the wonderful music of the Hopis or "Moquis," an agricultural people who live on the inaccessible heights of the Rockies.

Professor Lounsbury, of Yale, discusses in his second paper on the subject, "The Standard of Pronunciation in English."

"Success in plant life," says the author of the article on "Some Successful Plants," does not mean a great show of beautiful flowers or foliage, or a high and exalted worldly position. It means the ability to obtain sufficient nutrition so that the plant may make a vigorous growth and produce flowers which shall be fertilized and produce a large number of sound, viable seeds."

Lippincott's has a poem by Paul Laurence Dunbar, "Summer in the South." This number contains the first of a new series by George Moore, dealing entertainingly and suggestively with English and Continental authors, and answering the question, "Why is it that England has failed to produce a first-class work of fiction?" There is the usual fiction.

In *Scribner's*, "Tom Folio" is a sketch by Thomas Bailey Aldrich, of an old book-worm and disciple of Lamb, who for many years haunted the book shops of Boston.

Senator Hoar in "Some Famous Judges," gives his

reminiscences of Chief Justice Shaw, Rufus Choate, Daniel Webster.

The poems include one by Bliss Carman and one by C. G. D. Roberts.

In the *Century* John Gilmer Speed has a study of the development of the horse in the United States.

W. C. Dreher in the "Berlin Bourse," describes German methods on "change and compares them with those of New York.

"Heroes in Black Skins," is by Booker T. Washington, with a reproduction of a bust of Washington by Leila Usher. Andrew D. White continues his "Chapters from My Diplomatic Life."

W. R. Merriam, director of the last census, writes of "Noteworthy Results of the Twelfth Census."

For Friends' Intelligencer.

THE ABSTAINER'S CLOCK.

'Tis one o'clock, beware the rock!
O shun the cup which e'er doth mock.

The clock strikes two, be true, be true,
Your pledge will safety prove for you.

It tells at three, for you and me,
No soothing balm the license fee.

And hark! at four, 'tis sounding o'er,
When will ye drink, buy, sell, no more?

It sounds at five, pray ever strive
Truth's germs to plant and keep alive.

Six strokes, but pshaw, herein the flaw,
This awful mischief's framed by law.

This warning given-rings clear at seven,
No drunkard shall inherit Heaven.

A sound at eight, pray on and wait,
Yet fight the foe with fiercest hate.

O list at nine, the sparkling wine
Lures to deceive both thee and thine.

A voice at ten speaks yet again
Of thousands slain, earth's noblest men.

Eleven pleads, men of all creeds
Think of the rum fiend's awful deeds.

Twelve loud and long rings clear and strong,
Haste, help o'erthrow this giant wrong.

M. ALICE BROWN.

MODERN JUDAISM AND THE BIBLE.

At the recent sessions of the Jewish Chautauqua at Atlantic City Dr. Emil G. Hirsch, rabbi of Sinai Congregation in Chicago, and professor in Chicago University, gave a series of addresses on "Fundamental Questions of Judaism." What he said in regard to the Bible was, in part, as follows:

"In common with other religionists, the Jew loves the Bible. He has been accustomed to associate with its component books certain names and dates. These associations the 'higher criticism' has certainly rudely attacked. But, moreover, it is a sad fact that most, but not all, the exponents of the 'higher criticism' are tainted with anti-Semitism. The tone of many of their treatises is repellant to a Jew. Yet this fact should not prejudice the matter. Why Isaiah and the Psalms should not be treated as literature is certainly not easy to ascertain.

The contents of the books is not affected by the assignment of authorship. Truth carries credentials independent of all dates. Whether old or young, the thought that 'God loveth righteousness' retains its impressive sanctity. The alarm felt lest by the correction of our theory concerning the age and authorship of certain writings one jot of the truth be lost is without justification. It is true this 'criticism' has assumed or proven that the methods of literary composition in ancient days were radically different from ours. We are anxious to have our fame as authors shine forth with all the brilliancy of a searchlight. In the days of Bible Israel men were glad to hide their identity under the shadow of a great name. The Psalms were ascribed to David; the Proverbs to Solomon; the Pentateuch to Moses. But whosoever wrote the Psalms was a God-filled poet. The Psalms' beauty does not depend upon the Davidic authorship. The Pentateuch is, according to these studies, a compilation, the monumental work incorporating the mental and moral history of Israel, not of forty years, but of well-nigh 1,000 years. But this cannot, and does not, weaken a single one of its precepts, if of moral value, of its force; if of ceremonial character, of its suggestive symbolism.

"But does not 'higher criticism' rob Israel of the credit of originality? Certainly, in the old view, Israel had no claim to insist upon the credit of having originated Truth. Higher criticism certainly puts Israel on a level with all other peoples. It shows the similarities in its religion and religious development to those of other Semitic clans. But by this very method the dissimilarities appear all the more in striking contrast. Israel changed Babylonian polytheism into ethical monotheism. Israel may have at one time been intensely tribal; its god at one time, let us concede, was a tribal god. But under the profound genius of Israel's men of genius, the prophets, this misconception of God was cleared away and the God of Heaven and Earth, the Father of all mankind, was apprehended. 'Higher criticism' may, and does, speak of myth, fable, personified tribal experience, assumed eponyms. These are not religious questions, but archaeological. The religionist has a higher certainty for his truth. Abraham is still a reality because he is personified vital truth. And finally, 'higher criticism' saves us the duty to apologize for so much which, if coming from God, taxed our ingenuity beyond endurance. We are rid of the futile business to reconcile Genesis and genealogy. Remember, Judaism has never made of the Bible a fetish. 'Higher criticism' needs not be feared by Judaism. The truths of Judaism have other roots than those the theory on the date of a book can confirm or confound."

THE Supreme Court of Maine has given notice that possession of the United States internal revenue liquor stamp will be held as prima facie evidence of illegal liquor selling and will subject the possessor to a jail sentence instead of the usual fine. Dispatches state that joints and hotel bars are being closed all over the State, and that within a short time Maine will be completely dry.—[American Issue.]

Clean Advertising.

No newspaper can be self-supporting, much less make money, that does not carry a fair line of advertising. Few publications have a subscription list sufficiently remunerative to enable conducting the paper on up-to-date lines, and ordinarily the better the advertising columns are filled the better the newspaper is in every way. It is easy to understand, therefore, that the temptation is always open to every paper to accept advertisements of a doubtful character. By "doubtful" we mean advertisements of goods which, while they may not be absolutely worthless, are still to be viewed with suspicion because of their general unsavory character. In this latter class are certain kinds of so-called proprietary medicines which are little better than trash, as well as other articles and schemes which, upon investigation, prove to be of the "fake" order. *The Advance* never has, and so long as it is under its present management, never will accept this kind of advertising. We believe that the paper which exercises the greatest care in accepting advertisements, is the one offering the best results as an advertising medium. When the readers of a paper become thoroughly impressed with the fact that every advertisement it contains is reputable, they will instinctively transfer their business to such advertisers. Moreover we believe that a paper which goes into homes should be just as clean and wholesome in its advertising as in its news columns. Impressions, good or bad, are formed just as easily from advertisements as from news matter, and it is our aim to furnish a paper that can be perused with safety by the young and the old in every home that it may enter.—[Kennett Advance].

A Friend's View of Preferential Tariff.

Editorial in British Friend.

THERE is not much sign that the propaganda of preferential tariffs with the Colonies, with Protection against the rest of the world, is making real headway. A certain number of persons, in both political parties, have long been protectionist at heart, and these are now speaking out; but the mass of sober-thinking Englishmen so far see no salvation in dearer food. It is disheartening to see old fallacies, explicated a thousand times, brought out again as new and original ideas, even by those who ought to know better.

The true reason, we are convinced, why Germany and America are beating us in many departments of trade is because they are more alert, and more vigorous in promoting the education of their people. Two paths are open before us: the easy but delusive path of trying to stop our neighbors from competing with us; the difficult but safe path of qualifying ourselves to compete better. If our people are persuaded to return to the first, it will be because they have deliberately refused to follow the second. The so-called Education acts of the past two years could not have been passed if the English people had been genuinely interested in education.

Bavarian Women Who Vote.

WOMEN who own taxable property are permitted to vote at municipal elections in Munich, the capital of Bavaria, but they have never gone in person to the polls, sending instead male proxies. At a recent election, however, one courageous woman, who, by the way, is president of a large philanthropic association of women, appeared in person to cast her vote. She pleaded that it was not any more difficult to cast a ballot than to instruct some man how to do it, while the only way to be sure that the right ballot was used was to cast it herself. Her action caused something of a sensation, but she was not denied the privilege she asked for.

When it is remembered that until recently women in Germany were not allowed to attend political meetings or ally themselves with political parties, and that these laws are still in effect in many parts of the empire, this action of a woman voter, which passed without protest from the men, indicates a

growing sentiment in favor of improved conditions for women. The Liberal Party and the Social Democrats all over Germany, wherever the laws are not unfavorable, are inviting women to join them. In Hamburg about 1,100 women belong to the social democratic clubs, and are even represented on their boards of directors.—[Baltimore American.]

Consular Reform.

The United States consular service has been greatly improved in recent years, but it is still far from being a perfect instrument for the development of our foreign commerce. The old idea that a consulate is a convenient berth for political workers to a considerable extent still holds sway, and the offices, especially those which are remunerative, are almost always bestowed as political rewards. The Lodge bill for reorganizing the consular service was pressed in the last Congress, but the influence of the spoilsmen was great enough to defeat it. The advocates of the reform are not discouraged. The National Business League is making an active campaign to arouse interest in the matter, is seeking any information which may lead to the still further perfection of the measure, and will have it introduced in both houses at the first session of the Fifty-eighth Congress.

The bill, as reported favorably by the Senate Committee on Foreign Relations of the last Congress, provides for the classification of consuls into six classes and of consuls general into four classes, all of whom are to be compensated wholly by salaries, and the consular fees are to be turned into the Treasury. All vacancies in the higher grades are to be filled by promotion from the grades below, and when a vacancy is to be filled in the lowest grade the fact is to be certified to a board of consular examiners, consisting of the Civil Service Commission and a consul. This board is to hold competitive examinations and certify five names to the President, with detailed reports on their qualifications "for his information." From them the President is expected, though he is not absolutely required, to make his selection.—[New York Tribune.]

CURRENT EVENTS.

The Universal Peace Union held its 37th annual meeting at Mystic, Connecticut. The resolutions passed at the closing session on the 29th set forth that the duty of the hour is to overcome all conditions that make war possible by teaching the principles of peace and arbitration in schools and universities, by practicing them in every-day life, and by multiplying courts of arbitration. The increase of the Army and Navy, the building of battleships for Turkey and other foreign governments with all the improvements of American genius, the farcical and expensive playing of naval battles on the coast of Maine and the unrestricted sale of firearms is viewed with alarm. A peace conference, to be called by the president every four years, looking to the prevention of war, is favored. The Union recommends an appeal to all nations to set aside by legislation at least 1 per cent. of their annual appropriations for a permanent peace fund, to be expended under direction of The Hague International Arbitration Court. Alfred H. Love, of Philadelphia, is president of the Union.

An imperial rescript is published appointing Russian Minister of Finance Witte president of the Committee of Ministers. This position is one of great honor, but it does not carry with it necessarily the power and influence of Premier. It does not seem to be clear whether the appointment means that the humane and progressive policy of which the former Minister of Finance is the leading advocate is to supplant mediævalism in the administration of the Czar's Government, or that the enemies of the Witte system of finance have triumphed, and that, according to the curious custom of Europe, the discredited official has been promoted into titled obscurity. The new President of the Committee of Ministers is an enlightened and liberal statesman. The world will watch with interest to see whether there is a new order of things in Russia.

SINCE Seventh month 1st there have been 135 prosecutions in Illinois for violations of the new child labor law. In about 80 per cent. of these cases fines were imposed and paid. Under the new law children cannot go to work till they have certificates from public school or parochial school authorities. It may now be said that Illinois has a child labor law which is one of the best in the United States, and that it is being enforced.

WARDEN OSBORNE, of the New Jersey State-prison at Trenton, has persuaded the prison board to abolish stripes in the garb of the prisoners, and they now wear a suit of grayish blue. That it tones up the moral fiber of the convict seems to be the invariable result where the change has been made.

NEWS NOTES.

WORD comes from North China that there is a great famine there owing to the long drouth.

ALL but two of the eight men on trial for participating in the lynching at Danville, Illinois, were found guilty.

INDICATIONS are that the cotton crop will be something like 12,703,780 bales, 1,500,000 more than the largest crop in the history of America.

WARDAMAN, the reactionary and negro-hater, was nominated as candidate for Governor of Mississippi. Nomination is equivalent to election.

THE first bale of new cotton was received in Norfolk on the 1st from Clio, S. C. It weighed 502 pounds, and brought 15 cents a pound.

THE long-anticipated proclamation of a general insurrection in Macedonia was issued on the anniversary of the Sultan's accession, Ninth month 1st.

CHARLES CARROLL BONNEY, who was president of the world's congresses of the Columbian Exposition, died at Chicago at the age of 72, after an illness of three years.

DR. LARDY, the Swiss minister at Paris, has declined to serve as arbitrator in the Venezuelan claims, on the ground that Switzerland has claims against Venezuela which she proposes to submit to arbitration.

JOHN BLAZER, one of the old "underground railroad" men, has just died in Chicago at the age of 89. Between 1850 and 1860 he helped more than 200 slaves to freedom. Aside from his activity in abolitionism, he lived a quiet life.

THE International Medical Congress in Madrid, Spain, is reported by distinguished delegates to have been a failure, because Madrid had never before attempted to accommodate 5,000 to 6,000 people and was utterly unequal to the task.

THE third trial of ex-Secretary of State Caleb Powers, of Kentucky, for complicity in the murder of Governor William Goebel in 1900, resulted in the verdict of "guilty and the punishment death." Powers has been in the penitentiary for three years on life sentence. Motion has been made for a new trial.

THE Zionist Congress at Basel, so far gave in from its rigid adherence to Jerusalem Zionism, as to appoint at its closing session a committee to investigate the South African proposition. The Russians left the meeting in protest and the Chicago Zionists cabled their protest, on the ground that Zionism must fail, if the purpose for the Jews to go to Palestine is abandoned.

POPE LEO XIII., though master of vast wealth, lived on \$600 a year, or \$1.66 a day, and occupied only four of the 1,100 rooms in the palace.

FIVE thousand employes of the Pennsylvania Railroad have been ordered to lay off a day at their own expense. The Pennsylvania, it is explained, is carrying on its pay roll more men than it needs or can use, and wishes to curtail expenses by laying off its men for a day rather than to discharge some of them altogether.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

- 9TH MO. 5 (SEVENTH-DAY).—NEW YORK Monthly Meeting, at Rutherford Place, New York, at 2.30 p. m.
- 9TH MO. 5 (SEVENTH-DAY).—MANSFIELD, N. J., Young Friends' Association, at home of Franklin S. Zelly.
- 9TH MO. 5 (SEVENTH-DAY).—WHITE-water Quarterly Meeting, at Maple Grove, Ind., at 10 a. m. Ministers and Elders, same day at 8 a. m.
- 9TH MO. 5 (SEVENTH-DAY).—BLUE River Quarterly Meeting, at Benjaminville, Ill., at 10 a. m. Ministers and Elders, day before at 2 p. m.
- 9TH MO. 7 (SECOND-DAY).—CENTRE Quarterly Meeting, at Half Moon, Pa., at 10 a. m. Ministers and Elders, Seventh-day preceding at 3 p. m.
- 9TH MO. 7 (SECOND-DAY).—FRIENDS' Flower and Fruit Mission meets each Second-day at 151 Fairmount Avenue, at 1 p. m., to distribute flowers.
- 9TH MO. 10 (FIFTH-DAY).—SALEM Quarterly Meeting at Woodstown, N. J., at 10 a. m. Ministers and Elders, day before at 3 p. m.
- 9TH MO. 10 (FIFTH-DAY).—PRAIRIE Grove Quarterly Meeting at W. Liberty, Ia., at 10 a. m. Ministers and Elders, day before at 8.30 a. m.
- 9TH MO. 12 (SEVENTH-DAY).—SALEM First-day School Union, at Salem, N. J., at 10 a. m. Subjects for consideration: (1) What preparation would you recommend for the First-day school teacher? (2) What preparation would you recommend for the First-day school pupils? A cordial invitation extended to all interested.
JOHN G. BORTON, } Clerks.
LOUISA POWELL, }
- 9TH MO. 12 (SEVENTH-DAY).—BURLINGTON First-day School Union will be held at Mansfield at 10.30 a. m. A cordial invitation is extended.
DAN'L WILLETS, } Clerks.
ANNE R. WALN, }
- 9TH MO. 12 (SEVENTH-DAY).—ONE Hundredth Anniversary exercises of Eastland Meeting-house (Little Britain, Pa., Monthly Meeting). Addresses by Henry W. Wilbur, Mary Heald Way, Edwin R. Buffington. A cordial invitation is extended. Friends can come to Oxford, Pa. (9 miles distant) or to Rising Sun, Md. (6 miles).

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9TH MO. 13 (FIRST-DAY).—THE FRIENDS of White Plains, N. Y., will hold their next meeting at 42 Fisher Avenue at 11 a. m. All friends welcome.

9TH MO. 13 (FIRST-DAY).—A CIRCULAR Meeting under the care of a committee of the Western Quarterly will be held at Union Chapel, Willowdale, at 3.30 p. m.

9TH MO. 14 (SECOND-DAY).—BALTIMORE Quarterly Meeting at Gunpowder, Md., at 10 a. m. Ministers and Elders, Seventh-day preceding, at 3 p. m.

9TH MO. 14 (SECOND-DAY).—ILLINOIS Yearly Meeting at Clear Creek Meeting-house, near Mt. Palatire, Ill., at 10 a. m. Ministers and Elders, Seventh-day preceding, at 10 a. m.

9TH MO. 17 (FIFTH-DAY).—QUAKERTOWN, Pa., Young Friends' Association, at the home of Elizabeth Kinsey.

9TH MO. 17 (FIFTH-DAY).—HADDON-field Quarterly Meeting, at Moorestown, N. J., at 10 a. m. Ministers and Elders, day before at 3 p. m.

WHY COUNTERFEITED.

Did you ever see a counterfeit ten dollar bill?

Yes.

Why was it counterfeited?

Because it was worth counterfeiting.

Was the ten dollar bill to blame?

No.

Did you ever see a scrap of brown paper counterfeited?

No.

Why not?

Because it is not worth counterfeiting?

Did you ever see a counterfeit Christian? Yes, lots of them.

Why was he counterfeited?

Because he was worth counterfeiting.

Was he to blame for being counterfeited?

No.—[Bethany Tidings.]

In an obituary, found in this paper, occur the following striking words, describing the departed wife and mother:—

The family had sojourned under many skies, and had often changed their place of abode, but, wherever she was, if only for a night, there was home.

We do not know where we have seen any more beautiful and tender description of a true woman.—[Cincinnati Herald and Presbyter.]

You want to know how to get my lamp-chimneys.

(1) Your grocer sells them, if he is fit to be your grocer; may be he don't.

(2) If you'll write me, I'll send you my Index; that tells everything.

MACBETH. Pittsburgh.

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Along the southern slopes and tablelands of the Blue Ridge Mountains in Western North Carolina, at an average altitude of three thousand feet, with broad ridges pointing off from the main chains towards the lowlands of South Carolina and Georgia, is a country full of delightful surprises to the tourist, sportsman and health seeker, which has been appropriately named "The Sapphire Country." No other State or region contains so many grand waterfalls, such wide sweeping mountain views and such beautiful lakes.

The most interesting of the many attractive features to be found are the beautiful Toxaway, Fairfield and Sapphire Lakes. Nowhere else in the South at this altitude are such bodies of water. All who visit these lakes are impressed with the wonderful beauty and great varied character of scenery. There are towering cliffs rising abruptly for a thousand feet from their shores, and cascades of rare beauty falling directly into the lakes from the lofty tableland surrounding. Some of the mountains in this vicinity range in height from five to six thousand feet. Indeed, it is the general verdict of widely-traveled people that in this respect the remarkable combination and varied and attractive character of lake and mountain scenery of this section is unrivalled by any in the world. Certainly no other part of America has anything to equal it.

Some of the finest hotels in the South are in this beautiful mountain country, the latest being the handsome new "Toxaway Inn," which is open for the summer season, and will remain open the entire year.

Low rate summer excursion tickets are on sale up to and including September 30th, 1903, from all principal points, with final limit to return October 31st, 1903.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will take pleasure in furnishing all information.

GOIN' BAREFOOT.

It's more fun goin' barefoot than anythin' I know.

There ain't a single nother thing that helps yer feelin' so.

Some days I stay in Muvver's room a gettin' in her way;

An' when I've bothered her so much she sez, "Oh, run an' play!"

I say, "Kin I go barefoot?" En she says, "If y' choose"

Nen I alwuz wanter holler when I'm pullin' off my shoes!

If y' often go round barefoot there's lots o' things to know,—

Of how t' curl yer feet on stones so they won't hurt y' so,—

An' when th' grass is stickley an' pricks y' at a touch,

Jes plunk yer feet down solid an' it don't hurt half so much.

I lose my hat mos' every day. I wish I did my shoes,—

Er else I wish I was so poor I hadn't none to lose.—[Burgess Johnson, in Harper's Magazine.]

QUEER THINGS.

A CLOCK can run, but cannot walk;
My shoe has a tongue, but cannot talk;
A comb has teeth, but has no mouth;
A north wind blows the smoke straight south.

Bottles have necks, but have no heads;
And pins have heads, but have no necks;
And needle have to hold their threads
Right in their eyes—how it must vex!

If I were needle, comb or shoe,
I never should know what to do;
My head is really in a whirl,
I am glad I am a little girl.

—[Bertha E. Bush, in Presbyterian.]

THE New York Times inveighs against the promiscuous use of the word "unique," and quotes those ancient lines:—

"Pray your real opinion speak,
Is not Boston quite unique?"
'I agree with you, of course,—
Unus, one, and equus, horse!'"

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LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend*. Small pamphlet. 40 pages. Single copy 12 cents.

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet. 27 pages. * * * Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy 5 cents. 25 copies \$1.00.

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A BOSTON mother said to her little daughter, "If you had my faith, darling, you would have no toothache." The child replied, "Well, mother, if you had my toothache, you wouldn't have any faith." [Boston Herald.]

NIAGARA FALLS EXCURSIONS.

LOW-RATE VACATION TRIPS VIA PENNSYLVANIA RAILROAD.

The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore and Washington: September 18th, and October 2d and 16th.

The excursions from Philadelphia will be run by two routes. Those on August 7th and 21st, September 4th and 18th and October 16th, going via Harrisburg and the picturesque valley of the Susquehanna, special train leaving Philadelphia at 8.10 a.m.; excursion of October 2d running via Trenton, Manunka Chunk and the Delaware Valley, leaving Philadelphia on special train at 8.06 a.m.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10 from Philadelphia and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; and at proportionate rates from other points, including Trenton, Bordentown, Mt. Holly, Cape May, Salem, Wilmington, West Chester, Reading and principal intermediate stations. A stop-over will be allowed at Buffalo within the limit of ticket returning.

The special trains of Pullman parlor cars and day coaches will be run with each excursion running through to Niagara Falls. An extra charge will be made for parlor car seats.

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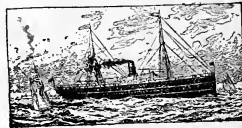
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The Committee on Education of the

Philadelphia Yearly Meeting has appointed Louis B. Ambler, A. M., (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Sabbath, from 10 a. m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

WANTED.

NURSE—EXPERIENCED, OF THIS CITY, wishes care of invalid, adult or child. Physicians reference. Address E. B., this Office.

TEACHERS WISHING TO WORK AS SUBSTITUTES in Friends' schools during the present school year are asked to register their names. LOUIS B. AMBLER, 140 N. 15th Street Philadelphia.

WANTED—EVENING EMPLOYMENT, To assist physician with accounts and correspondence, or other work. A. B. C., this Office.

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—Wordsworth.

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PHILADELPHIA, NINTH MONTH 12, 1903.

{ Volume LX.
Number 37.

GOOD WORDS FOR 1903. XXXVII.

TRUTH, like pure gold, stands the test of the severest scrutiny—the more it is handled the brighter it shines. Error, on the contrary, like base metal grows darker by exposure. —Amicus.

From letters of Paul and Amicus.

HOW SHALL WE KNOW.

How shall we know that what we say
Or what we sing

Brings peace to souls who go their way
In suffering ?

We know because the gentle word
And grateful song
Have soothed us when with hope deferred
The way seemed long.

How shall we know that kindly thought
Or breathed prayer
Is balm to souls whose paths are fraught
With ceaseless care ?

We know because our darkest ways
Unbidden shine
With cheering gleams—reflected rays
Of light divine.

Go thou, then, forth with song, with cheer ;
Go forth with prayer,

For souls bowed low with woe and fear
Are everywhere,

And not one thought or act of love
Or tenderness

But will return a homing dove
Thy soul to bless.

—Christian Work.

OHIO YEARLY MEETING.

Held at Salem, Ohio.

When the meeting of the Central Committee on Seventh-day morning, the 29th, adjourned to make way for the meeting of Ministers and Elders of Ohio Yearly Meeting, Joseph S. Hartley, the clerk of that body, invited all the visiting Friends to remain, and most of them accepted the invitation.

Minutes were read for David W. Branson, a minister and his wife, Ann B. Branson, an elder, of Hopewell Monthly Meeting, Va.; for Hiram and Mary Ann Blackburn, elders, and their daughter Margaretta Blackburn, a member of Dunning's Creek Monthly Meeting, Pa.; Samuel P. Zavitz, a minister of Coldstream Monthly Meeting, Ontario; Joel Borton, a minister of Pilesgrove Monthly Meeting, N. J.; O. Edward Janney, a minister, and his wife Anna W. Janney, a member of Baltimore Monthly Meeting, Md., and Elizabeth Lloyd, a minister of Buckingham Monthly Meeting, Pa.

The usual queries were read and answered and

several living messages were given. Friends were reminded that there is something higher than intellectual development, that all should worship the Father in spirit and in truth, turn to Him in prayer, seek an acquaintance with him and be at peace. At a subsequent meeting on Fourth-day morning, Joseph S. Hartley, who is now almost eighty-two years old and has been clerk since 1859, was released at his own request. A feeling testimony was borne to his long life of good works and the inspiration that such a life is to others. Esther J. Fox was appointed clerk and Marietta Hartley assistant clerk.

On First-day meetings for worship were held morning and afternoon. In the morning one end of the house was filled and the other was half full by the time meeting closed. Many evidently came after their own religious service elsewhere was over. At the opening of the meeting prayer was offered that the words and thoughts of those assembled might be acceptable in God's sight.

David W. Branson admonished each one to be on the watch against his besetting sin. Samuel P. Zavitz spoke of the tendency to cling to non-essentials and said that the one essential thing is to know God's will and to do it.

O. Edward Janney, after explaining the basis of silence in Friends' meetings, spoke of those things that religious denominations have in common: a belief in God, his revelation to man, and his forgiveness of our sins; the strength that he gives those who seek him to resist temptation and live without serious error; and the ministry of Jesus, the messenger of God filled with light from Him.

Joseph H. Walton, of George School, Pa., said that a church receives its life from its members and can give forth only that which it has received. The mission of the church is to assist us to worship and to give. Just as the magnet in a trolley car needs to be rewound every little while, so do men need to be rewound under the shadow of the spirit of prayer, that they may go forth re-equipped to run on the track of duty.

Elizabeth Lloyd desired all to seek the more excellent things that grow by giving. Mary Travilla, of West Chester, Pa., said that the peace which passeth understanding comes only as we follow the spirit of truth that invites us, and learn through it the meaning of the fatherhood of God and the brotherhood of man.

Joel Borton spoke of the boldness of evil doers and the consequent temptations on every side; to resist these every one must strive to think rightly, speak rightly, and act rightly, to love the things that he ought to do, and to keep his heart with all diligence, "for out of it are the issues of life."

The meeting in the afternoon was almost as large as in the morning. Joseph S. Hartley, after speaking of himself as nearing the sunset of life, appealed to those who had been disobedient to turn to the Friend who is always ready to receive them. O. Edward Janney drew a lesson for those who are spiritually lame, from the lame man who sat at the beautiful gate. Samuel P. Zavitz spoke of the unseen Friend who goes with us through life. Elizabeth Lloyd asked all to train their ears to listen to the voice within. Joel Borton spoke from the text, "Be ye perfect, even as your Father in heaven is perfect." Mary Travilla testified to the influence upon our lives of those who are no longer with us in the body. Joseph S. Walton said that the words of Jesus to Peter were applicable to all his followers to-day, "If ye love me feed my sheep." He spoke of the many who, while comfortably clothed and fed, are starving spiritually, and said that as we feed others we are fed ourselves. After a prayer by Joel Borton the meeting closed.

Many of the members of the Central Committee remained for the business sessions of the yearly meeting on Second-day and the presence of so many visitors gave added life to the meeting. Joseph S. Hartley urged all to be faithful in speaking to business. Epistles were read from Illinois, Baltimore and Philadelphia, after which there was a good deal of expression suggested by their contents. The importance of selecting good books for children was emphasized and attention was called to the list of books for children prepared by Baltimore Yearly Meeting's Committee. It was suggested that any one who is a fairly good reader and has some spare time might meet with a group of children once a week and read to them. Mary Travilla said that although Howard M. Jenkins is no longer among men, his ripe, mature mind and heart are still with us. Joel Borton said that active philanthropic work gives life to any religious organization, and that a dearth of good works is followed by the death of a society that does nothing for others. Oliver Cope said that the Society of Friends needs the influence of new members. It is not enough merely to open the doors when others knock, but we should seek those who are spiritually homeless.

The number of visiting Friends was decidedly less on Third-day. Sarah C. Fox and Mercy G. Hammond were continued as clerks. The remaining epistles were read. Richard E. Roberts said that while each has within himself that which enables him to commune with God with profit, yet the coming together with others for this purpose is spiritually helpful.

The queries, with their answers, were read and considered. These show that while attendance at meetings is generally small, there are many faithful workers who are closely united in bonds of unity. Oliver Cope said that while our central thought is to "mind the light," it is also important to mind the shadows and learn from them lessons of humility, contrition and obedience. Henry M. Haviland, of Brooklyn, spoke of the need for Friends to be faith-

ful to their testimony against oppression in these days of lynch law; it was also urged that Friends should strive to free themselves individually from race prejudice, and should never allow themselves to use the names so often applied to colored people in ridicule and contempt. Anna M. Jackson, of New York, plead for justice to the colored man in the North and wider opportunities for work.

The usual meeting for worship was held on Fourth-day morning, with a good attendance. David W. Branson urged those that had gone astray to return and enter upon the right road. The flowers that had been brought to the meeting-house suggested the next two messages: Samuel P. Zavitz spoke of the lily that grows in the swamp as an illustration of the pure life that may be lived even in the dark places; Elizabeth Lloyd said that living thoughts are the flowers that brighten every-day life. Joseph S. Hartley quoted many passages of Scripture to show the importance of the spiritual birth. Joel Borton said that more and more the one desire of the Christian is for that which will help him to live rightly. O. Edward Janney drew a lesson from the seed that dies in order to grow, and said that we must die in the things that are selfish if we would increase in the spiritual life.

At the business session in the afternoon the treasurer's report showed an expenditure during the year of \$156.85, and a balance on hand of \$387.99. The meeting directed that \$200 be raised the coming year. Edgar A. Berry was continued as treasurer.

The report of the Philanthropic Committee showed that a good deal of work had been done, chiefly by individuals and in connection with other organizations. Much gratification was expressed with the workings of the Beale law, through which 137 towns have closed all their saloons. Susan W. Janney, of Philadelphia, read the report of Marianna Chapman, Chairman of the Friends' Equal Rights Association of New York, Baltimore and Philadelphia. After some discussion the department of Equal Rights for Women was added to the work of the Philanthropic Committee without a dissenting voice.

A memorial of Ezekiel Roberts, prepared by Short Creek Monthly Meeting was read, showing the influence of his long and beautiful life, and his gentle, persuasive ministry.

At the closing session on Fifth-day morning there were still fourteen visiting Friends present, including all the ministers from other Yearly Meetings who had brought minutes. William R. Clark and Jane H. Moore were appointed delegates to the National Anti-Saloon League, and Richard E. Roberts to serve on its Board of Direction. Joel Borton described the prosperity of Hoopston, Ill., now a town of 4500 inhabitants; it was founded by a Friend and has never had a saloon within its limits.

The clerks were directed to prepare a message of sympathy to be sent to Dr. Garretson, a member of the Meeting, who has been an invalid for several years. Visiting Friends expressed their appreciation of the generous hospitality of the people of Salem, and after loving words of counsel and farewell the

meeting adjourned to meet at Mt. Pleasant at the usual time next year.

FIRST-DAY SCHOOL ASSOCIATION.

Second-day afternoon was devoted to the Ohio First-day School Association. At the opening of meeting nearly all present gave sentiments. Herbert P. Worth said that often the starting of a First-day school in a neighborhood would prepare the way for the setting up of a meeting. He made suggestions concerning work to be done in various grades, and emphasized the importance of close personal relations between teacher and pupils during the period of adolescence.

Henry M. Haviland gave an object lesson on Spiders, showing the importance of setting the children to work as soon as the lesson begins. Reports were received from the various schools composing the Association, all of which are kept open the year round. At a second session on Third-day afternoon epistles were read from other associations.

PHILANTHROPIC MEETINGS.

Two meetings were arranged by the Philanthropic Committee. On Second-day evening Edwin C. Dinwiddie, Legislative Superintendent of the American Anti-Saloon League, gave an address on Temperance. He described the League as a federation of churches for the overthrow of the liquor traffic. He said that the average man in political life prefers to be on the right side, and that recent events show that the church power is stronger than the saloon power.

On Third-day evening O. Edward Janney gave an address on "The Ideal Man." James Whinery, who presided over the meeting, is one of the oldest Friends of Salem. He told of anti-slavery meetings held in Salem meeting-house years ago, addressed by Lucretia Mott, Joshua R. Giddings, and Frederick Douglas, and of the memorable occasion when Douglas despaired of slavery ever being abolished, and that remarkable colored woman, Sojourner Truth, arose and asked, "Frederick, is God dead?"

Dr. Janney described the ideal man as one who is sound in mind and morals and free from bad habits, who takes plenty of fresh air and exercise, and is addicted to plain living and high thinking. Referring to the frequent lynchings of colored men for a certain crime, he said these would not cease until white men set an example of pure living to their colored brothers.

On Fourth-day evening a pleasant social gathering at the home of Stephen Richards was attended by the Friends of Salem and their guests, as well as by many who are not members of our Society. Gatherings such as this do much to promote real friendliness and religious unity.

ARE we as near God as we ever shall be? Yes potentially; that is, it is in our power to be.—
[Emerson.]

It may well be that the next great religious revival may come about at the hands of the scientists themselves.—[R. J. Campbell.]

CENTRAL COMMITTEE CONFERENCE.

(Concluded from last week.)

On Seventh-day evening a public meeting was held under the auspices of the Central Committee. Prof. Lorin H. Bailey, of George School, whose home is at Sebring, O., read a paper entitled "The Value of Athletics in the Development of Character." He told of the changed conditions since the days when nearly every family provided mainly for its own needs, and people were generally healthy because their mode of living gave them plenty of fresh air and exercise. He said that to many of the youth of the present day athletics is a great help in moral as well as physical development. On the athletic field the boy learns patience, self-control, fair play and obedience; he learns to subordinate self so that he may work with others, and to meet defeat without complaining: all this fits him for the more serious work of life.

In further discussion of the subject Joseph S. Walton said that in well-regulated schools and colleges no one is allowed to engage in athletic contests who is deficient in class work, and many a boy is roused to take hold of study in earnest so that he may join in the games. A very important lesson taught by the games is that each must work, not for his own glory, but for the good of the team; this feeling may easily be developed into the highest type of patriotism. Also the self-denial practiced while training for athletic contests, and the knowledge thereby gained of what is good for the body, promote temperance and and hygienic living.

J. Eugene Baker, principal of the Friends' Central School, Philadelphia, then read a paper on "Religious Education in School." He said that ever since George Fox opened a School for boys and another for girls in 1667 and advised that "they be instructed in whatsoever things are civil and useful in the creation," Friends have maintained schools; have felt that the ethical element in education is of supreme importance, and have realized that school associates exert a more potent influence on the future life of a student than text books and apparatus. The need of "a guarded education" is more imperative to-day than ever before and Friends should regard the right education of the young as a religious duty. Youth trained in Friends' schools should enter life with broader sympathies for those whose ideals are below our standards; they should leave the school-room with higher appreciation of truth and keener discrimination between good and evil, giving to society and the business world higher social and commercial standards.

YOUNG FRIENDS' ASSOCIATION.

On First-day evening at a meeting held under the auspices of the Young Friends' Association, Edith M. Winder, of Richmond, Ind., read a paper entitled, "The Society of Friends and Its Duty to Social Reforms." She said there are two reasons why greater responsibility rests upon Friends than upon others for social reforms: the first arises from the fundamental principle of their belief, that God reveals himself directly to every human soul; the second arises from their ideal of the practical applica-

tion of the Christ rule, that God is no respecter of persons. In her opinion the basis of all reform work is the betterment of the individual, and the chief aim of all Friendly organizations should be to build character for the world's spiritual work.

In the discussion which followed Anna M. Jackson suggested that often there is an unused part of a meeting-house that might be used for a boys' club, a sewing-school, a reading-room or some other good work.

Henry M. Haviland described the work done in the neighborhood guild in Brooklyn. Herbert P. Worth, of West Chester, told of a sewing-school that Friends had conducted in West Chester, Pa., for many years and the good results therefrom.

Another meeting of the Association was held on Third-day afternoon at which Henry M. Haviland, of Brooklyn read a paper on "Friends as Emancipators." The greater part of this has already appeared in FRIENDS' INTELLIGENCER. He said that all should be set at liberty to seek the best: that each one who learns the better way, to him it is gain, and happy is he who points the way. In the further discussion of the subject Anna M. Jackson, of New York, alluding to Esau's sale of his birthright said that it is a wonderful thing to be born free, and that nothing can bind us unless we consent to be bound.

HOW TO IMPROVE FIRST-DAY SCHOOLS.

A paper read by Amy E. Sturge at the Annual Meeting of the London Yearly Meeting Home Mission Committee and published in the *British Friend* for Eighth month.

We do not need to be convinced that the work among the children of our First-day schools is immensely important, and even those who are giving their energies to forwarding other work appreciate what is being done in this direction. I think we Friends have neglected the First-day schools too much, and left them to make their own experiments, and to struggle through their own difficulties without as much personal help and encouragement as they might have had from us. In 1902 there were at least 20,000 children attending our schools (and probably there are no fewer now), and I do not think we can too often remind ourselves that these children come to us at the most impressionable age. It is generally admitted that a child up to the age of fourteen is receiving ineffaceable impressions, and that the earliest years are the most critical period. What a child will be throughout his after life depends largely on what influences he comes under at this age. We have the opportunity of moulding the lives of these little ones, who as yet have not formed such settled habits that a great conversion or turning round is needed to alter their characters.

I do not think we can be successful in this work unless we firmly believe in the indwelling spiritual powers of a child, powers of mind and heart that are waiting to be awakened and drawn forth. Starting with the belief that a child has a spiritual side as well as other sides in his nature, our ambition must be to train the highest side to a beautiful development. The question is, "How shall we train these dormant powers?" To begin with, we must teach the children

to love what they ought to love, and to admire what they ought to admire; and by thus making Heaven known to them we give them the best means of keeping out of the paths which lead to hell. Love of right things necessarily excludes the love of evil, and we can in subtle ways help the child to understand the nobleness of human nature. How many men and women have fallen into sin because they were never given the most uplifting of all thoughts! We hope to create in each child such a habit of loving the good and true that his choice is biased, and in the difficult journey of life he will hereafter prefer the good and refuse the evil.

To do all this I am sure it is evident we must study child-nature more carefully, and be willing to take pains to read what others have written on the subject. It is a great error to think anyone can teach children, and that almost anything will do to teach them. We must select those things that will call forth this dormant side of their powers. Lessons from nature will develop their love of the beautiful, and carefully chosen stories of heroes in the Bible and out of the Bible will train their admiration of noble conduct; and we must give scope for unconscious imitation of unselfish action by requiring small services done by the children in class.

While admiring the patient and self-sacrificing work of our teachers, I feel sure that many of us wish that our influence through the organ of the First-day school were stronger. What can be done to make it more effectual and lasting? Already there is a lack of teachers, and if we ask that the standard of teaching be raised, will it not mean a further decrease in the number of those who volunteer to teach? I believe we should remedy this difficulty if some of those who have had a little more experience, and have received a better education, would come forward and help at this juncture. We want training classes for young teachers in First-day schools, just as we want training classes for teachers of day schools.

The reason so many of the older scholars hold back when they are asked to take a class, lies in the fact that they are conscious of their own ignorance and inability to interest children, and of their powerlessness to keep them in order. Although we may be thankful that there is a subtle influence which comes from the character of the teacher, as an upright, conscientious man or woman, which is more powerful than words or than the best teaching, yet surely their task as teachers would be made lighter and that of the children as listeners happier, if they were willing to adopt the hints that are generally acknowledged to be valuable. Teaching, like any other art may be learned, and a number of valuable hints about teaching can be taught. I firmly believe that many of our most retiring and humble scholars would be able to give useful service if we would take systematic pains to help them.

We should have to gain practical knowledge ourselves of modern methods of teaching used in both kindergarten and public schools, and then offer to hold preparatory classes for elementary teachers. The subject of teaching, and the ways of teaching could

be shown by prepared lessons, given to illustrate the way it is possible to catch and hold the fleeting attention of the children. I think it would be well if the top class in every First-day school were considered by the superintendent as a training ground for teachers. To this class it should be a mark of honor to belong, and I do believe it is possible to inspire among the members of such a class the spirit that wished to give and to work for others. Few older girls—I do not know anything about the boys—can hold out for long against the persuasion that they are needed, and that some work wants their best thought; only do not let us forget to establish in their minds from the beginning a true ideal, and a constant aim that the precious time with the children should be used to develop their love of good.

In all teaching, the point is to *interest*. For it is only the things which interest us that take hold of our minds, and have a moulding effect on our characters. Other things pass over us and have no effect on our actions. After gaining the attention of a class of children (who have come to school with their minds full of the diverting scenes of the streets), we must keep their attention by interesting them, and to do that we must make them *think*. The secret of interesting children is to get them to think with us as we teach, and to take part in the lessons themselves, and we must be ready with plenty of devices to achieve this.

To begin with, the teacher must have chosen a subject that can be brought within the child's little world of experience, for a child only understands what it can associate with something it already knows. And of course the moral of teaching should be connected with those things they experience. With the splendid catalogue of the Perry Pictures we have no longer any excuse for starving the children from the pictures which interest them so keenly. Children learn more readily through their eyes than through their ears, and a picture forms a valuable means of getting the children to take part in the lesson.

Blackboards, light in weight, and of convenient size, can be obtained from some of the educational stores, and they may be an immense advantage to the teacher. The subject of the lesson may be written on the blackboard, and as children watch closely anything they see their teacher do, the blackboard can be made the means of riveting their attention. We have been too much afraid of originality in our teaching. Do not let us sacrifice the hold we might have on the children because we fear to be the first to introduce a new method. And to those who argue that pictures and blackboards introduce a most disturbing element, I should like to reply that when every class is supplied with them I believe they will be found productive of order, rather than of disorder. In some schools where it is impossible for each scholar to have a manuscript book, it has been found an excellent plan to keep a class record book, where the subject of the lesson is regularly recorded by the scholars in turn, and an illustration often added when obtainable. This book will show the natural link between one week's lesson and another, and is useful

for recalling the various subjects discussed throughout the year.

I wish that we did more to gain the coöperation of the parents of the children in their moral training. There would be more consistency, perhaps, between what we try to teach and the home discipline, if we made the parents our confidants.

Before closing my remarks I want to say that it seems to me that we must realize how largely it depends on the superintendents of our schools, whether we shall see any powerful forward movement or not. If each superintendent is aiming for a really high tone in his school, his staff will soon feel it. If his ambition is to influence each individual child who comes, he will inspire in the teachers the wish to be regular and punctual in their attendance, and they will not casually be absent without letting him know in time to get a substitute; and further, he will get from his teachers such loyalty that they will coöperate with him in that good order without which no teaching can be what it ought to be. "The ultimate object of discipline is the establishment in the child's mind of an ideal of behavior such as promotes order and happiness in all human relations—for such an ideal takes away the very desire to do wrong."

Ruskin says that there is no wealth but life,—life including all the powers of love, of joy, and of admiration; and he says, "that nation is the happiest which has the largest number of noble and happy human beings." We may ask ourselves what portion of the 20,000 children in our First-day schools will grow up to be noble and happy human beings.

I will quote, in closing, from a man who had worked in a First-day school for nearly forty years. He said, "The First-day school is the field of labor which yields the greatest results when the work is entered upon and continued with regularity and devotion and an earnest spirit."

INTELLIGENT men and women in all denominations are reading and thinking about the modern discoveries which are slowly displacing former conceptions concerning the creation of the world, the nature of God, the method of revelation, the origin of the Bible, and the sacred books of all nations, together with many other things which relate to religion, ethics, and the philosophy of human life. Already this knowledge begins to show itself in the common ways of life. A generation is growing up that is wanted to these ideas,—a generation that has no binding associations of love and reverence with old thoughts and ancient ways which have lost their value. Some day, not far hence,—it may be very soon,—something will happen to reveal the change that is silently going on; and then all at once something will break. Something new, beautiful, and glorious will be revealed; and a new day will begin in the religious life of the world. What re-adjustments will follow nobody can predict, and we need not care to know. But we may be certain that something better than our present denominational arrangements will come, and will be welcomed by the forward-looking branch of every denomination.—
[Christian Register.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, NINTH MONTH 12, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

MONEY GIVING.

WHILE we recognize that the true spirit of Christ-like giving is best exemplified by the giving of self to a life of service, we feel that it may be profitable to consider the duty and responsibility of making donations of money for the furtherance of the various activities which the Society of Friends desires to foster. We have the idea of a *free* religion so firmly established in our thought that unless we have other necessarily related ideas in its constant company, we are in danger of failing of the possession of material means to maintain a free religion as a living, working force in the world.

We have among us men and women who give gladly of their abundance, and those who share their humble means with equal satisfaction; but we have also a considerable contingent membership to whom even the payment of a small meeting tax is a duty grudgingly performed, and whose interest in philanthropy, education, and the advancement of Friends' principles, exists strictly outside the financial field. Collectors of meeting tax record experiences of unwillingness to pay a few dollars because the member does not see what we do with so much money, or why he should pay for the membership which was his birthright. At the same time the person is willing to reap the financial advantage of belonging to the Society in sending children to George School or some other educational institution among us where the children of Friends are financially favored; or in another case of finding a home in his declining years in some one of the Friends' Homes which the benevolent bounty of a few has so abundantly provided for us.

But outside of any possible financial gain to the individual, if membership in a religious body means anything (and we believe it means much more than it is sometimes credited with), it is just and reasonable that every member, unless the circumstances of his life are unusual, should make some money contribution toward the support of an organized church.

Many of our members can easily find other channels for the expenditure of their entire incomes, and it is easy to put away the demands of the meeting with the thought that religion is a free gift to men, and those better able can well afford to pay the cost of sustaining our organization. This reasoning affects the poor man who indulges in it more injuriously than it does his richer neighbor, for every paying member is a better member than the one who transfers his financial responsibility. We value the things that we pay for either in money or sacrifice. The expense borne by the membership of other churches may well be a lesson to us in giving.

Special contributions for any purpose have about the same or a more discouraging history than meeting tax collection. A few give with generous hearts and open hands. The rest of us look around for more moneyed people to continue the good work, and are prone to consider that the call is not to us because the little we could spare would not amount to anything. The story of the widow's mite is familiar enough to us intellectually, but it seems to have need of practical application to our daily living.

When our one college needs an endowment fund, when the southern schools ask a little aid, when monthly meeting schools do not meet their expenses, when the missions are crippled for lack of money, when the heads of departments in the various fields of organized philanthropic labor must do little because it is the old story of "bricks without straw," if the entire membership would make a personal practical trial of the "mite" idea, considering the mite to mean what we are able to give, we would have money enough and to spare for the furtherance of every good work among us. And we believe that those financially most able, would give still more generously and with willing hands, if they felt the stimulus of a general financial effort in the direction of our common needs.

RELIGION IN SCHOOL AND HOME.

Two articles of especial importance to First-day school workers just now at the beginning of the First-day school year are "The New Movement for Religious Education," by Professor Sanders, of Yale, in the *Review of Reviews*, and "The Bible in the Public Schools," by H. W. Horwill in the *Atlantic*. Professor Sanders outlines the plans of work that the Religious Education Association, of which he is the President, is taking up, and discusses the problems and conditions of the movement toward making religious training more effective. The Association is to hold its second annual meeting in Philadelphia in

Third month of next year, and it is planning to make that meeting the occasion for a noteworthy permanent contribution to the working literature of religious education. The general subject of the meeting is to be "The Bible in its Practical Application to Life." Attention also is called to a suggestion of the Directors, who met in Boston in Seventh month, that those who are interested in this work arrange for a discussion in each local neighborhood, sometime early in the autumn, of the subject, "The Bible in its Relation to Christian Life and to the Work of the Church." The particular day suggested is Tenth month 4th. Such conferences held on some First-day afternoon, or at some convenient time, would be a good opportunity of making clear to ourselves and our neighbors our testimonies in regard to the Bible and its use as a text-book in First-day school and home religious training. Some of us do not feel that we are making the most effective use of it in our First-day schools, and there is a very general feeling that it is neglected in our homes and that children are not growing up with the knowledge of it we all believe would be good for them to have. It would be a good thing for us to take up this subject in local conferences with our members and neighbors in papers and addresses and in informal discussion.

The other article mentioned closes with these suggestive words: "Mischief is done to the spread of true religion by the spectacle of the church member who demands that the State shall set up in every schoolhouse a light that has not yet been kindled within his own home." It certainly is true that putting the Bible into the school and requiring religious instruction to be given, even if it could be done without getting tangled up in theology and so violating our truce of "religious liberty," would in itself not by any means insure that the children who go to public school would become acquainted with the Bible in any supremely helpful way, nor that the rising generation would be more religious. We not only have the privilege of using the Bible in our First-day schools, but it is the text-book of general use there, and yet there is a deplorable ignorance of it among even those young people who attend these schools. The thing that seems to be of most pressing importance is to get the Bible into the home, then the question of getting it into the public schools will have disappeared. We need to take up seriously this matter of religion in our homes, and we have some important work to do in the line of bringing our First-day schools into such coöperation with the homes of the children who attend that the brief hour once a week may not be the only time that is seriously devoted to definite religious study and thought.

The *Young Friends' Review* in its issue for Eighth month calls attention to its new address which is 232 West Fourteenth Street. The number does not open as heretofore with "Current Comment," which seems to have been abolished, or perhaps is to be merged with the editorial department, thus obliterating any hard and fast line between current secular affairs and religious matters. The editorials are on "The Ministry" and on "Primitive Christianity" with a note on the new proposed School of Journalism at Columbia University. The opening article is by Professor Nutt of George School on "Hebrew History as one Method of Interesting Children in the Bible," a Buck Hill Falls First-day School Assembly paper. A new department which made its appearance last month, the "Lay Sermon" by a Friend who signs himself "Preacher Bird," is a sermon from out of the woods to indoor folks. The "Grumble!" has heard something of the annual meeting of the joint committee on isolated members and thinks we might well be concerned also about our isolated members "who live nearby, right around the corner, who could, an they would, come to our meetings—who could, an they would, make themselves of noble use in the Society, but who don't do either." He also has a word for "Isolating Friends." "M. R. S.," Editor of the department of "Random Reading," this time "feels moved . . . to do a little writing on her own account," and along with some excellent selections gives a message of her own from her summer home in the north country.

LABOR DAY, as celebrated by labor unions and their friends throughout the country, was notable for two things—that in spite of the conditions in many places that might make for bad feeling vast assemblages of workmen, many of them at this very time on strike, could meet and disperse without any breach of the peace; and for the unmistakable signs in the speeches that were delivered that there is a growing tendency to defer to wiser leadership, and to discourage strikes and boycotts as weapons quite as dangerous to the man who works as to the man for whom he works.

One most interesting speech was that by President Gompers of the American Federation of Labor at Indianapolis, in which he said, "Strikes are diminishing in numbers, in spite of what our opponents say. We stand for arbitration, but we must be organized and prepared to defend our interests." Another was that by President Roosevelt at Syracuse in which he pointed out to the thousands of workmen, representing many of the larger cities of the country, who had assembled to greet him, the dangers of encouraging the growth of a separate antagonistic wage-earners' class. He reminded them that "the wage-worker is well off only when the rest of the country is well off; and he can best contribute to this general well-being by showing sanity and a firm purpose to do justice to others."

Our friend, John J. Janney, of Columbus, Ohio, calls attention to an error in the Asbury Park Conference proceedings. On page 243 the author of the poem quoted is W. H. Venable, of Cincinnati, O., who, though a catholic man is not a member of the Roman Catholic church, his church membership being with the Universalists.

WHENEVER an advertiser thinks he is hard up for something to say he would better simply tell the truth and tell it in his plainest language.—[Printer's Ink.]

BIRTHS.

CONROW.—At Hempstead, Long Island, Ninth month 5th, 1903, to Herman and Emma Hutchinson Conrow, a son, who is named Roger Hunt Conrow.

THOMAS.—In East Orange, N.J., Ninth month 3d, 1903, to Richard Henry and Grace T. W. Thomas, a son, who is named Thornton Walton Thomas.

DEATHS.

BLACKBURN.—At Fishertown, Pa., Ninth month 1st, 1903, Hermione Lucille, daughter of W. Dorsey and Lucretia M. Blackburn, aged six years.

Thoughtful in her home, a regular attender and interested member of First-day school.

JONES.—Suddenly in Malvern, Pa., on Ninth month 3d, 1903, Howard C., son of Elias and Sarah H. Jones, aged 30 years.

PANCOAST.—At Merchantville, New Jersey, Third month 12th, 1903, to Thomas J. and Kathryn R. Pancoast, a son, who is named Norman Lester Pancoast.

WAY.—On Sixth month 27th, 1903, Mary Jane Way, aged 64 years, only daughter of Job and Jane Way (both deceased). A member of West Branch Monthly Meeting. Her life was one of loving devotion to parents and home. For many years a great sufferer; we feel that she is now at rest.

COMMUNICATION.

LITERARY STUDY OF THE BIBLE.

Editors FRIENDS' INTELLIGENCER :

THE condensed article from the distinguished Jewish Rabbi, Dr. Hirsch, in the INTELLIGENCER of Ninth month 5th, is worthy of intelligent study and consideration. "Why," he inquires, "Scriptural exegesis should not be treated as literature is certainly not easy to ascertain."

The translation of these venerable writings are the results of immense knowledge and learning. "We are rid of the futile business of reconciling Genesis and genealogy," as he observes, and are quite ready to accept the exegesis of the apostle "of similitude and allegory," as applied to the Bible.

And in a recent book, by an eminent "divine" of Yale, written "for students of theology," he says that the 24th chapter of Matthew, etc., *must* be accepted and interpreted spiritually or allegorically. This Friends have always done, and during the delusion of Millerism, in 1844, I did not know of a single Friend who was misled by "Father Miller," with whom I became acquainted on the occasion of a trip up the North river in the above year.

The right interpretation of the Bible, as a whole, is to be found, as the key of knowledge, in the saying "without a parable spoke he not unto them." Aristotle (384 B. C.) writing on this subject says, "which is the reason why religion ever sought access to the mind by similitudes, types, parables, visions and dreams." DAVID NEWPORT.

SOCIETY NOTES.

At Pilesgrove Monthly Meeting held Seventh month 28th the following minute was recorded:

"The committee appointed in Fifth month last, to assist John J. Cornell and wife in their proposed work of visiting families of members, presented a report of their labor in each of the preparative meetings.

"From these reports it appears they made 149 social visits, held three parlor meetings and attended five meetings in the meeting-houses.

"The visits were received with marked appreciation, and there was much evidence that the labor of our friends resulted in a benefit to us."

The First-day meetings at Fairhill Meeting-house, Germantown Avenue and Cambria Street, Philadelphia, has resumed for the season.

For Friends' Intelligencer.

THE MINISTRY.

I HAVE read and re-read with much interest the article published in the INTELLIGENCER of Eighth month 8th, on "The Decline of the Ministry," for I think it a subject of most vital importance to our Religious Society, and would like to see the views of Friends in regard to the ministry published in the INTELLIGENCER. The author of the article above referred to gives his statements of the different views held by concerned Friends in regard to the causes of "the decline of the ministry." First, "that the philanthropic work, the greater number of conferences, papers, discussions, etc., have made us a less Spiritual body." Secondly, "that there is a mysterious sanctity in the acceptance of the ministry, and they that serve therein must come to it with a terrible wrestling of the Spirit." Thirdly, the writer gives what he terms the antipodal proposition to the above as held by some, "that preaching requires no special calling and election, but if each one endowed with ordinary thinking power and measurable confidence in utterance, would contribute to the meeting such portions of their ideas as we think are really good, we would meet the difficulty of a diminished ministry without recourse, as with some branches of Friends, to a salaried ministry." But the writer accepts neither of these propositions. By a salaried ministry he says "we would sacrifice our testimony for a free ministry," which is true, and "on the other side give up our testimony of a gospel ministry," which from my point of view is not true. For this antipodal proposition to my mind comes nearer to solving the problem than aught else suggested. What is a gospel message? Is it not the same as ever "glad tidings," some encouraging, uplifting words from a concerned thoughtful soul?

"This "antipodal proposition" to me is the basis of the Quaker ministry. It is the emphasis of the "holiness of helpfulness" given to each other; for all good work is holy, and "all that uplifts and enlarges the life of man is a part of religion." I believe many are deterred from accepting the ministry by thinking there must come to them a special consciousness direct from a Divine influence. I would not detract one "jot or tittle" from the responsibility of the preacher. But let us be consistent. There are many things we engage in that are as sacred and responsible as the ministry. Many of our members accept the position of teacher in our First-day schools. Can there be any position assumed that carries with it a greater responsibility than that of moulding and making up the character of the young? Is it not far above that of the preacher whose message, however earnest, too often falls upon ears that are sealed to the truths of life, as we experience them to-day by the settled convictions that come by age. Let us not look for a special call to this service, but accept the fact that when we see the opportunity of doing good, we are then called with a high calling that cannot be lightly passed away; for it is the true call to all who would be faithful servants to our human kind, for in thus serving we are giving the highest praise and adoration to our God. S. E.

VISION OF THOMAS SAY.

Republished by request from FRIENDS' INTELLIGENCER, Eighth month 27th, 1859.

THOMAS SAY was born of religious parents, in Philadelphia, Ninth month 16th, 1709, old style. He was educated an Episcopalian; but early in life he seemed to prefer getting into stillness, and would, in consequence, often attend Friends' meetings, where he said he frequently found spiritual comfort. "He was united to the Society of Friends when a young man, and throughout his life was remarkable for the tenderness of his conscience, and the benevolence of his character. He was guardian to a great number of orphan children, and was zealous in supporting schools, for black as well as white. He was a saddler and harness-maker by trade; and was remarkable for industry, as well as for the neatness and facility of his workmanship. His mode of life was temperate and simple in the extreme; and this may be one reason why his mental faculties continued clear and vigorous to the last, though he lived to an advanced age.

When about sixteen or seventeen years old he had a dangerous illness, and was supposed for some time to be dead. It was during this trance that he had the vision here recorded in his own words. Numerous contemporaries of the highest respectability were in the habit of testifying to the entire veracity of that part of his statement of which it was possible for them to judge; and many of their descendants have now a clear recollection of such testimony, often repeated.

"I was apprentice to William Robinson. Many were the ways and methods I took to get rid of my evil thoughts and melancholy meditations. I frequently used to stretch myself along upon a bench, viewing and counting the stars, and it often arose in my mind, If there be no Divine Being, whence came the stars? and why ranked in such order? These serious meditations caused the tears to flow down my cheeks, while my soul inwardly cried and said, Oh, if there be a God let me know it, before it be too late. At last I concluded that to believe there was a God and a future state, and to strive to obey him, could not hurt me; but if I should die in a state of unbelief, and find a God, my state would be miserable indeed. Here it pleased the Lord to work upon me according to the richness of his goodness, and under these considerations to beget a desire in me to know him, and a longing to be reconciled to him and he to me. At length he visited me with a sickness called the pleurisy, in which I continued for some time, in extreme anguish both of body and mind. Sometimes a small glimmering hope of mercy seemed to revive me a little; at other times I was almost in despair. Thus I continued for nine days. The fifth and seventh days, being exceedingly thirsty, I cried out to my mother, and said, 'Oh, that I could get my thirst quenched for a moment, before I go hence, that I might enjoy a moment's happiness; for I am afraid that if it is not quenched here, it will not be quenched hereafter.' This made my mother burst into tears, and she said, 'If that is thy state, what will become of the world?'

None but God knew the distressed condition of my poor soul at that time. But here the Lord showed me he 'opens rivers in high places, and fountains in the midst of valleys; that he makes the wilderness a pool of water, and the dry land springs of water.'

"On the ninth day, between the hours of four and five, I fell into a trance, and so continued until about the hour of three or four the next morning. After my departure from the body (for I left the body) my father and mother, Susannah Robinson, and others, who watched me, shook my body, felt for my pulse, and tried if they could discern any remains of life or breath in me, but they found none.

"When I opened my eyes I found myself laid upon a bed, as a corpse is on a board. I was told, after I got better, that the reason they did not lay me on a board was because my mother could not find freedom to have it done. They sent for Dr. Kearsley, who attended me, to have his opinion. When he came, he felt my pulse, and told them he found no remains of life in me, but as he was going away, he returned again, and said that something came into his mind to try further. He asked for a small looking-glass, which Catharine Souder, who lived with my father, procured. The doctor laid it on my mouth for a short time, and when he took it off, a little moisture appeared on it. He then said, 'If he is not quite dead, I think he will never open his eyes again; but I would have you let him be as he is while he continues warm, and when he begins to grow cold, lay him out.'

"This they told me after I returned into the body. At first, I inquired why so many sat up with me, not knowing that they thought me dead. They were very much surprised to hear my voice; the second time I spoke they all rose from their chairs, and when I spoke the third time they all came to me. My father and mother inquired how it had been with me. I answered that I thought I had died, and been going into heaven; that after I left the body I heard, as it were, the voices of men, women and children, singing songs of praise unto the Lord God and to the Lamb, without intermission, which threw me into transports of joy. My soul was also delighted with beautiful verdant groves, which appeared to me on every side, and such as were never seen in this world. Through these I passed, being all clothed in white, and in my full shape, without the least diminution of parts. As I passed along towards a higher state of bliss, I cast my eyes upon the earth (which I saw plainly), and beheld three men, whom I knew, die. Two of them were white men, one of whom entered into rest, and the other was cast off. There appeared a beautiful transparent gate opened; and as I and the one that entered into rest came up to it, he stepped in; but as I was stepping in I stepped into the body. When I recovered from my trance, I mentioned both their names, at the same time telling in what manner I saw them die, and which of them entered into rest and which did not. I said to my mother, 'Oh, that I had made one step further! then I should not have come back again.'

"After I told them what I had to say, I desired

them to talk no more to me; for I still heard the melodious songs of praises, and while I heard them I felt no pain; but when they went from me the pain in my side returned again. I was glad of this, hoping every stitch would take me off, for I longed for my final change.

"After I told them of the death of the three men, they sent to see if it was so, and when the messenger returned, he told them they were all dead, and had died under the circumstances I had mentioned. Upon hearing this, I fell into tears, and said, 'Oh, Lord, I wish thou hadst kept me, and sent back him, who entered into pain.'

"Soon after this I recovered from my sickness. One of those whom I saw die was a negro, named Cuffee, who belonged to the widow Kearney. Some time after my recovery the widow sent for me, and inquired whether I thought departed spirits knew each other. I answered in the affirmative, and told her I saw her negro man die, whilst I myself seemed to be a corpse. She asked me, 'Where did he die?' I told her in her back kitchen, between the jamb of the chimney and the wall; and when they took him off the bed to lay him on a board, his head slipped from their hands. She said it was so, and asked me if I could tell where they laid him. I told her they laid him, at first, between the back door and the street door. She said she did not remember anything of that. I told her he lay there whilst they swept under the window, where he was afterward placed. She then said she remembered it was so, and she was satisfied.

"Though the negro's body was black, yet his soul was clothed in white. This filled me with greater joy than I had felt before, as it appeared to me a token of his acceptance. I was not, however, permitted to see him fully entered into rest, for as I was about to enter in myself, I came back into the body again.

"Each of these three men appeared to me in a complete body, separated from the sinful, earthly body. They were also clothed. The negro and the person who entered into rest, were in white; the other who was cast off, had his garment somewhat white, but spotted. I saw also the body in which each lived when upon earth, and also how they were laid out, but my own body I did not see. The reason why I neither saw my own body, nor entered fully into rest, I take to be this—that my soul was not quite separated from my body, as the others were; though it was so far separated as to see these things, and to hear the songs of praises I have mentioned."

Though Thomas Say lived to be an old man, it was universally remarked by those who knew him, that after this vision he walked through life like a traveler desirous to reach his home. He discharged all domestic and social duties in a manner eminently exemplary; but the other world was to him the reality, and this world was the shadow.

M. C.

THOMAS GAWTHROP, 1709 to 1780.

From Friends' Quarterly Examiner.

THE record of Thomas Gawthrop's early years is to be found in the Testimony issued in 1781 regarding him, from which the following particulars, not quite *verbatim*, are extracted:

"He was born of honest parents of our religious profession at Skipton. His father dying when he was young he was put an apprentice to a man near Leeds, not of our profession. Meeting with severe treatment during his service, to free himself, therefrom he was induced to enlist into the army, in which he continued about five years. Whilst in that service, being by permission on a visit to his relatives at Skipton, he attended a meeting there, at which he was effectually reached by the powerful testimony of our late valued friend, Mary Salter, and from that time attended Friends' Meeting when opportunity offered; and though he labored under great exercise of mind on account of his situation, yet he was not free to have his Discharge purchased, fearing how he might stand his ground. One of his officers, seeing his dissatisfaction with the way of life he was in, made him an offer of his discharge if he would return the money he had received when he enlisted; which, after solid consideration, he accepted, and paying the money so soon as he had earned by his industry sufficient for his purpose, he obtained his discharge and returned to Skipton. During his residence there, which was not long, he came forth in public testimony. From thence he removed to Kendal, and soon after accompanied a Friend on a religious visit to Scotland."

Shortly afterwards, Tenth month 31, 1735, he married Isabel, daughter of Simon Crosfield, of Lowpark, near Kendal, and settled nearby in the village of Gatebeck. They had four sons and two daughters; the two youngest sons emigrated to America.

He had appeared in the ministry of Friends when about twenty-five years of age (1733). In the "Rise and Progress of People called Quakers in Ireland," 1751, there is mention of "Thomas Gawthrop, from Westmoreland, 1741" as among the visitors to Ireland.

Six years later (1747) he made his first voyage to America. John Woolman, in his Journal, mentions meeting him in the summer of 1747, while travelling in New England. He says: "We then went to Boston, and proceeded eastward as far as Dover. Not far from thence we met our friend Thomas Gawthrop, from England, who was then on a visit to these provinces."

It was on his return from this first visit that the vessel was captured by a French privateer, a full and interesting account of which is given in the Journal of John Griffith:

"Soon after my health was restored, an ancient friend, whose name was Peter Davis, from New England, came to Philadelphia in order to take a passage for England, and our Friend Thomas Gawthrop having performed a religious visit to Friends on the continent of America, with Isaac Greenleaf, a friend on trade, I joined them; all agreeing to

THE city of Chicago was 100 years old on the 17th of last month. The big celebration is to be the last week in Ninth month.

take our passage in a new ship bound for London. On the 30th of the Ninth month, 1747, the before mentioned friends, who were to be my companions on the mighty ocean, set out from Philadelphia in order to embark at Chester with many friends, and called for me at my house in Derby, being the direct road. Next day, being the 1st of the Tenth month, about two o'clock in the afternoon, we took leave of friends in great love and tenderness, and went on board the ship, which fell down the river that evening a little lower than Newcastle. Next day, in the evening, we came to an anchor, near Reedy Island, where we were detained by a great storm of wind and rain until the 5th in the morning, when we set sail with a fair wind, taking our departure from the capes of the Delaware about six the same evening."

They had favorable weather until the 18th, and very stormy and "trying" weather for ten days afterwards:

"The 20th proved a fine day, so that they had a good observation, and judged we were then about an hundred and fifty leagues from the Lands' End of England. Next day being the 30th of the Tenth month, Thomas Gawthrop, having had a very restless, painful night, by troublesome dreams, etc., had some expectation of our being taken (as he afterwards intimated), he stepped upon deck about eight o'clock in the morning, and immediately espied a sail upon our windward quarter, giving us chase."

The alarm was given but after about nine hours' chase they were overtaken, and captured by the vessel, which proved to be a French privateer. After much difficulty from head winds they landed at a place called Port Passage, and were taken from there by land to Bayonne, and confined in the castle. The account goes on to describe the places and the people, and to relate their adventures. Late in the year news was brought "of a cartel-ship from England being arrived at Port Passage," to which place they returned, but were delayed there several weeks, and at Sebastian.

"We arrived in England and came to an anchor in Torbay on the 26th of the First month, 1748, after a passage of five days. The ship was bound for Plymouth, but the sailors who had been prisoners in France, being in fear of another confinement by being pressed on board of the men-of-war, took the command of her from the captain by something, in appearance at least, like force."

They escaped great danger in landing, but received good welcome from Friends at a meeting held near Newton-Bushel.

"On Second-day we proceeded towards London as far as Exeter, where friends entertained us kindly that night. Next day, Thomas Gawthrop, Isaac Greenleaf, and myself (leaving our ancient friend Peter Davis with friends there) hired horses as far as Honiton." They soon afterwards separated.

Eight years later (1756) we find him, undeterred by his former experience, again visiting America for the second time. A minute of Wilmington Monthly Meeting states that "Thomas Gawthrop, from Westmoreland, England, visited the meeting in 1757."

As showing the character of the man and the respect in which he was held, a letter from John Pemberton to Samuel Fothergill is added:

"Philadelphia, First month 11th, 1757.
"Our Yearly Meeting at Burlington was a time of great favor to the upright. Honest Thomas Gawthrop was there, and had some very satisfactory opportunities in public. In the meeting of ministers John Churchman told me he thought him equal at least to any he had ever heard. In the meetings for discipline, he was several times singularly favoured; but it is not often he is thus permitted to ascend; his path is trodden by few, and he is often reduced so low, both in body and mind, as to be scarcely able to keep on his feet."

The following anecdote is related in the "Life of George Dillwyn" (*Biographical Sketches and Anecdotes of the Religious Society of Friends*):

"When Thomas Gawthrop, that honest old seaman, was on his second religious visit to this country, in the year 1755 or 1756, he was sitting at the dinner table in a Friend's house when George Dillwyn entered the room, whistling in his usual thoughtless manner. Thomas ceased eating, laid down his knife, and in accents of strong feeling said, 'I wished for the wings of a dove to be with you, and now you make my heart sick.' This short sermon made a powerful impression upon the lad to whom it was addressed, and it was remembered and repeated by him in very advanced life."

During this second visit he was as far south as Blackwater in Virginia, from whence he wrote a letter to Samuel Fothergill, dated Twelfth 8th, 1756.

In 1766 Thomas Gawthrop visited Friends in America for the third time. John Griffith notes in his *Journal*, eighteen years after their experience in France:—

"On Fifth-day, the 12th of the Sixth month, the Yearly Meeting for New England began at Portsmouth on Rhode Island. Here I met our Friend Thomas Gawthrop, who was upon his third visit to Friends in America; we both sat the whole meeting in silence."

And again, a few days later, they met at Nantucket. A minute of Wilmington Monthly Meeting, 11th of the Third month, 1767, records that "Our esteemed Friend, Thomas Gawthrop, from England, attended this meeting; whose company and service was acceptable."

"In his third visit to America he was particularly concerned on account of the hard and suffering state of the poor negroes, and we believe his labors in behalf of that oppressed people were of service." (Testimony of Kendal Monthly Meeting.)

Again, in 1775, he visited America for the Fourth time.

The following extract of a letter, written at the time of Thomas Gawthrop's last return from America, in 1778, gives some further particulars of him, and of the situation of affairs in Philadelphia:

"William Dilworth brought my brother, Thomas Gawthrop, home in a chaise, he was very feeble, he can neither write nor in any way use his right hand.

He says he was twenty-seven days on his passage from Philadelphia to Falmouth; he was in the former place when Washington and his army were in it, also after he left it and William Howe took possession of it without any opposition, many of the inhabitants rejoicing, though they had little left to give them, wanting almost everything necessary to the support of the body. Beef and mutton sold at half-a-crown and three shillings per pound, and other things in proportion. Before he left the place, four pins sold for a halfpenny, and Friends wished to have bought him two yards of flannel to put about him at sea, but could not get it. He says his son James, who is settled in Virginia, suffered much, and for refusing to muster when required by the Provincials he was taken and marched two hundred miles to Philadelphia with his hands tied behind him and a gun on his back; he was not kept long, but was sent home again, but was not allowed to see his father, though then in Philadelphia." (Letter from George Crosfield, Westmoreland, to his son, George Crosfield, Warrington, 1778. See Friends' Library, Vol. ix., published Philadelphia 1845, f. 191.)

John Woolman (1772) writes of being at George Crosfield's, and attending the meeting at Preston Patrick; Jane Crosfield, the wife of the latter, was a prominent minister in the Society of Friends. In this home John Woolman "rested a few days in body and mind." His niece was the wife of Thomas Gawthrop's son James (married in 1777), and he probably carried messages from the two sons in America to the parents in Preston Patrick.

Thomas Gawthrop survived the hardships of his last American experiences for nearly three years, and, "though under great bodily infirmity," was diligent in his attendance on Preston Patrick Meeting till "he met with a fall and fracture" which kept him a prisoner to his room. He died on Ninth month 28th, 1780, surviving his wife by more than five years.

Swarthmore, Pa.

HENRY GAWTHROP.

Conferences, Associations, Etc.

HOPEWELL, VA.—The Young Friends' Association met Eighth month 23d. The session was opened by the President reading a chapter from "Royal Helps for Royal Needs." Most of the members were present, also quite a number of visitors.

Charles E. Clevenger read from our Discipline "Moderation and Simplicity." This was followed by interesting remarks from several of the members. Howell M. Bond gave a splendid collection of Current Topics.

Lydia L. Irish read a selection entitled "Looking for flaws." The article admonished carefulness in all to avoid looking for flaws in those with whom we come in contact. We were sorry that the appointees on history, and paper for discussion, were unprepared. But satisfactory excuses were given.

After a brief silence the Association adjourned to meet Ninth month 13th, at the Ridge Meeting-house.

BERTHA B. CLEVENGER, Secretary.

THE library of Dr. Heinrich Zimmer, the Celtic scholar of Berlin, was destroyed by fire with all his books and collections. A London scholar has made an appeal to replace it, to the slight extent that money can do so, as was done in the case of Professor Mommsen.

PERSONAL AND OTHER NOTES.

BYBERRY FRIENDS' ASSOCIATION has arranged for an illustrated lecture by President Joseph Swain of Swarthmore College, on his recent visit to the Bible Lands, to be given at Somerton, Pa., in the town hall on Seventh-day the 3d of Tenth month, at 7.45 p. m. President Swain is also to make the address at the regular meeting of the Friends' Association the next day, First-day the 4th of Tenth month, at the Byberry Meeting-house, at 2.30 p. m.

Robert and Esther Barnes, who were to be at Salem, (N. J.) Quarterly Meeting, expect also to attend First-day School Union at Salem on Seventh-day, the 12th.

The extensive repairs at George School have made it necessary to postpone the date of opening one week. The school will open Ninth month 22d, 1903.

Beatrice Henszey, of Philadelphia, will take charge of the new Friends' School at Newtown Square for the coming school year. The school will open on Ninth month 14th.

The friends of William W. Birdsall and family note with much pleasure their return to Philadelphia. They will reside at 1723 Mt. Vernon street. The Philadelphia High School for Girls, of which William is Principal, opened on the 8th instant. Alvan Birdsall remains at Morganton, N. C., in charge of his father's business interests there.

LITERARY NOTES.

Of especial interest among books soon to be issued by Macmillan is "Tenement House Conditions in New York" two volumes containing the Report of the Tenement House Commission of 1900. This was a most extensive and intensive investigation; and its results have been looked forward to with interest by students of municipal problems throughout the country, as well as by those who, like Jacob Riis, are interested in the coming of the reign of decency and good order. Year by year New York moves onward toward better things in regard to the housing of its poor and of those who are endowed with but moderate earning power; and it is believed that this Report will mark one more step in the right direction.

Macmillan are also to publish a book on "The Vocal Interpretation of the Bible," by S. S. Curry, the design of which is to show those who have occasion to read the Bible aloud, how to bring out the full meaning and the largest possible part of the beauty of the sacred book. The book contains an introduction by Professor Francis G. Peabody, of Harvard, author of "Jesus Christ and the Social Question."

The frontispiece of the *Review of Reviews* for Ninth month is a portrait of the Marquis of Salisbury. The editorials discuss the present relations of Ireland and England, English preferential tariff and England's trade relations; race problems in Australia, in South Africa, and in the United States; the Macedonian, Bulgarian and Turkish situation; the far eastern situation; Finland and Russia and other affairs in Europe; capital and labor at home; Cuba, cotton, politics, the canal, "Mexico's perennial president."

Some special articles are on the cotton crop, the race problem in the United States by Lyman Abbott, and in South Africa by Arthur Hawkes, religious education by the President of the Religious Education Association, Rural School Libraries in North Carolina by C. H. Poe.

The *North American* has a symposium on the work and influence of the late Pope by Archbishop Ireland, an Episcopal Bishop, the Moderator of the Presbyterian General Assembly, Washington Gladden, Dr. J. Wesley Johnson and others; The Problem of the Balkans by a former Minister to that region; on Whistler by Joseph Pennell; British Naval Progress; "Why the Panama Route was Originally Chosen" by a Guatemalan; on Malayan questions by a former Governor of Borneo; "The Ideal of a University" by Charles Wald-

stein; "How Shakespeare learned his Trade" by Brander Matthews; The Anti-Saloon League by Dr. Harvey Graeme Furbay; on lefthandedness by Prof. Lombroso; the "Hour Glass" by W. B. Yeats.

The *Southern Workman* for Ninth month has a sane word editorially on race questions in the South. Contributed articles are: Negro Rural Schools in Virginia, The Problem of Employment for Negro Women, Indian Town Officers, Hingham Village Industries.

St. Nicholas for this month has fine illustrations; among them being Lehmann's Browning, Guercino's "Guardian Angel." Besides the stories there are "The Sports of Negro Children," "A School Savings Bank," "With the Birds in Autumn," "A Little Talk about a Great Poet" telling how best to begin friendship with Browning.

THE VOICE OF THE FIRE.

[The following verses, recited at the Friends' Association of Purchase Quarterly Meeting, held Seventh month 29th, 1903, and sent to the INTELLIGENCER by request, were suggested to the writer one First-day morning last winter while listening to the roar of the wood fire in the old Purchase Meeting-house.]

CLOSE by the neighboring roadway
A plain-fashioned building has stood,
While Time's glass has run past a century
With its burden of evil and good.

It is here, through these years, "Friends" have
pondered
Their duty to God and to man;
Here taught that the Light dwelling in us
Is a part of the Great Master's plan.

This old meeting-house shows in its contour
No proof of the architect's power;
No message rings out from the belfry
To tell of the worshipping hour.

No organ notes steal o'er the senses
From the recess of some dim alcove,
And yet there is one dulcet singer,
And that is an ancient wood stove.

How oft on a cold winter's morning
When the keen northern wind has blown chill,
Have I list to the voice of this singer
And its songs all my senses would fill,

Till I seemed to see the front galleries—
All so silent and vacant now,—
Filled with sweet-faced Quaker matrons
With the soft light of Faith on their brow.

Then, close by, the solemn-faced "brothers,"
All dressed in some somber hue,
With perhaps a broad-brimmed beaver
Not yet doffed, they to "principle" true.

Nor is this all there was of that meeting,
For I hear as the fire burns low,
A song that paints me a picture
Of the youth of that time long ago.

And up in the gallery above me
The "young folks" from their places look down
With, perchance, a sly joke on their elders,
Which occasions a smile and a frown.

Then I learn that from time immemorial,
In spite of command or reproof,
There are times when the mind is not able
To curb the bright laughter of youth.

Now suddenly into my dreaming
There comes a bright, joyous strain,
As a log that has smouldered in silence
Now breaks into life again.

As the merry flames dart upward
They voice a gladsome tune,

That tells of youth's bright spring-time
When life has the promise of June.

And I see once again rise before me
From the mist of the vanishing years,
This old meeting-house filled to its utmost,
While in through the doorway appears

The sweet Quaker bride and the bridegroom;
No matter the form or the creed,
The hearts that are joined "in the Spirit,"
Have Heaven's Divine seal, indeed.

With a snap the log breaks, and its embers
Soon to ashes will turn, and thus give
Back to Earth all the parts from Earth borrowed
Silent forces that helped the tree live.

As the last low, sweet notes of my singer
Steal into my reverie again,
I hear mingled sadness and gladness
In the midst of this murmured refrain.

I see gathered again in the silence,
With hearts that are sorrowing now,
The friends of some deeply beloved one
Who has garnered what life can bestow.

And I realize, though time may bring changes,
Far excelling the marvels we dream,
The life that is real—Life Immortal—
Is the same through all ages supreme

* * * * *

I know not what fate in the future
Awaits this old building, nor who
Will walk in the paths of their fathers
To succor these worshipping few.

But we know the world's progress is upward,
And we rest on one promise secure,
Since "Friends" hold the Truth as their goal-star,
Light indwelling, *The Truth will endure.*

LOUISE E. HAVILAND.

THE CHARACTER OF JESUS.

By Professor Francis G. Peabody, of Harvard, in the *Hibbert Journal* (Oxford, England.)

THE most conspicuous aspect of contemporary Christian thought is the renewal of popular interest in the character of Jesus Christ. Never was there a time when the plain people were less concerned with the metaphysics or ecclesiasticism of Christianity. The construction of systems and the contentions of creeds, which once appeared the central themes of human interest, are now regarded by millions of busy men and women as mere echoes of ancient controversies, if not mere mockeries of the problems of the present age. Even the convocations of the churches manifest little appetite for discussions which were once the bread of their life and the wine of their exhilaration, and one of the leaders of a great Christian communion has been led of late to say: "What conclusions these discussions may reach is of small concern; the only really important thing is that they should come to an end." Under these very conditions of theological satiety, however, the mind of the age returns with fresh interest to the contemplation of the character of Jesus Christ. "Back to Jesus," "In His Name," "What would Jesus do?" "Jesus' Way"—phrases like these, caught up by multitudes of unsophisticated readers, indicate the force and scope of the modern imitation of Christ. To follow

Jesus even though one does not understand him; to do the will, even if one has not learned the doctrine; to perceive through much darkness that the life is the light of man—these are the marks of the new obedience. . . .

When he announced the principles of his teaching, the impression first made upon its hearers was, we are told, not so much of the message itself as of the messenger. The people were astonished, not primarily by the contents of the discourse, but by the authority with which it was delivered. The preacher did not demonstrate, or plead, or threaten like the scribes; he swayed the multitude by personal power. It was the same throughout his ministry. He called men from their boats, their tax-booths, their homes, and they looked up into his face and obeyed. He commends the instinct of the soldier who gives orders to those below him because he has received orders from above. What is the note of character which is touched in such incidents as these? It is the note of strength. This is no ascetic, abandoning the world; no dreamer, no joyous comrade, delighting in the world; here is the quiet consciousness of mastery, the authority of the leader, a confidence which makes him able to declare that a life built on his sayings is built on a rock. Jesus is no gentle visionary, no contemplative saint, no Lamb of God except in the experience of suffering; he is a Person whose dominating trait is force; the scourger of the traders, the defier of the Pharisees, the commanding Personality whose words are with the authority of power.

From whatever side we approach the character of Jesus this impression of mastery confronts us. On the one hand is the distinctly ethical aspect of his strength. It may still be debated whether the religious life is fundamentally an expression of thought, or feeling, or will; but the point at which the teaching of Jesus first touches the religious sentiment seems quite beyond debate. It is obviously not at the point of intellectual satisfaction, for Jesus repeatedly accepts as disciples persons whose theological convictions would satisfy few modern churches. "O woman, great is thy faith," he says to the Canaanite; "I have not found so great faith, no, not in Israel," he says of the centurion. The measure of knowledge, as Schleiermacher said, is plainly to Jesus not the measure of piety. Nor is it to the emotions that Jesus offers his teaching. Solemn exaltations of moods, experiences of prolonged temptation, moments of mystic rapture happen, indeed, in his career; but when we consider what a part these emotional agitations have played in the history of religion, one is profoundly impressed by the sanity, reserve, composure and steadiness of the character of Jesus.

It has often been assumed that he was an untutored peasant, an inspired workingman, whose intuitions were his only guide. On almost every page of the Gospels there are indications that the new Master was neither unlettered nor untrained, but equipped with intellectual as well as spiritual authority.

Perhaps the most striking evidence of this intellectual mastery was a certain lightness of touch which Jesus often employed in controversy, and which sometimes approaches the play of humor, and sometimes the thrust of irony. His enemies attack him with bludgeons, and he defends himself with a rapier. No test of mastery is more complete than this capacity to make of playfulness a weapon of reasoning.

The method of Jesus pierces through the subtlety and obscurity of his opponents with such refinement and dexterity that the assailant sometimes hardly knows that he is hit. Instead of a direct reply, the immediate question is parried and turned aside and the motive which lies behind it is laid bare. People come to him with an inquiry about the division of property, and Jesus first seems to decline jurisdiction in the matter. "Who made me," he says, "a judge or a divider over you?" Then, however, looking around at the faces of the crowd who are seeking his guarantee for their greed, he penetrates to the thought which the economic problem has disguised, and answers, not their inquiry, but their hearts: "I say unto you all, keep yourselves from covetousness." His disciples ask for the reward of their loyalty, "Lo, we have left all and have followed thee," and Jesus answers, "Ye shall receive an hundredfold, houses and brethren, sisters and mothers, and children and lands;" and then, as if with a playful sense of the little that all this tells them of that which should happen, he goes on: "Yea, houses and lands indeed, with persecutions." He opens the Book in the synagogue, and, with the familiarity of one versed in the Scriptures, selects that passage which is fulfilled in him, "He hath anointed me to preach the acceptable year of the Lord"; but then, while the minds of his hearers run on into the next phrase of the prophet's saying, Jesus abruptly closes the Book in the middle of a sentence and gives it back to the attendant, leaving it for the congregation to perceive that he declines to appropriate the ancient threat, "and the day of vengeance of our God." Here is intellectual insight matching spiritual authority. Here is no recluse or peasant or passive saint, but an intellectual as well as moral leader who may be rejected, indeed, but who cannot be despised. The picture of the historic Jesus which would reproduce this type of character and which is still left for Christian art to paint, is not of the pallid sufferer, but of the wise, grave Master, whom to meet was to reverence if not to obey.

The type of character directly derived from him—the Christian character—is not a survival of monastic or sentimental ideals, inapplicable to conditions of the modern world; it is a form of power made effective through strength of soul. Its force flows down like an unstinted river among the utilities of life because it is nourished among the eternal hills. It has its abundance and its reserves, its service and its solitude; and the power which moves the busy wheels of the life of man is fed in the deep places of the life of God.

Persecution of the Persian Babis.

From the British Friend.

THE persecution of the early Friends in the seventeenth century is having its parallel to-day in Persia, where the sect of the Babis have been undergoing terrible outrages. On June 27th last, the city of Yezd, in southwest Persia, was the scene of a massacre of Babis, on account of the refusal of the Governor to execute a prisoner whom, apparently, he considered innocent of crime. Next day the Governor surrendered, and quieted the mob by barbarously executing two Babis. This sect, which ten years ago was estimated by Lord Curzon to number nearly a million, is distinguished by devotion to freedom of thought and purity of life. It is, he says, the one Oriental "heresy" which seems to be imbued with the spirit of progress and reform. It has shown splendid heroism in the various persecutions which it has undergone since it was founded in 1844, and this is probably the great secret of its success. Only one Babi is reported to have ever recanted his opinions, and he, like Crammer, withdrew his recantation and died a martyr. *The Times* says:

"Their ethical doctrine, notably in regard to the position of women and to tolerance, their open testimony against the profligate imposture of degraded Mohammedanism, and certain aspects of their conception of the Deity, of the universe, and of the relation of man to both, raise them above the level of their oppressors . . . whose despotism yearly becomes more and more shameless in its debauchery and corruption."

A Wonderful Fruit Belt.

THE Alleghany orchard company, with headquarters at Cumberland, Md., has four square miles of orchards in the nearby mountain counties of West Virginia. It is a fine example of a specialized agricultural industry. Its scale and methods are of the type that we are accustomed to associate with the bonanza farms of the west, but it is almost needless to say that in the working out of details, a mountain peach farm differs from the western bonanza farm at almost every point. The manager, who is in charge of more than 1,000 acres, mostly peach, has his hands full even with the aid of his carefully organized force of assistants. He has a bookkeeper, a typewriter, a timekeeper and several messenger boys, who leave him free to go about the orchards on a good horse. In the orchards he is assisted by orchard superintendents, having the care of 200 or 300 acres each. Each superintendent has several bosses under his care. With this machine bound together by a system of telephone wires, Mr. Miller manages to keep 200 men in busy working order.

To keep the force steadily employed requires a steady succession of peaches to market. This succession is furnished by some 60 varieties now being grown on a commercial scale. To keep the orchard right up to date, there is a trial orchard where more than 500 varieties of fruit are being tried. Forty fertilizer tests are also in progress. The test orchard alone is large enough to make most farmers think they were orchardists if they had so many acres of fruit.

The opportunity to learn is being utilized by several future state pomologists, who are there working in the fruit and learning the practical supplement that the theory of the college requires.—[J. Russell Smith, in American Agriculturist.]

HENRY P. LOWE, Chief Engineer of the United States Steel Corporation, hurrying by special train from New York to Los Angeles, California, to reach his daughter who was dying, made the distance in 70 hours—1 hour and 20 minutes less than three days.

THE Dominion Government sent out a party of scientists, sailing from Halifax recently, to explore in the northern waters, to take possession of all lands on the western side of Baffins Bay, and to break up American poaching in Hudson's Bay.

CURRENT EVENTS.

FREDERICK LAW OLNSTEAD, the landscape architect, who has died in his 82d year, was the first in this country to plan a great park. Central Park, New York, was his first great work; Prospect Park in Brooklyn the next; he achieved a rare success in the magical adaptation of the before unimproved South Park in Chicago to the scheme of the Columbian exposition; and he planned the attractive and unparalleled park and parkway system which now environs Boston. After two years in business and a voyage to China "before the mast" he devoted himself to farming. He first met A. J. Downing and Calvert Vaux, his tutors in landscape gardening, while a farmer on Staten Island. He is the author of "Walks and Talks of an American Farmer in England," and three volumes describing a journey on horse back through the Southern States. His work is to be seen in all parts of the land,—in the Yosemite National Park, where he was the first commissioner, and the Mariposa grove of big trees; the capitol grounds at Washington, the grounds of Leland Stanford university, the Vanderbilt estate in the North Carolina mountains, the Niagara reservation, Seaside Park at Bridgeport, Ct., Mount Royal in Montreal and other parks in Louisville, Detroit, Rochester, Milwaukee, and also in many private country places from Bar Harbor to California.

A DISPATCH of the 4th from Bangor, Me., says: "The August criminal term of the Supreme Judicial Court which adjourned to-day disposed of 140 liquor cases. There were 194 liquor indictments, and of about 140, over fifty respondents had fled from the city, fearing jail sentences. Six liquor dealers have been sent to jail for six months each, while jail sentences varying from six to eighteen months were imposed upon about 100 others.

This is the first time in twenty-five years that jail sentences have been imposed upon violators of the prohibitory law, and the liquor trade is demoralized. Nearly all of Bangor's 200 bar rooms are closed, most of the hotels are dry, and the druggists will not sell a drop of liquor even upon a prescription. John D. Long, Ex-Secretary of the Navy, in a speech at Buckfield, Me., on the 24th of last month said, "The repeal of the prohibitory amendment would be a step backward in the matters of moral and social reform. . . . I do not believe the good people of the State will ever allow it to be repealed."

IN THE unanimous re-election of Booker T. Washington by the National Negro Business Men's League, in session last week at Nashville, there may be perceived a significance that accords with the impressive meaning of the convention itself, comprising fifteen hundred intelligent, progressive, substantial citizens who are in the best sense representative of conditions and purposes that will benefit their people morally and materially. . . . We ought not to be more impressed by the clamor over a crime committed by some black wretch at the other end of the human scale than by the most excellent lesson from Nashville. —*City and State.*

AT A MASS meeting attended by several thousand citizens of Victor, Col., in the Cripple Creek district where a coal strike is in progress, the speakers were strong in their denunciation of Governor Peabody's action in sending troops to the district, but counseled their hearers to treat the soldiers with consideration and respect. Resolutions were adopted declaring that misrepresentation was employed in inducing the Governor to send troops, and condemning the Governor's action as "unwarranted by the facts, and anarchistic in spirit and consequences."

The resolutions declare that the Cripple Creek district is as peaceable as any in the country, and protest against the threatened establishment of martial law.

SENATOR GEORGE F. HOAR, the veteran republican of Worcester, Mass., was 77 years old on the 4th of this month. A pleasant feature of the day was a celebration and testimonial tendered him by his democratic Irish Catholic fellow-townsmen. In the course of his reply to their address which

was made by Alderman E. J. McMahon, Senator Hoar said: "If my life has been worth anything, it has been because I have insisted, to the best of my ability, that these three things—love of God, love of country, and manhood—are the essential and fundamental things, and that race, color, and creed are unessential and accidental."

THE newsboys of New York must hereafter be licensed and wear badges, and these badges and registration cards are being issued at various schools. The age limit is 11 years, and those under that age are to be kept off the street hereafter. The board of education expects that 8000 badges will be necessary. A week's grace will be given the children before the law is enforced, and unlicensed sellers of papers will then be taken to the children's court. There are special officers appointed to enforce this law. No girls under 16 will be allowed to sell papers on the street.

THE English labor party is organizing contests for seats in Parliament at the next general elections on an unprecedentedly large scale, as an outcome of the recent successes at the parliamentary by-elections. Among others, Joseph Chamberlain's seat for West Birmingham will be contested by the prominent labor leader, W. J. Davis, who is a strong free-trader.

NEWS NOTES.

KING EDWARD has made a visit to Vienna, and was brilliantly entertained by Emperor Franz Josef.

AT the funeral of James C. McClure, a prominent coal operator of Scranton, six miners from his colliery acted as pall-bearers.

THE first bale of new cotton at Memphis was sold in open market at 30 cents a pound, the highest price ever recorded on the Memphis exchange.

WORD comes from Teheran, Persia, that the Shia religious sect are on the point of revolt against their Persian rulers,

and will ask the Sultan of Turkey to take the country under his protection.

PROFESSOR JAMES MARK BALDWIN, professor of psychology in Princeton University, has accepted the professorship of philosophy and psychology in Johns Hopkins University.

A NEW world's record for long distance running was made by a passenger train on the Baltimore and Ohio Railway on the 6th, a stretch of 128 miles being covered in 125 minutes.

SO successful has been the experimental growing of cotton in British West Africa that the local railroad officials have been obliged to run extra trains in order to bring down the large supplies to the coast.

JOHN TEMPLE GRAVES, of Georgia, in an address before the convocation of the University of Chicago, advocated the separation of the races—the deportation of the negroes as the only solution of the problem.

AGUINALDO, in a letter of advice to his countrymen, urges them to forsake their besetting sin—gambling; to improve their methods of agriculture, and to attend the public schools so generously provided for them.

PROHIBITIONISTS of the United States on the 21st unveiled at Newton, Illinois, a monument to Hale Johnson, who was assassinated on election day last year, being at the time chairman of the Prohibition State Committee and National Committee.

THE postponement of the opening of the Venezuelan case before the arbitration court at The Hague was necessitated by the unavoidable delay in appointing successors to those members who had declined to serve. It is anticipated that the court will open on Tenth month 1st.

ALL the Ministers have agreed to support the British Minister in refusing to give up the political prisoners at Shanghai to the Chinese authorities, who would certainly subject them to torture as they did Editor Shenchien. They will be tried at Shanghai by a mixed court.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

9TH Mo. 12 (SEVENTH-DAY).—SALEM First-day School Union, at Salem, N. J., at 10 a. m. Subjects for consideration: (1) What preparation would you recommend for the First-day school teacher? (2) What preparation would you recommend for the First-day school pupils? A cordial invitation extended to all interested.

JOHN G. BORTON, } Clerks.
LOUISA POWELL, }

9TH Mo. 12 (SEVENTH-DAY).—BURLINGTON First-day School Union will be held at Mansfield at 10.30 a. m. A cordial invitation is extended.

DAN'L WILLETS, } Clerks.
ANNE R. WALN, }

9TH Mo. 12 (SEVENTH-DAY).—ONE Hundredth Anniversary exercises of Eastland Meeting-house (Little Britain, Pa., Monthly Meeting). Addresses by Henry W. Wilbur, Mary Heald Way, Edwin R. Buffington. A cordial invitation is extended. Friends can come to Oxford, Pa. (9 miles distant) or to Rising Sun, Md. (6 miles).

9TH Mo. 13 (FIRST-DAY).—HOPEWELL, Va., Young Friends' Association at Ridge Meeting-house.

9TH Mo. 13 (FIRST-DAY).—THE FRIENDS of White Plains, N. Y., will hold their

next meeting at 42 Fisher Avenue at 11 a. m. All friends welcome.

9TH Mo. 13 (FIRST-DAY).—A CIRCULAR Meeting under the care of a committee of the Western Quarterly will be held at Union Chapel, Willowdale, at 3.30 p. m.

9TH Mo. 14 (SECOND-DAY).—FRIENDS' Flower and Fruit Mission meets each Second-day at 151 Fairmount Avenue, at 1 p. m., to distribute flowers.

9TH Mo. 14 (SECOND-DAY).—BALTIMORE Quarterly Meeting at Gunpowder, Md., at 10 a. m. Ministers and Elders, Seventh-day preceding, at 3 p. m.

9TH Mo. 14 (SECOND-DAY).—ILLINOIS Yearly Meeting at Clear Creek Meeting-house, near Mt. Palatine, Ill., at 10 a. m. Ministers and Elders, Seventh-day preceding, at 10 a. m.

9TH Mo. 16 (FOURTH-DAY).—PHILADELPHIA Monthly Meeting at 15th and Race Sts., at 7.30 p. m.

9TH Mo. 17 (FIFTH-DAY).—QUAKERTOWN, Pa., Young Friends' Association, at the home of Elizabeth Kinsey.

9TH Mo. 17 (FIFTH-DAY).—HADDONFIELD Quarterly Meeting, at Moorestown, N. J., at 10 a. m. Ministers and Elders, day before at 3 p. m.

9TH Mo. 17 (FIFTH-DAY).—GREEN

Street Monthly Meeting at Fourth and Green Sts., at 3 p. m.

9TH Mo. 20 (FIRST-DAY).—PHILANTHROPIC Conference of the Western Quarterly Meeting at Centreville, Del., at 2.30 p. m. The committee will meet at 2 o'clock. Prof. Frank Green will address the meeting on "Improper Literature."

9TH Mo. 20 (FIRST-DAY).—CONFERENCE under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the Meeting-house at Concord, Pa., at 2.30 p. m.

9TH Mo. 26 (SEVENTH-DAY).—SCIPIO Quarterly Meeting at Scipio, N. Y. Ministers and Elders, day before at 2 p. m.

9TH Mo. 26 (SEVENTH-DAY).—BUCKS First-day School Union at Langhorne, Pa., at 10 a. m., and 1.30 p. m. Subjects: (1) Work in the First-day School, (2) Whose duty is it in our meetings to fill the place the pastor fills in other religious denominations. Cora Haviland Carver, of Philadelphia, is expected to address the afternoon session.

9TH Mo. 28 (SECOND-DAY).—CANADA Half Yearly Meeting at Yonge Street, Ontario. Ministers and Elders, day before at 3 p. m.

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Five days will be devoted to San Francisco, allowing ample opportunity to visit the near-by coast resorts. Returning, stops will be made at Salt Lake City, Colorado Springs, Denver, and St. Louis. The party will reach New York on the evening of October 31.

Round-trip rate, covering all expenses for eighteen days, except five days spent in San Francisco, \$190.

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For full information apply to Ticket Agents, or Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

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LITERATURE FOR FRIENDS.

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RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

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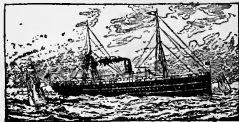
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A Religious and Family Journal

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O hills and lakes and streams,
How dear thou art to all my heart.
How near it is my dreams.

—Henry Henderson.

THE following extract from an editorial in a Philadelphia paper Ninth month 14th covers the ground:

"It is among the eternal hills, after all, that fated humanity finds its surest and most grateful rest cure. After the hurly-burly and constraint of crowded watering places the breezy freedom of mountain uplands sounds a pressing note of invitation. The response is heartier and more general with each succeeding year. Pennsylvania's mountain resorts were never so numerous nor so popular; yet their development has as yet scarcely begun." The italics are ours.

Those who seek the mountains for the autumn foliage effects should now pack their trunks. Already the swamp maples, here and there, show a flame of color, and the sassafras, the sour gum and Virginia-creeper are changing. While there is yet green everywhere, still the autumn coloring has begun. The Pocosons, with their predominance of maples, oaks and chestnuts, with a pine and hemlock here and there to accent the reds and yellows, are particularly rich in their autumn dress.

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Established 1844.
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PHILADELPHIA, NINTH MONTH 19, 1903.

Volume LX.
Number 38.

GOOD WORDS FOR 1903. XXXVIII.

FRIENDS were very careful that every one that belonged to them answered to their profession in their behavior among men upon all occasions; that they lived peaceably, and were in all things, good examples.

WILLIAM PENN.

From his preface to George Fox's Journal.

LIFE.

LIFE'S more than breath and quick round of blood;
It's a great spirit and a busy heart.

The coward and the small in soul scarce do live.

One generous feeling—one great thought—one deed
Of good, ere night, would make life longer seem
Than if each year might number a thousand days
Spent as is this by nations of mankind.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.

We should count time by heart throbs. He most lives
Who thinks most, feels the noblest—acts the best.

Life's but a means unto an end—that end,
Beginning, mean, and end to all things—God.

PHILIP JAMES BAILEY.

THE SOCIETY OF FRIENDS AND ITS DUTY TO SOCIAL REFORMS.¹

In the mind of him who reads the life of Jesus of Nazareth, one thought is uppermost, one picture is more vivid than all the rest, that he came into the world not to be ministered unto but to minister, to give to every one that asked of him that which he most needed—food to the hungry, health to the sick, peace to the burdened spirit. More than all did he give to every soul of the abundance of his great love and sympathy. By such a pattern has Christianity tried to build the characters of men.

The founder of the Society of Friends, looking back upon more than sixteen hundred years of effort, saw the true pattern had been lost sight of, that men's lives were bound around by a margin of earthly authority, that to build aright men must learn only of the Master Builder, Him who created the pattern, who was in the beginning, nearer than church or priest's. He whose voice speaks in every soul, the light of whose everlasting love shines into every heart to show the way to truth, to life eternal.

As followers of Jesus, trying to be like him, to carry on his work of loving service, what shall be the attitude of the Society of Friends toward the evils that have arisen and will arise in our modern civilization? To him who suffers consciously or unconsciously, rich and poor, black and white, old and young, morally impure, intemperate, ignorant, defective,

criminal; there is a duty for all those who bear the name of Friend. But there are two reasons why even greater responsibility rests upon those who bear the name of Friend. The first arises from the fundamental principle of their belief, that God reveals himself directly to the individual soul. Shall we not use every means to sweep away oppression, that opportunity may be given to every man to see God for himself. The second arises from the ideal of the practical application of the Christ rule, that God is no respecter of persons. Shall we still pass by on the other side, knowing that he who perishes is also a child of God?

It is useless to emphasize further the fact that we as Friends cannot escape our duty. The pages of our earlier history are illumined with such names as William Penn, Elizabeth Fry, Lucretia Mott, each one identified with a particular line of reform. And the history of the last quarter century of Friends in America includes nothing more nor less than the story of united effort in philanthropy, a philanthropy that has sent its ray of light into almost every shadow of evil in our land. Yet all of us, and especially those who have been most active in reform, believe that the work is only in its infancy.

We would do well to spend more time than many of us do, in learning what the Society of Friends has already accomplished, but there is one thing more important for us to learn, our present duty to humanity. We rejoice that our beloved Society had so large a part in the so-called emancipation of the black man, but our rejoicing is vain if we allow him to be bound by what now seems a stronger chain, the white man's prejudice.

The cry of distress arouses us to some immediate and rapid action for relief from whatever source it can come most quickly. The educational and religious world is already alive to the necessity of proper legislation in behalf of the wage-earner, the pauper, the victims of tenement-house evils, of vice and intemperance; and much has been accomplished. Let not the Society of Friends waver in its appeals to those of governmental authority, in its efforts at political reform.

But there is another way, a method that appeals to those who are younger in years, or perhaps only younger in experience along the lines of social reform. It is revealed by examining the root of social evil that it is embedded in the weakness of individual character; after all, then, must the basis of our work be individual reform? It is a slow and patient task, but when we remember that its results are from generation to generation, we shall understand that it is far-reaching, that it is indeed worth while. And if I were to ask the chief factors in individual reform, I am sure from

¹Read by Edith M. Winder, of Richmond, Indiana, before the Young Friends' Association of Ohio Yearly Meeting, at Salem, Ohio.

the lips of every Friend would come the answer,— education and personal influence. As prevention is better than cure, so is love's persuasion better than the force of law.

But education and personal influence, to accomplish the most good, should be directed in certain channels, some of these channels are already made by other streams of the world's activity. The public school is not less than an agent for social reform. If we are not as teachers already working for the best development of the child, we should at least find some interest in what he is being taught. Many a discouraged teacher might gain inspiration for her work by our paying her a brief visit in the school-room. Our attention should be called also to our public libraries. A few years ago, in our own library, a children's reading room was established through the efforts of a literary club, and a suitable person employed to aid the children in their choice of books. Many a boy who was wont to pass his play-time in unprofitable ways, hastens eagerly to this attractive room. This plan might be followed by a Young Friends' Association, or a room elsewhere than in a public library might be devoted to a similar purpose.

There is doubtless a mission school in our vicinity that needs willing workers, where plain sewing is taught and talks are given upon economic and healthful ways of living. If no such opportunity is open, it is quite possible to make a small beginning in this direction, though it be only a class of three or four little girls, or a story hour for very small children. The atmosphere of many a home has been changed from one of impatient confusion to one of order and thoughtful consideration, through the desire of one earnest heart, the work of one willing pair of hands. It behooves us to emphasize in every possible way, the importance of family life, of home-training in individual reform. The primary cause of almost every social evil may be traced to carelessness and indifference to the details of physical as well as moral training in the home. This must be the central aim of all of our work, whether it be in the social settlement or in the various departments of organized and private reform, to preserve the sacredness of family relations.

But someone raises the objection, "I cannot apply the theory of personal influence in my own case. My daily occupation, my share in the support of my family, gives me no opportunity to go among the poor and distressed, to do social settlement work, to visit reform schools and prisons and the strongholds of vice." It is the purpose of this paper, however incomplete it may be, to answer just such a question. There is no one of us but that has a circle of friends and acquaintances. Even among these lies a vast field for social reform, the means of preparation, it may be, for a larger work among the so-called lower classes. Here may be some child, some youth, the workings of whose mind may one day move the world of thought and action. Whether it shall be for the world's good lies now in the power of the stronger personalities about him.

There is no more important work for Friends as a Society than that of being constantly on the watch

for those among its members, especially among those just passing into manhood and womanhood, strong, hopeful, joyous boys and girls, vigorous in mind and body, who shall be leaders in the world's work, to give them opportunities for broad education, and for experience in simple methods of reform, in giving of themselves to others. We should regard the Young Friends' Association and the First-day school not only as training schools, to turn out members of the Society of Friends, however noble such a work may be; but let the aim of these organizations be to build character for the world's spiritual work. And since it seems impossible to give to all the greater opportunities for education, let us watch eagerly for those who will use them best. It is often necessary that financial aid be given, but I believe we shall find that a large part of our work lies only in creating, by our interest and sympathy, a desire for fuller knowledge and a larger life.

Let us return to that group of individuals, our friends and acquaintances, many of whom are not included in the membership of our religious society. In their relation to one another and to other groups there is many a problem that we may help to solve. There is one household where due attention is not paid to the laws of health, though it be only the household of our washerwoman, yet is she a friend if she does our work to the best of her ability. Disease may enter here. Surely there is need of our example if not of our advice. In another home we may have noticed a child whose hungering imagination is being satisfied with books and magazines of low moral tone. There is no more important work for us than to place within that child's hands a wholesome book. Such opportunities are numberless.

Among the most cultured class there may be one idea prevalent which destroys the harmony of social relation, which darkens the social vision. It is our duty and our privilege to introduce some thought that may check the error, that may even in time blot it out. It is for every one of us as Friends, with the ideal of moderation and simplicity, of pure manhood and womanhood ever before us, to raise the standard of purity of life in his community. In our own day there is so much carelessness, indifference and open violation of sacred laws by those who make the moral code of the weak and ignorant. If our modesty makes us falter let us so perfect our love for humanity that it shall cast out all fear of public opinion.

And now we ask in all humility, "How shall we prepare *ourselves* for this great work that lies at our door? How shall we perfect our love?" As soon as we recognize the voice of God within us, that He is our Guide unto all Truth, our preparation is already begun. There is only one way of learning to love our fellowmen, and that is by serving them. Beyond this there is necessary that development of our being of body, mind and soul, that "enlargement of our whole life," that we may know how to serve.

An echo from the Friends' Conference of a year ago says, "The human individual is a unit and must be developed as a whole, not in pieces. Education

must proceed along organic lines to the enlargement and enrichment of the whole life, for in the largest and richest human hearts does the tide of spiritual life find its highest level." And we know it to be true, as someone else has said, that we serve better by what we are than by what we say or do.

There is not time enough here for us to call attention to every phase of the culture of to-day which may contribute to the enlargement of life for ourselves and others, but there are those ideas in our modern education that it will profit us to notice because of their usefulness in human betterment. No more complete equipment can be bestowed upon the future reformer than that clear perception, sound judgment, firmness of purpose and enthusiasm for work, which is the common result of the higher education of our colleges and universities. There is no more glorious mission than that of teaching this one truth, that the real joy of work lies in the ability to do it well, rather than in the hope of material reward. And what of that great power of the love of Nature and the beautiful in literature and art? Shall we not bring it to bear on our effort to uplift the human race? You who are true lovers of nature, disciples of the poets, do you not believe that Nature will do for others what she has done for you?

But we must not let it pass that because of fuller knowledge and greater opportunity our responsibility is heavier. Even the Friendly ideal is broader than ever before. No suspicion is cast upon the motives of Quaker youth and maiden who associate themselves with those of other sects for profitable work or pleasure, and higher education is no longer regarded as a tempter leading us into dangerous by-paths. We need no longer make ourselves conspicuous by wearing a peculiar cut of coat or frock. Blessed are we that our possibilities of usefulness in the world are not limited by any mere outward signs of religious belief. But more blessed are we that we know how rich is our spiritual inheritance, that we bear it not vainly but confidently into every effort of our lives.

One calmly-ordered life, one life of self-control, of reverence, of simplicity, of humility, of tender sympathy, of joy in the things that it possesses, one soul that strives to keep itself in harmony with the Divine Will, is as an angel of God with the message of freedom upon his lips. The ideal of becoming a great and loving spirit to create an atmosphere of purity and love wherein shall dwell all those who know him, is not too high an aspiration for any soul that minds the Light of God within.

I BELIEVE that the reason for the standard of Christian life being so low is that we are living on stale manna. You know what I mean by that. So many people are living on their past experience—thinking of the grand times they had twenty years ago, perhaps, when they were converted. It is a sure sign that we are out of communion with God if we are talking more of the joy and peace and power we had in the past than of what we have to-day. We must "grow in grace."—[D. L. Moody.]

PRESENT KNOWLEDGE AND INFLUENCE OF THE BIBLE.

THE knowledge of the Bible has been counted the most important furnishing of the mind and heart, and the influence of the Bible has been supreme in the lives of those who have made modern civilization. The Bible was never known so well, nor was its influence ever so great, as at the present time. People sometimes speak now as though the Bible were receiving less attention than formerly. This, however, is not the case.

The difference is not so much in the amount of attention which the Bible receives, as in the way in which the Bible is used and viewed. Family worship is not so common as a generation or two ago, but this is not because piety has declined, or the Bible become less valued; rather, it is due to the changing customs in family life and the modern "rush" of business, school, and society. The committing of Scripture to memory is also less frequent than formerly, but this is not because the Bible is thought to be superseded by other religious literature; rather, because "committing to memory" is in these days a disputed pedagogical method. Undoubtedly there is a loss that comes from the decline of family worship and of Scripture memorization. Both should be re-established.

This loss, however, has been more than compensated by a better way of reading and applying the Bible. Whereas, formerly it had been the custom to use the Bible almost wholly as a devotional book, and as a sort of mystical guide to conduct and belief, the rise of the modern historical spirit has brought thinking people largely to view the Bible from a historical standpoint, and to study it in a historical way. Not that the Bible has come to be regarded as antiquated and having no present value, but that its value for the present must be ascertained by an intelligent understanding of its origin and characteristics, and its meaning to those who wrote the several books. In other words there are principles of interpretation which must be applied to the Scripture in order to obtain their meaning *for us*.

In unenlightened periods of history, and among unintelligent people, misconceptions about the Bible, misinterpretations of its meaning, and false applications of its teaching have existed. It is not strange that survivals of these ideas and practices may be found to-day. Even yet there are those who look upon the Bible as a "divine deposit," direct from the pen of God, not given through men or mediated to men, with no human element or limitation, as complete and absolute a revelation as God could ever make. The book is conceived as having a mysterious sanctity about it, to be appreciated in a sort of religious ecstasy in which, as Paul said of the tongue-speaker at Corinth, "the mind is inactive." The very paper and ink of the book are thought to be "holy," and the material presence of the book is believed to bring blessing, like the handkerchiefs and aprons which have been in contact with Paul's body (Acts, xix., 12). Such persons think the Bible a book not to be studied or understood in an ordinary sense, but a sort of fetish,

or idol, to be worshiped, or to be consulted like an oracle. The custom has been seriously practiced of opening the book at random to find a passage for specific guidance, a proceeding analogous to the casting of lots. . . . The whole general conception out of which such a view arises is a part of the superstition of the unenlightened mind. To worship the Bible without intelligently appreciating it, or to consult the Bible for guidance without knowledge and judgment as to how its utterances are to be applied to one's own affairs, is an action of superstition. . . .

The Bible is a collection of Books which were written at different times by different persons for specific purposes, and out of particular situations. The chief aim and interest of the Biblical writers was religion and morality. They found God present in the world, working out a certain great and beneficent plan for man. They found him also within their own experience informing their thought, their character, and their activity. To their minds the universe came from God, and existed to fulfill his will. Moreover, he himself was present in power, wisdom and love to work out in men and through men his eternal purposes. The Biblical writers sought to express for the religious and moral benefit of their fellow-men the conception and experience of God which they themselves had. In other words, God was revealing himself continuously in them and through them, in the events of life which they observed, or with which they were connected, and in the phenomena of nature. The world was alive with God. These men saw him, felt him, and heard him.

For these reasons they wrote these books, and it is this element in them that has made the Bible a treasure-house of religious and moral wisdom, and an inspiration to the best there is in the world. They wrote to and for their own generation, with all that is therein involved as to point of view, mode of thought, style of expression, and concrete instruction. Nevertheless, they were dealing with eternal truth and with the permanent principles of character and duty; they had a true vision of God and righteousness and human obligation. Therefore their messages have a surpassing permanent value. And in the Gospels we have a trustworthy and adequate record of Christ's own life and teaching, which reveal to us in a unique and supreme way what God would have men know and do.

It is because the Bible contains these records of God's revelation, and these accounts of the religious and moral growth of men that the Bible is for us also a book supremely worthy of men's knowledge, and worthy of the greatest influence which it can exert. It is one thing to exalt the Bible simply because it has been stamped with the signet of previous generations of Christians, without ascertaining a particular valuation of it for ourselves at the present time; it is quite another thing, and the thing of chief importance, to exalt the Bible because we know by an intelligent acquaintance with it, and judgment of it, that it now contains the highest wisdom and the greatest inspiration regarding matters of religion and morality. . . .

The Bible has not yet accomplished its full mission. In God's providence it has existed and now

exists for the purpose of guiding and inspiring men to true religion and morality. It has in part performed this mission, as we well know, because the Bible more than any other body of literature has made the religion and morality of the present time. But true religion and true morality have been as yet only partially achieved, and the greater part is still to come. The fullest influence of the Bible is therefore still in the future, and we who labor to-day to exalt the Bible are seeking to secure its true and complete influence in the world. No one, therefore, can have a higher appreciation of the practical value of the Bible than the historical student of it, and no one can labor more effectively for the accomplishment of its ultimate purpose than he. The extension of the historical study of the Bible is the best thing we can now do to bring about the true understanding and appreciation of the book. Many thinking people will not continue to use the Bible in the superstitious or erroneous way which is still more or less in vogue from the past. They will, however, use it and be influenced by it when they, by a historical study of the book, understand the Bible as it was and as it is. To promote the true understanding, appreciation and use of the book is therefore the present obligation of all those whose interest, ability and training qualify them to teach the Bible.—[Biblical World.]

For Friends' Intelligencer.

THE SPIRIT OF PROPHECY.

IN enumerating the gifts of the Spirit, such as the gift of tongues, of teaching, of healing, and of preaching, St. Paul says, "My brethren, earnestly desire the best spiritual gifts, but most of all to prophecy." Did it ever seem strange to you, as it has to me, that he should single out this gift as the one most to be desired, the one that is for the comfort and edifying of the Church above the others? I have pondered on this text a long time, and it has become clear to me, so perhaps it may be a service to some other mind to give expression to my understanding of it.

It is thought to be an idle thing to be a dreamer of dreams and a seer of visions, and yet is it not this spirit of prophecy, or a prophetic vision that animates all reformers and enables them to look beyond the present and see a day when prevailing evils shall be done away, and in the words of Isaiah, "When the knowledge of the Lord shall cover the earth as the waters cover the sea" (Isaiah, xi., 9)? Was it not this spirit that sustained Joseph when he was sold into bondage and became a servant in Pharaoh's house, and that enabled him to forgive his brethren, saying, "It was the Lord God who sent me here," etc.? Did not this spirit dwell with David in the cave of Adullam where he was hid from the wrath of Saul, and yet his friends and relatives came unto him, not to comfort him, but to be comforted and counselled by him? It was said that "all who were in debt or troubled in their souls came to him to the number of four hundred."

John Bunyan in prison wrote that wonderful allegory that has been a guide and a reprover to generations since. Was it not this same spirit of

prophecy that uplifted his mind and soul above the trivial and the temporary?

William Penn in Newgate prison was enabled to forget his persecutors, and write, "No Cross, No Crown," by this same uplifting power. Jesus was filled with it at an early age, when a prophetic vision of his mission caused him to answer his parents by the question, "Wot ye not that I must be about my Father's business?" Abraham Lincoln, surrounded by his War Cabinet, laying before them the Emancipation Proclamation, was sustained by this gift of the Spirit, and enabled to rise above those deterring influences which tried to hold him back, and was emboldened to say, "Gentlemen, I promised God I would." Along the line of material betterment every invention for the relief of drudgery, every appliance which adds to the comfort of mankind, either in illness or health, is primarily the work of prophetic vision acting through the inventive faculty of man. Whether our work be in the line of teaching or preaching, or simply the more humble mode of ministering to the necessities of saints and sinners, may we through all "Quench not the Spirit," and most of all "despise not prophesyings."

SUSANNA M. GASKILL.

Swarthmore, Eighth month 29th, 1903.

GIVING GOD A CHANCE.

"GIVING God a chance at you—that is the meaning of the Quiet Hour. Teachers, friends, books, newspapers, business, pleasure—all these have a chance at us. Day by day they are influencing us, and day by day they are molding our lives. Shall we not also give God a chance at us?"

This is the Spirit-inspired message that was given us by our beloved leader, Dr. Clark, at the Troy convention. Friends, are we as a society putting the emphasis clearly in the right place? Are we as much concerned that each of our individual members shall be found daily in definite personal communion with God as that he shall be regular in his attendance at the prayer meeting? Are we giving Bible study and prayer the place in our lives that God would have us give them?

Friends, let us choose, let us select, the influence which shall dominate our lives. Let us morning by morning, before man is met, talk with God alone. Let us seek a great intimacy. Let us know His will before we go forth to do His work. Let us say as a society that daily, personal waiting on God in earnest searching of His word and in prayer is the first need, the first duty and the first privilege of every Christian Endeavorer. Let us give God a chance.—[Herbert E. Baright.]

"HAPPINESS is so frail a thing that it will not abide where contention dwells, therefore as one sees the shadows of life coming over her she will give thanks for the years of effort which have resulted in self-mastery, enabling her to bridle her tongue so that it may be directed into right paths, leading to, not from, love and peace."

For Friends' Intelligencer.

WHAT ARE WE HERE FOR?

THE story is told of a Roman Catholic monk in the olden days that he used frequently to ask himself and those about him, "What are we here for?" and in the answer to this question he would find the real purpose of his own life and of those of his people. It is a question well worth asking and considering frequently, for it serves to bring us face to face with our motives and the purposes that control, or should control, our lives.

A few years ago a large class in one of our colleges was discussing the doctrine of Immortality with especial reference to the place and condition of rewards for a well-spent life, which is commonly called Heaven. Before the class was dismissed, the teacher requested each member of it to consider the subject and bring to the next meeting a brief, written definition of the term "Heaven." A large number of these was presented the following day, and the teacher and all the class decided that the best definition given was this: "Heaven is the conscious and successful doing of the will of God."

"Unto which we are called," all of us. To find our highest happiness in the purposeful and successful doing of the will of God, this is what we are here for, and the *striving* to do this means real, true living for each one of us; and in this striving, and in the now and then successful doing, that must come to each honest worker, will the highest happiness that we can know here or hereafter be found. The *successful* doing of the will of God is not always possible for us here, but we may well believe that where the honest purpose exists and the earnest effort to do is made, however it may seem to fail of success here, the thought and the purpose will be accepted and approved by Him for whom it was attempted.

Some time ago a little six-year-old girl surprised her father by saying, "I sometimes think, what are we? and what are we here for?" thus repeating the very question of the monk of old. The father had only this reply ready for the grave questions, and it seemed given him for the little questioner: "We are all the children of the Heavenly Father, and we are here to do His will." The answer satisfied the child, who added, "The children of God!"

It is well to remember often *what we are*, and *what we are here for*. It will ennoble life to recall that we are in very truth the children of the Most High, "created a little lower than the angels, crowned with majesty and honor," if we live lives worthy of such honor, or make the honest effort so to do. We stumble at times, sometimes we fall, but let us remember that "our true glory consists not in never falling, but in rising every time we fall," and also that "as many as are led by the Spirit of God they shall be called the sons of God." * *

CLEAR thinking lies at the basis of the art of expression. He who cannot explain does not wholly understand. He who fully understands has taken the first long step toward attaining the power to make known.—[Nicholas Murray Butler.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, NINTH MONTH 19, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

RESPECT FOR LAW.

Recent manifestations of lawlessness over various sections of the country have led to many speculations and explanations as to the cause, and the opinion prevails among the pessimistically disposed that the world is growing worse and the conditions of civil government more unsafe for individual liberty. We cannot accord with this view of the case, nor do we wish to enter into any profound philosophy on the subject, but there are certain thought connections bearing upon these conditions that we wish to emphasize. Co-existent with the conduct of wars by enlightened nations, we may reasonably expect outbreaks of violence, since the minds of all classes of society are excited by ideas of vengeance, and the power of the strongest is everywhere lauded as the defender of right. There is enough of the savage in men so that when circumstances awake the latent impulses, temporary and sporadic relapses into barbarism occur. The safeguard of society against such reactions is the increased efficiency and greater respect for law.

Some good men are unconsciously helping to keep alive the spirit of lawlessness. Recently a well-known clergyman said in a popular assembly, "We have too much respect for the laws of the land. We must get away from this and learn to fall back on that higher law for our guidance in action." We may charitably suppose the speaker meant just what he did not say, viz.: that when civil law comes into direct opposition to the dictates of a divinely illuminated conscience, we are always to follow the behests of the greater rather than the lesser law. The discrimination between the law of conscience and the law of nations finally gave us religious liberty and was a potent factor in the emancipation of a race; but there is a vast difference between the law of conscience and the law of private judgment. The purpose of the laws of the land is not to subvert individual conscience, but to do away with the right of individual judgment in matters that concern the public weal. These laws reflect a majority interpretation of our understanding of the higher law, and

are calculated to so train men in obedience and control that they become better subjects for the operation of the divine law. Any influence that tends to diminish a respect for civil law is an adjunct to anarchy and a dangerous foe to civilization. The remedy for bad or inefficient laws is to change them not to break them.

It is a generally recognized fact that children at home and school are less rigorously taught a respect for law than in the days of Penn's Holy Experiment. The disciples of Anarchy are active in gathering converts to their doctrines, if not to their ranks, a loose disregard of the distinction between men who set aside law for conscience' sake, and those who subvert it for opinion's sake, the corruption of civil offices and the existence of unsatisfactory laws, have all conspired to adulterate that pure respect for law which is the stronghold of government and the protector of the lives and property of our citizens. These considerations suggest the desirability of effort on the part of parents, teachers, newspapers, and civic clubs to teach and uphold the dignity of law, and exalt it to its true place in the thought of the people.

TRANSACTING THE BUSINESS OF THE SOCIETY.

ONE of our older Friends, who has had long experience in the affairs of our Society and who is earnestly devoted to its interests has written us the following letter:

"It has been said and perhaps with truth that in transacting the business of the Society, Friends are ruled by the minority. It seems to me that the time has come that we should improve upon our traditional methods in our business meetings. I have often observed a condition of almost interminable talk in which we wander far and wide from the subject under consideration. After a committee has reported on any subject it seems to me rational, and parliamentary usage would suggest, that the meeting should discuss only the adoption or rejection of the report, whereas we launch out into a discussion of the merits of the subject. We thus lose the advantage of the committee method of facilitating business.

"Individually I would not object to our Society adopting parliamentary methods of doing business, but if Friends object to so radical a change let us at least confer upon the clerk authority to insist that Friends confine their remarks strictly to the subject under consideration. We should have enough of originality in our meetings to improve upon methods adopted by our fathers centuries ago."

Our Friend is by no means the only one who has felt that perhaps after all our method of procedure in business meeting is little more than a relic of the older times and that where our meetings are lifeless or tedious or under the domination of one or two

concerned and well-meaning, but perhaps too determined Friends, all could be set right by adopting parliamentary forms as other up-to-date bodies about us do. One very seldom hears the suggestion so frankly made; and yet some of our Young Friends' Associations have dropped into the way of having a president and secretary instead of mere clerks and of conducting their meetings by parliamentary procedure. Others that usually conduct their business "in the Friendly way" drop into parliamentary procedure whenever a decided difference of opinion comes up and take a vote instead of patiently working the matter out by free discussion and so getting at the "sense of the meeting." Indeed, many Friends seem to take it as a matter of course that any meeting not strictly a business meeting of the Society should be conducted according to Parliamentary usage. And though no one has ever ventured to urge definitely that we depart from our ancient usage in conducting our meetings, yet such criticisms as our Friend makes are not infrequently heard, these criticisms being usually very complacently made and with no thought of any change.

If it be true that our business meetings are tedious or unbusinesslike or dominated by the minority or by individuals, it is not a thing to be complacent about; it is a thing that we ought to be very much stirred up about. If the only way of remedying the evils is to do away with the ancient order, or even if that is the best way, we ought seriously to consider doing so.

If, however, we find that the difficulty is not with the ancient order but because we so imperfectly carry it out in some meetings, then the thing to do is not to abolish it but to re-establish it.

We will find if we study the procedure of those meetings that are thoroughly alive and that conduct their business strictly and intelligently "in the unity," that the method has great advantages where the important thing is, not that one or another should rule, or that one or another opinion should prevail, but that every opinion should have its due weight and that every concerned member should contribute from his own point of view to the final conclusion so that it may be the "sense of the meeting," and not merely the opinion of the majority.

If a meeting is ruled by a minority it will not better matters to turn the rule over to the majority, thus merely changing the number of rulers. If the members do not talk straight to business and in a business-like way it is not likely to make them any more business-like to change the method of procedure; a live presiding officer *could* rush business and bring matters to a vote, but that would be very much like shirking a responsibility on the part of the meeting as a whole.

Without going fully into the matter now, it would seem that the deficiencies we cannot but be aware of in the conduct of our business sometimes, are not likely to be remedied by any mere change of procedure; that what is much more needed, and what would be needed to make meetings efficient and business-like under any method of procedure is that the members be alive to their responsibilities and faithful in taking part in the affairs of the meeting. The ancient order of procedure among Friends has very great advantages entirely aside from its being endeared to us by its long use, and we ought to make a careful study of it that it may be applied to the best purpose and made the most of. Especially might the members of our Young Friends' Associations make a point of becoming as proficient in this simple order as most young people are and ought to be now-a-days in parliamentary procedure.

BIRTHS.

GRIEST.—Eighth month 31st, to Eli L. and Maria J. Griest, a daughter, who is named Mary Emma.

PANCOAST.—At Merchantville, New Jersey, Third month 12th, 1903, to Thomas J. and Kathryn R. Pancoast, a son, who is named Norman Lester Pancoast.

MARRIAGES.

BROWN—GRUBB.—Ninth month 1st, 1903, at the home of the bride in West Chester, Pa., by Friends' ceremony, Clayton Lippincott Brown, of Norristown, Pa., and Anna Miriam Grubb, daughter of Alfred C. and M. Elizabeth Grubb.

HIBBS—SHEPPARD.—Eighth month 12th, 1903, at the home of the bride's parents, near Norristown, Pa., under the care of Gwynedd Monthly Meeting, J. Russell Hibbs, of Germantown, and Emma B. Sheppard, daughter of William and Sallie R. Sheppard.

DEATHS.

BIRDSALL.—Near Lincoln, Loudon county, Virginia, Eighth month 15th, 1903, R. Hannah, wife of David H. Birdsall, and daughter of the late John and Ruth Hannah Smith, in the 57th year of her age.

DERBY.—Walter Janney, son of Samuel Carroll and Frances Janney Derby, and grandson of John J. and Rebecca A. S. Janney.

He was eighteen years old, and in the senior class in the Ohio State University, in which his father is professor of Latin, and in which he was acknowledged to be one of the brightest and best students. He left home on Third-day morning, the 8th instant, in happy anticipation of a pleasant outing with some friends at Buckeye Lake, but about 8 o'clock next morning he was drowned by the upsetting of a canoe.

J. J. J.

FISHER.—At his home near Unionville, Centre county, Pa., on Eighth month 25th, 1903, William P. Fisher, aged 85 years; a life-long member of Centre Monthly Meeting.

No printed eulogy can convey to those who did not know him a correct idea of his character and usefulness, and even an attempt to produce one would not be in keeping with his wishes, as he never desired popularity nor praise. But it is meet, in the passing of these long and useful lives, that we note the secret of their success.

William P. Fisher was a man whose honesty was proverbial, as his large number of business acquaintances both far and near can testify. A man who had firm convictions, and would express them in a mild but convincing manner. He was a born searcher after truth, both in material and in

spiritual things. His life-long activity in the nursery and fruit business made him an authority whose opinions in these matters was often sought after by State and national investigators.

He was a living exponent of Friends' principles, consistent in dress, speech and dealing, and this manner of life brought him financial, mental and spiritual success.

Although not a public minister, his life is a testimony of the truth of "Seek ye first the Kingdom of Heaven and its righteousness, and all things else shall be added unto you." K.

HIBBERD.—In Richmond, Indiana, on Ninth month 8th, 1903, Dr. James Hibberd, in his 88th year. Interment from North A Street Friends' Meeting-house.

The Richmond *Palladium* says of him: "The deceased was one of the best known men in this city, and, in fact, in Indiana, and his name is a synonym of honor and integrity wherever he was known.

"He has been signally honored by Richmond, having been elected mayor of that city, and in the medical fraternity, having been elected president of the American Medical Society. The deceased has been so closely allied with this city and her institutions that he was always looked to as authority on any matter pertaining to any subject of vital or minor importance.

"James F. Hibberd was born near New Market, Frederick county, Maryland, on November 4th, 1815. In 1839-40 he began attending lectures in the medical department of Yale College, and in 1840 he began practicing at Salem, Ohio. In 1848 he entered the College of Physicians and Surgeons, New York, from which he was graduated the following year. He was immediately appointed surgeon of the steamship *Senator*, which made a trip to the Amazon River, Rio Janeiro, St. Catherine, Patagonia and Chile, and the Pacific coast of South and Central America, thence to San Francisco, the voyage consuming seven and a half months. Dr. Hibberd remained in the last named city until 1855, practicing medicine and dealing in real estate. He then spent a year in New York reviewing his medical information. In 1856 he opened an office in Dayton, Ohio, but shortly afterward removed to Richmond. During the season of 1860-61 he filled the chair of physiology and general pathology in the Ohio Medical College, Cincinnati.

"Dr. Hibberd was a member of the city, county, district, State, tri-State, Rocky Mountain and American Medical Association, and had been the president of each, the last named Association having conferred that honor on him at Milwaukee in 1893. He wrote a number of medical essays and within the past few years reviewed a large number of medical books for a prominent journal. Outside of his medical work he spent the years 1869-70 in European travel, served in the Ohio State Legislature two years, served in the Richmond city council two years, served one term as mayor of the city."

MATHER.—Eighth month 25th, 1903, at his home in Wilmington, Delaware, Joseph M. Mather, in the 85th year of his age.

MORRIS.—On Ninth month 1st, 1903, at his late home near Richmond, Indiana, Thomas E. Morris, in his 79th year; a life-long member of the Society of Friends and an elder of Whitewater Monthly Meeting.

In 1857 he married Susan H. Shute. She and a married son, within the past year, preceded him to the better home. Two children and three grandchildren survive him.

PRATT.—At the Friends' Boarding Home, West Chester, Pa., on Ninth month 9th, 1903, Amy C., widow of the late Henry L. Pratt, in her 86th year; a member of Goshen Monthly Meeting. Interment at Goshen Friends' grounds.

A quiet, unobtrusive woman, her influence was felt in the direction of a cheerful contentment, a quality of character so desirable in the homes for aged or invalid persons, and appreciated therein.

PURDY.—In New York City, Eighth month 10th, 1903, Charles Purdy, aged 94 years; a member of Chappaqua Monthly Meeting.

This aged husband and father was privileged to keep his

mind to the very last, and though his final illness was prolonged and one of much suffering, his patience and sweetness of character remained so marked as to ever increase the large share of love and tenderness that those about him had ever entertained.

SEAMAN.—At the home of her son, William Seaman, Marshall county, Iowa, Eighth month 10th, Margaret Fritts Seaman, in her 85th year.

She was born in Orange county, New York, married to Daniel Seaman at Macedon, N. Y., in 1843; had lived in Iowa with her son since Seventh month, 1901. Burial at Marietta Friends' burying-ground.

This notice was wrongly inserted in our issue of Ninth month 5th, under the name of Fritts, Margaret Seaman's maiden name, the notice being incorrect also in other particulars.

SOCIETY NOTES.

FRIENDS who attended Salem Quarterly Meeting at Salem, N. J., report it as well attended and a favored meeting. Robert and Esther Barnes, of Purchase, N. Y., were in attendance with minutes from their meeting. Isaac H. Hillborn, of Philadelphia, was also present. Other Friends in attendance were Rachel Bond, of Norristown, Pa., and Edwin A. Holmes, of Mickelton, N. J.

For Friends' Intelligencer.

BLUE RIVER QUARTERLY MEETING.

So almost imperceptible is the flight of time that nearly before we are aware of it a whole year has sped away since last in this place (Benjaminville, Ill.) we welcomed dear friends from a distance to a season of spiritual and social commingling, yet none the less gladly did we meet them on this occasion, commencing our series of meetings by the one for ministers and elders on the afternoon of Sixth-day, the 3d inst., which, though small, was characterized by life and earnestness.

The First-day School Conference was conceded to be unusually interesting and profitable, though there were no papers, but several questions, all pertaining to First-day school interests, were freely discussed.

Seventh-day the meeting was not very large. Death and removals have depleted our numbers so materially that the size of our meetings is much less than formerly. The efficacy and the necessity of trusting in a risen Saviour were forcibly portrayed and all were invited to come to a saving knowledge of the truth as it is in Christ Jesus. It has been our custom for years to provide a lunch about noon, in the shade of the beautiful maples that grace our yard, and following this custom, after transacting a portion of the business, we adjourned for an hour and a half, and after refreshing ourselves with the good things brought in abundance by the careful Marthas of our flock, we returned to the house, rested and brighter for the interval and better able to finish what was before us. There was very little but routine business. The answers to the queries showed a well-maintained interest in our principles and testimonies, though presenting some deficiencies.

First-day morning the house was well filled, and the congregation listened very quietly and attentively to communications from several individuals, one following the other as if fitted in to one another, each upholding the foundation principle of Friends and

corroborating it by reference to the Bible, although it was shown that the book was secondary to the Light, the Light that lighteth every human being, and that appeared to our first parents, and continues to shine to this day. The last remarks were a strong exhortation to endeavor to reach a high standard of purity, both moral and physical, and in order to attain to this, we must experience a salvation, not only from committing sin, but salvation from a *desire* to sin.

Our meetings were, all but one, personally represented.

ELIZABETH H. COALE.

Benjaminville, Ill., Ninth month 7, 1903.

For Friends' Intelligencer.

FRIENDS IN MEETING AND HOME.

QUAKER CITY, RICHMOND, SALEM.

On the 18th of Eighth month, I left the neighborhood of Mt. Pleasant for a visit to Quaker City, Ohio. The first part of the journey was by stage coach, and as the coach was large and not uncomfortably full, the day perfect and the scenery beautiful, the ride was very enjoyable. The driver was an intelligent, agreeable man, somewhat under middle age, with a distinctively American face. As he stopped at various places along the route numerous commissions were given him to attend to in Wheeling; of these he made no note, trusting to his well-trained memory. After leaving the coach a trolley ride of four miles, an hour's wait at an unattractive station, and a thirty miles ride on the train, with the cars so crowded that some were obliged to stand the entire distance, brought me to Quaker City in good time for dinner.

In the afternoon there was an appointed meeting in the Friends' Meeting-house on "Quaker Hill," half a mile from the town, at which over thirty were present; not more than half of these were members of meeting. The following evening the usual prayer meeting in the Christian Church gave way to a temperance meeting at which I gave a talk on "Alcohol and Its Effects." On the next afternoon a Women's Christian Temperance Union parlor meeting was held at the home of a Friend; this was well attended and a talk on the best methods of scientific temperance instruction was followed by pleasant social mingling. It is the general feeling in this neighborhood that since Friends have joined with members of other denominations in philanthropic work, they are better understood and their influence has increased.

In this part of Ohio the membership of the Friends' Church has grown larger while that of our branch has decreased. There were formerly several meetings composing Stillwater Quarterly Meeting; now these have all been laid down except the meeting at Quaker City, and the quarterly meeting has been changed to a half-yearly meeting. Although the meeting is small several of its members are thorough Friends and there is evidence of renewed life. A First-day School is held after the meeting in which all take part. During last winter the meetings were held at private houses in the town instead of on the hill. This increased the attendance and gave some invalids and aged people an opportunity to attend the meeting at least once.

The earliest settlers in this neighborhood were the Halls from North Carolina, the Williams family from New Jersey and the Websters from Chester county, Pa. I think it was the first Webster who had ten children who took up a quarter section for each one, thus becoming quite a landed proprietor. John Hall, the oldest son of the first immigrant, became of age soon after the migration. A log cabin was built for him on his portion of land and his outfit, according to the records, was a pewter plate, knife and fork, tin cup, a side of pork and a sack of flour. Starting in this humble way he afterwards became the wealthiest man in the country.

There was no well-defined route of the Underground Railroad in this immediate neighborhood, but some traditions of fugitive slaves remain. It is related that in one instance a slave pursued by his master had just found refuge in the home of a Friend. When the pursuing party came by the Friend was standing composedly at his front gate. The master asked if he had seen a runaway slave go by, and he replied, "Yes, he passed this gate a short time ago." The pursuers hurried along the road, and before they returned the fugitive had been safely hidden.

During the three days spent in Quaker City calls were made on nearly all the members of the meeting and on some others. Many of those visited spoke with pleasure of the previous visits of Joel Borton, Francis Robinson and Jesse H. Holmes, and of the encouragement these visits had given them.

On Sixth-day, the 21st, I took the train a little before noon, and going by the way of Columbus and Xenia reached Richmond, Indiana, about 9 p. m., having the company of Samuel P. Zavitz during the last part of the journey.

A report of Indiana Yearly Meeting has already appeared in the INTELLIGENCER. Although the weather was very warm most of the week, it was the general feeling that the change in the time of holding the yearly meeting from the Ninth to the Eighth month was beneficial, as it made it possible for many more young people to attend, besides suiting the farmers better. The interest taken in meeting work by the young people is very encouraging.

The Richmond Meeting-house is large, comfortable, and inviting within and without. The large yard surrounding the house is kept in excellent order by means of a lawn-mower, and many of the committee meetings were held under the trees. There is a basement under the entire house with a cement floor; this is divided into two rooms, both of which are neatly carpeted. In one of these an excellent lunch was served to the attenders at the yearly meeting, the tables seating 100 or more at a time. This basement is used for social meetings, which are held here once a month.

Quite a number of Friends left Richmond Fifth-day evening, the 27th, and traveled all night in order to be in time for the Central Committee Meeting at Salem next day. As it was necessary to change cars several times on the way, some of us were too sleepy to enjoy fully the excellent addresses next evening. The Friends and others in Salem had taken great

pains to provide comfortable homes for all, and the committee meetings, as well as the sessions of the yearly meetings, were very enjoyable. The meeting-house had been freshly painted within and without, presenting a very neat appearance. After the yearly meeting two of us remained over First-day, visiting a number of Friends. There were thirty in attendance at the meeting on First-day morning, nine of whom were children. A First-day school was held at the close of the meeting, as is the usual custom, Friends' New Testament lesson leaves being used in the adult class.

E. L.

STRAY THOUGHTS FROM THE CENTRAL COMMITTEE CONFERENCE AND OHIO YEARLY MEETING.

In discussing the report of the Educational Committee, Elizabeth Lloyd said that we might learn some valuable lessons from English Friends, who are a body of highly cultured people. We as a body lack the culture that comes from the close contact with the college life. Our great need is to make Friends more hungry for this deeper education.

In discussing J. Russell Hayes's paper, "A Call to Service," Dr. O. Edward Janney felt it to be our right and duty to cultivate our physical and mental and spiritual natures, so as to become better instruments for service. . . . We know almost enough, but little good it does unless it incites us to action.

Dr. Joseph Walton, in speaking of Lorin J. Bailey's paper on the "Value of Athletics," said he doubted if many Friends understood that among all our schools and colleges no boy could take a prominent part in the athletic work, unless his school work was up to a standard far above the average of the school.

Henry M. Haviland: Sometimes men say "I work thus and so, and have all the exercise I need." That is not true; we do not get the all-round development, nor the sharpening that comes with mingling with other minds.

Eli Lamb said that so far as his experience had gone, where the boys and girls had the opportunity for systematic gymnasium work, they developed more in the line of strength, physical and moral, than in field work. Should a man use a sledge-hammer to develop his right arm, he would no doubt develop it finely, but his left arm would suffer, and there would be discrepancies in his body development. . . . It is the full development of the entire body under careful and competent instructors, of high moral character, that leads to the best life.

David Branson regretted hearing no word in regard to the training of girls; he felt they needed and should have as full development as boys.

Discussing J. Eugene Baker's paper, and the need for at least having those in harmony with Friendly principles as teachers, quoted Emerson's words to his daughter "I care little *where* you study or *what* you study, but I care very much *with whom* you study."

THE YEARLY MEETING.

In connection with the epistle from Indiana Yearly Meeting, referring to the loss felt by the Society in the death of some of our members, a Friend said he

always felt that when we spoke of such loss as irreparable, it was hardly fair to our belief in truth to say that the place will be left vacant, and scarcely fair to our belief in the work of these friends to say that because they have gone on, their work will fall.

Joel Borton expressed his conviction that among Friends the time has come when, as an organized body, we need to be more active than ever before in the line of Social Reforms. Where such activity comes not, there will surely be a dearth, and possibly a death, for no religious organization can exist in its own self. . . . Such a life is directly contrary to a true religion, to the life of the Master who came to do good and who did it and whose disciples we claim to be. . . . We must come out of ourselves and our meetings, and open wide our doors, even though in so doing we must get out of our old groves, and we must re-gather those who have gone from us because there was naught for them to do.

Oliver Cope, of Ohio Yearly Meeting, endorsing Joel's thought said, "We must not only open wide the doors, but we must go out and gather in the waifs, the religious waifs, who would be the better for the benefit of a religious home. . . . This can be accomplished without any change of Discipline, with no evangelism, with no aid from any Ministers, but simply by our own conscientious work, extending a welcome to those who would be glad to come were they sure of welcome.

Samuel Zavitz, Canada, rejoiced in the change of the nature of the Epistles, being no longer sermons telling us what we ought to do, but letters, telling us what we are doing.

In the First-day School session on Second-day afternoon Herbert P. Worth said: "We must all realize that it was the First-day School that first paved the way for greater freedom of thought, of spirit and of action. . . . Too often our influence may be going forth when we least feel it, sooner than we expect and oftener than we expect. Surely these meetings of ours need the best we can give. The element most needed in this work as in all others, is that of the active business man, we need the presence of those who are brought most closely in contact with the temptations of the outside life and the business-trained mind and heart."

Richard Roberts, of Ohio, in speaking of the Epistle from Genesee, in which we were urged to mold the material at our hands, be it gold or marble or wood, said he often felt we make a mistake in wanting our children to model after some great, good person, for each should move according to the inspiration that comes to him and carve his own life, in whatever material it might be.

Anna M. Jackson felt that no one is without fault. We love our friends in spite of their faults, and when the little child before whom has been held up as an example some other human life, finds the weakness, the child is greatly disappointed and a dissatisfaction arises in regard to human life. Let us learn to appreciate those around us, even while we know their faults.

Dr. Janney: Each one has a gift or gifts, some

means of helpfulness. We do not always accept these as we should, often thinking that the gift is not what we ought to have, and we want to choose the gift. Rather should we ask for light and find out what to do, and how to do it. There are many kinds of gifts, but each is a means of ministry to some one. If we have a beautiful thought, we must share it, else we may rob some neighbor of what he should rightfully have.

First Query: Joseph Hartley feelingly expressed his conviction that this first query addressed to the human heart is the most important of all. . . . Why do we meet? That we may be together in the presence of our God—our God to whom all allegiance is due, and we feel we can so readily excuse ourselves from this duty and privilege by some piece of trifling work—"It does not suit me to go to-day!" Our children, seeing us, do the same, and thus, little by little, the entire neighborhood is affected by this feeling of inference. . . . When Friends first became converted to this need of the Spiritual Life they put aside all hindering things, and through persecution such as would make us tremble with awful fear, they would go in prostration of spirit and meet with their brethren. We can scarcely give a half hour to Him. . . . Can we not go now to Him, in humbleness of spirit and of heart, and ask that we may be strengthened to do His work, as He would have us do. . . . Let us turn in hope and in prayer with our brothers and sisters, and establish a more individual industry in this matter.

Samuel Zavitz: The great work needed by our Society is not in the large yearly meeting so much as in the little home-meetings. . . . We do not want to simply build them up, increase their size, but we do want to make them so full of vital life and interest, that our own members will be constrained to come—the growth in numbers will come then. . . . The development of life and growth in numbers in all our meetings depend upon our answer to the question, "Do we go to meeting for what we *get* or what we *give*?"

Second Query: Elizabeth Lloyd felt a deep concern that Friends do something more than simply discourage tale-bearing and detraction. . . . Just so long as human nature is as it is, much of our conversation will be about our friends and neighbors; let us speak warmly of their virtues, and kindly of their little faults, giving full justice to all good traits. It seems to me, that were this done by us all, there would be a great increase in love and unity amongst us.

David Branson: When the great reformer, the founder of our people, started out on his mission his sermons were generally preached on one of two texts, "Mind the light," and "Hold all your meetings in the power of God." . . . If we are truly His people, we would so love each other, that we could not absent ourselves on the day set for us to assemble, but we would feel we owe something to our God and to our neighbor. . . . And as of old it would be said, "See those Quakers, how they love one another!" . . . Those times are not the only times to worship Him in Spirit and in Truth," but

every day, every moment, should be a living prayer. . . . How I desire that we shall wake up out of that lethargy, and love one another as the Master loved us.

Oliver Cope: While I believe that "Mind the Light" is a message full of meaning for us, I also feel that it is equally important for us to mind the shadows. There are lessons of obedience therein that are never taught by the light.

Richard Roberts: I have thought sometimes that this is probably the most important of our queries, for unless we love one another it is scarcely worth while for us to come together to worship God.

Henry M. Haviland: Referring to the query in regard to oppression, I feel that Friends should be most conscientious in encouraging the equality of all people and their equal recognition under the laws.

Elizabeth Lloyd thought we would do much toward solving the race problem did we individually free ourselves entirely from all race prejudice, and do naught to hurt the feelings of any one of this race.

Anna M. Jackson was concerned that we might realize this is not a question afar off in the South. In many ways conditions South are better than here. There the mechanics are open to the diligent negro—and the compensation is fair. In the North, few save menial positions are open to him, and the compensation is small, making him largely dependent upon tips, a custom that is wrong in principle, and especially harmful to an easy-going people. . . . So we of the North instead of helping him forward are pushing him backward. . . . The songs that are sung throughout all the land are very destructive of the character of the race. . . . One of the most pathetic is the one where the little child cannot play longer in the other yard. . . . Social equality is not asked for nor desired. . . . It is desired that this subject be considered apart from social equality, in the light of justice; that we learn to treat the negro as a *man*, not a *colored* man.

When the subject of uniting with other yearly meetings in the work of Equal Rights was being discussed, Elizabeth Lloyd said that she felt the main object of the Association is to educate women, to make them feel that even if they have all the *rights* they want, they are not performing all their *duties*.

In the closing session, Fifth-day, Dr. Janney, after thanking all for the tender hospitality of heart and home, said: "Let us all make this endeavor in parting, to keep close to the Guiding Spirit and to be loyal to Christ, to step in the pathway that is made clear. If we can do this, we will realize that development and growth of character which will come to us by a close contact with God."

Elizabeth Lloyd: Spiritual life does not depend upon numbers, for while we have been few indeed, the Spirit of our Father has been with us, and it has been indeed a privilege to be here.

Samuel Zavitz felt that we had been baptized by the one baptism into the Spirit. The influence of the loving hospitality and fellowship must go with us to our little meetings, and will help us to grow not merely in numbers but in the higher life.

MINUTE RETURNED.

[The following is an abbreviated copy of a report of John J. and Eliza H. Cornell upon the return of the minute granted them for this mission, which we don't not will be read with interest by their many friends who have been visited.—EDITORS.]

To the Baltimore Monthly Meeting of Friends held at Park Avenue.

Dear Friends: Having with Divine care and aid been able to fully accomplish the mission for which you so kindly granted us minutes to attend and appoint meetings and to visit families as way might open, within the limits of Philadelphia and New York Yearly Meetings, we now return said minutes and report the following statistics concerning the service performed—during the years 1901, 1902 and 1903.

Whole number of weeks engaged in the three years' service	63
Whole number of meetings attended	321
Whole number of families visited	1850
Number of miles traveled in public conveyances	11,006
Number of miles traveled in carriages	3,378

We have been everywhere received with much kindness and open cordiality, and very many expressions of satisfaction have been given both with the meetings and the family visits, the social feature being much appreciated.

The meetings, with few exceptions, have been largely attended, and by many not in membership with us and often by those who have never before been in a Friends' Meeting; and from these have come many expressions of thankfulness for the opportunity they had had.

This has given a large opportunity to explain our fundamental principles and to call to a pure Christian life.

The retrospect to ourselves is one of much satisfaction, and the consciousness that we have done what we could in the Master's work affords us comfort and peace.

A MISSION TEACHER.

THE teacher of vocal music in the First-day School Department of Friends' Neighborhood Guild of Philadelphia, will be missed in the work to which she has given of her talent and assistance for a number of years, as the acceptance of a call to usefulness in a larger field in a western city renders it impossible to continue with us.

The long term of her voluntary service in this mission work for the betterment of the children of the poor can be best appreciated when we recall the degree of consecration prompting her presence and the regularity of attendance during the sessions of the school.

The desire that her daily calling in the culture of the human voice in song shall be for the glory of God, as well as for the happiness of His children, will, she believes, be better accomplished in her new location than have been possible here in Philadelphia, though her classes of pupils have been of exceptional character.

Our sincere best wishes for her continued happiness and progress go with our friend to her new home, and the little boys and girls of our First-day School, as the days and years pass by, have occasion to happily remember the name of H. Edna Sleeper.

ELLWOOD HEACOCK.

Ninth month 15th, 1903.

A CASTLE, which is believed to have existed 400 years before Christ, has been brought to light near Cassel, Germany.

EDUCATIONAL.

SWARTHMORE COLLEGE NEWS.

THERE are but few changes in the teaching and household force for Swarthmore College next year. Beatrice Magill, after a year's absence, returns to take charge of the work in art. William Burdick, of Brown University, has been chosen Director of the Men's Gymnasium; Louise Goodbody, of Indiana University, President's Secretary; Mary E. Minott, Housekeeper; Ella D. Beck, Head of the Laundry.

New apparatus will be added to the department of Engineering and additional desks have been provided for students in Chemistry. New and modern machinery has been installed in the Laundry. Some changes and repairs have been made in the buildings during the summer. The room formerly used by the department of French has been added to the administrative offices and will be occupied by the Registrar. The buildings have been thoroughly gone over and four fire plugs have been provided and drinking water placed in the building from the Springfield Water Works.

The application list of new students is larger than ever before, all the rooms having been engaged and some students provided for in private families near the College.

All the members of the faculty have returned, many of them having spent the summer away. Dean Bond spent the summer in England; Professor Trotter in Canada; Professor Holmes in Maine; Dr. Appleton at Longport; Drs. Bronk and Battin and Miss Magill in Europe.

Conferences, Associations, Etc.

BYBERRY, PA.—The Friends' Association was held at Byberry Meeting-House on First-day afternoon, Ninth month 6th, with a somewhat smaller attendance than last time, but an excellent meeting was held. In the absence of both President and Vice-President, Wm. P. Bonner acted as chairman. The meeting was opened by Alvan Tomlinson reading the 3d chapter of James, after which the minutes of previous session were read by the secretary. The subject of the afternoon was presented in three papers on "The Practical Application of the Friendly Religion in the Home, School and Business." The first division was given by Miriam Tomlinson, who felt the home to be the foundation of all else, "The principles taught and lived there have more influence on children than all later life. If early impressions are for the right then will strong characters result; if home be bad then there will be moments of weakness. Religion should be the conscience of the home—the benevolent action flowing forth from holy motive." While Friends must to an extent keep pace with the world, yet the moderation seen in Friendly homes has had a wide influence toward right living." Rachael Johnson presented a paper relating to the second division—schools, in which she expressed the feeling that in Friends' schools the absolute quiet enforced at times has a very beneficial effect in many ways. "The teacher should herself be a good example of those virtues she would teach, for example is more good than all precept. There may be in schools, and doubtless, are, many who do not have religious training of any kind at home, and who will not grow up to be church-goers, but if the elements of simple religion be taught in secular schools, would there not be a field cultivated that now lies barren?"

A paper prepared by Edwin K. Bonner was read by Wm. P. Bonner, relating to business life. In this he advocated substantial virtues, such as honesty, industry, meditation, temperance, morality, sociability, religion, etc., with explicit reasons for each—and, taken as a whole, all the fundamental principles of our religion may be employed for the betterment of business life."

Nathaniel Richardson, in discussing the papers dwelt especially on the hurry and rush of our modern life, "being on time is necessary, but usually pressure is too great." He then related instances showing the opposites in hurry and in ease, and wished we might emulate the latter, while he deplored the former.

Professor Willard, of Philadelphia, spoke in relation to school system, saying, "Some people consider our public school a Godless organization, but I cannot feel it is so. The curriculum and class that contains in study and recitation some of our most beautiful poems cannot help but, after the commitment of them, leave the boy and girl better, more refined and more cultivated. We should not teach sectarian religion, but all that tends to uplift and help should be taught."

A recitation, "Nobody's Child," was given by Alice Holt, and the program for next meeting, Tenth month, 4th, 1903, was announced to be an address on "A View of Nature and the Bible," by Joseph Swain, LL. D., of Swarthmore, who would also give an illustrated talk for us on Egypt the previous evening, Tenth month, 3d, 1903, at hall at Somerton, Pa., and all members were desired to invite their friends to both occasions. A. C.

HOPEWELL, VA.—The Hopewell Young Friends' Association held its session of Ninth month 13th, by invitation, at the Ridge Meeting House. Exercises were opened by the president reading the 19th Psalm.

After transacting the routine business, Jonah L. Kess read part of a recent speech of Senator Hoar on Woman Suffrage, which was much enjoyed by the Association.

Carrie D. Lupton read a selection entitled "The Need for Quakerism." This was followed by a poem from Proverbial Philosophy entitled "Tolerance," by Edward L. Irish. An interesting collection of Current Topics was given by D. Arthur Robinson. Susan T. Pidgeon read an able paper which she had written on "Attention to Little Things." She urged more carefulness in what we consider the smaller things of life, and closed her paper by saying we might all do well to take the following words from Michael Angelo as a life motto, "Trifles make perfection, but perfection is no trifle."

Carroll C. Clevenger gave an interesting paper on the origin and character of the Olympic games.

After silence the Association adjourned to meet at Hopewell Tenth month 18th, 1903.

BERHA B. CLEVINGER, Sec.

ACCOTINK, VA.—Young Friends' Association met at "Walnut Hill," Ninth month 6th, 1903. Charles Pidgeon opened the meeting by reading the 11th chapter of Romans. Sarah E. Walton read the Biography of Thomas Elwood. Joseph W. Cox read a selection from FRIENDS' INTELLIGENCER entitled "The Whole Truth." Sarah E. Cox recited a short poem, "Let Something Good be Said." Sarah Anthony read an essay, "Canst Thou by Searching Find God?" which called forth some discussion. Edward Walton read a sketch of the life of Isaac Pennington. After roll-call and silence the Association adjourned to meet at the residence of Joseph W. Cox, Tenth month 4th, 1903.

ELLEN LUKENS, Secretary.

RIISING SUN, MD.—A regular meeting of the Young Friends' Association was held in the town hall on the afternoon of Ninth month 6th, and was opened by the vice-president reading a selection entitled, "The Two Lord's Prayers."

Edwin Buffington continued his talk on "The Power of Consciousness." Consciousness, he said, means knowledge. The same forces which exist to-day were just as prevalent in times past, the only difference is, the people in those days were not cognizant of that which through the evolution of thought has been made manifest in the minds of the people to-day. Electricity perhaps existed as much as when Adam was in the Garden of Eden, but man was not yet ready to appreciate the power of its existence. It is mainly through observation, experience and environment that we become conscious of our surroundings. The paramount thought he wished to emphasize was the consciousness of material things in connection or relation to consciousness of spiritual things, and of that power which is down underneath all things.

For that which constitutes the growth in the world's history, is man's power to receive. Thought control and

discipline, then, is the key to the spiritual storehouse which will give unto us new attainment and new consciousness of strength.

Robert K. Wood read a very helpful paper on "What Constitutes Daily Heroism?" One thought expressed was that: "It is in our little struggles to overcome the enemies of our better natures; to be master of ourselves that we are called upon to exhibit daily heroism." It is the many little unselfish sacrifices we make every day of our lives, and patiently bearing daily trials and disappointments that go to make one a great hero in God's sight.

A selection was read by Ella F. Hunt entitled, "Let Something Good be Said."

"The necessity of Friends dwelling upon the present and future rather than upon the past," was the subject of a paper by Janet Reynolds. One thought was that "It is not for us to dwell upon the things of the past, only so far as they help to educate us and strengthen us for the performance of present duties, which will in turn awaken deeper thoughts, and prepare us to better understand and appreciate that Life which is back of all things."

At the close various thoughts were offered by different ones in attendance. Some one said we need to keep a close watch over ourselves, that we do not shirk our duty in standing up for truth. It was said that we are strenuous enough in business, which is of itself necessary, but the only way of building up a well-developed life is the proper cultivation of the ethical side as well as the secular. The meeting closed with silence.

JANETTE REYNOLDS, Cor. Sec.

For Friends' Intelligencer.

MY OWN.

To I. Frank and Elizabeth A. Hopkins, California,
AWAY in the hearts' deep shadow,

There sings the livelong day,
A little bird with a plaintive voice—
A sad and mournful lay.

It sings no songs of gladness,
As the branches toss about;
But shades with gloom, the once merry heart
Until it is steeped in doubt.

It sings; "Shall I ever find them?
Shall I ever find my own?
Shall I ever behold my birdlings
Which from the nest have flown?"

At night, when the world is sleeping—
My soul in anguish tossed
Calls out in the voiceless silence
For the darlings I have lost.

No sound but the plaintive moaning
For the blessings I have known;
And the wailing, wailing, wailing,
For my own, my very own.

Yet oft when it clamors loudest,
There comes a sense of peace
Like oil on the troubled waters,
'Till its wailing accents cease.

And give place to a stately measure,
Filled with a glad refrain,
And bids my heart grow lighter,
Its own it will find again.

For water seeks its level,
Each river finds its sea,
And thus I know beyond all doubt,
My own will return to me!

ANNIE T. MILLER.

THE State Temperance Union, of Kansas, announces that of the 754 papers published in that State only 20 publish liquor advertisements.

METEOROLOGICAL SUMMARY FOR EIGHTH MONTH, 1903.

Mean barometer,	30.013
Highest barometer during the month, 2d,	30.417
Lowest barometer during the month, 20th,	29.728
Mean temperature,	71.1
Highest temperature during the month, 25th,	94
Lowest temperature during the month, 8th,	56
Mean of maximum temperatures,	78
Mean of minimum temperatures,	64.2
Greatest daily range of temperature, 25th,	26
Least daily range of temperature, 28th,	4
Mean daily range of temperature,	13.7
Mean temperature of the Dew Point,	63.3
Mean relative humidity, per cent.,	77.5
Total precipitation, rain, inches,	5.40
Greatest precipitation in any 24 consecutive hours, 1.85 inches of rain, on the 27th and 28th.	

Number of days on which .01 inch or more precipitation, 17.
 Number of clear days 8, fair days 9, cloudy days 14.
 Prevailing direction of the wind from southeast.
 Thunder storms on 7th, 11th, 24th, 26th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a. m., 70.5° on 11th.
Minimum of the wet bulb thermometer at 8 a. m., 56° on 13th.
Mean of the wet bulb thermometer at 8 a. m., 63.8°.
Maximum of the wet bulb thermometer at 8 p. m., 74° on 25th.
Minimum of the wet bulb thermometer at 8 p. m., 55.5° on 27th.
Mean of the wet bulb thermometer at 8 p. m., 64.6°.
Mean of wet bulb thermometer for this month, 64.2°.

NOTE.—The means of the daily maximum and minimum temperatures, 78° and 64.2° respectively, give a monthly mean of 71.1°, which is 4.3° below the normal, and 1.9° below the corresponding month in 1902.

The total amount of precipitation for the month, 5.40 inches, is 1.15 inches more than the normal, and 2.19 inches more than fell during Eighth month, 1902.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Eighth month 31st.

SOME NEEDY INDIANS.

THE Indian Rights Association has been appealed to on behalf of the Indians in northern California. It will surprise many to know that there are probably 12,000 or more of these Indians scattered about the State, who are landless squatters, existing by sufferance on corners of ranches belonging to white men, and liable to eviction at a moment's notice; indeed, quite a number of them have not even such a temporary resting-place, but are kept constantly "on the move."

The Northern California Indian Association, formed a few years ago with a view to improving the condition of these people, has been conducting mission work in a few localities, but efforts thus far put forth show clearly the extent of the field still uncovered, and the need for a careful and thorough investigation. A memorial was presented by the Association to the President on the occasion of his last visit to California, reciting the wrongs inflicted on these Indians by gold-hunters and others, which reduced them to destitution and pauperism, and urging that the Government make some provision for these unfortunate people, "who are so in need of help and yet have not even been guilty of fighting for their own rights."

The matter was brought to the attention of the Commissioner of Indian Affairs a week or so ago by a representative of the Indian Rights Association. The Commissioner expressed great interest in the project to remedy existing conditions, but said the Indian

Office had no funds available to purchase land for these Indians, or to employ a suitable person to make a proper investigation of their needs. He said relief must come through Congress, and he advised that the California Association ascertain the number of Indians, the available tracts of land on which they might be located, and all other necessary data, and appeal to Congress at the coming session. This information secured, and a proper public sentiment developed, especially in California, the Commissioner believed that something definite might be accomplished.

The California Association is therefore anxious to make a prompt, thorough, and detailed study of the condition and needs of all these Indians. Considerable data have already been secured, but to properly finish the work it will require the full time of two or three reliable men for several months, who should visit at least 150 known settlements where Indians are located, and cover several thousand miles of the most difficult and primitive kind of traveling. Owing to the apathy of so many Californians, the Association has been unable to secure sufficient money to cover the expense of this contemplated investigation, and has appealed to the Philadelphia organization. About \$500 is still needed to permit the Association to conduct the work; and if the investigation is to be effective it ought to be undertaken at once, in order that the appeal may be ready for presentation when Congress meets.

City and State will be glad to receive any contributions those interested in the matter may care to send for the purpose indicated, and promptly forward the amount to Mrs. Augustus Taber, of San José, California.—[City and State.]

THE POWER OF MORAL SUASION.

A VISIT to the room in the City Hall where the little wards of the Juvenile Court are detained pending their hearings results in nothing so much as astonishment at the naturalness with which these waifs respond to moral suasion.

There they are, children gathered from various corners of this big town, of nationalities and dispositions as various. Yonder are two Italians, with their warm, olive complexions and large eyes; over there a pickaninny. Pent up together, inclined to be disobedient, as the very best children usually are, restless, cunning and mischievous—impish is a word that might apply to one or two—and yet all so subdued by a compelling power simply moral.

Of course, it has been realized that to make them in the least resigned to captivity it is necessary to provide them employment; so they have checkers, dominoes and other games. There are even trestles over which they can amuse themselves by taking running jumps. But, of course, now and then disputes and quarrels arise, which must be settled by the lady in whose charge they are.

This is usually accomplished by a quiet word or two. She never speaks angrily, never raises her voice, never resorts to harsh measures. Yet the boys obey her, very rarely make any sort of impudent retort, and actually grow to love her.

Seeing this, one is inclined to wonder how it is that

so many mothers fail in controlling their own flesh and blood, children reared beneath their own eyes, amid desirable surroundings.

A restrained manner, earnestness, invincible purpose, and, beneath all these, real tenderness. These are the qualities that subdue the wildest child nature. The first three without the last might fail, for, after all, it is the real affection lying deeper than the stern purpose which touches and softens the child heart.

"Material too good to be allowed to go to waste," is what a practical worker says of the boys coming under the jurisdiction of the Juvenile Court. In many cases they are endowed with excellent qualities and keen intellects. That they appreciate what is done for them is evidenced by the fact that from time to time the probation officers receive very grateful letters from children whose condition in life they have helped to better.—[Woman's Interests, in Philadelphia Ledger.]

"Dry" Conditions Make Xenia Workhouse Almost Useless.

It appears that the Beal local option law has put the Greene county workhouse in a tight place. A few years ago the commissioners made a contract with a Columbus broom manufacturing concern to sell their contract labor at 25 cents per day, a certain number being stipulated. If less than that number was furnished then the county was to reimburse the contractors to the extent of the profit which they would have made on the men whom they could not supply. This plan worked very satisfactorily until the city voted dry, when lehold, the workhouse population fell off to such an extent as to alarm the commissioners, for they were obliged to pay good money to the contractors without the slightest return. Then it was they cut their rates and began hustling for the business that had formerly gone to Dayton. After figuring it out that their loss at the 20c. and 15c. rate for board would be less than by paying the contractors the "profit" on men they had agreed to supply, but during "dry times" could not furnish.

The Miami county commissioners have decided to send prisoners to the Xenia workhouse hereafter. Commissioner Cappock says that the local option law in Greene county has reduced Miami's bill for boarding prisoners one-half; he wishes Miami county would vote dry now and wipe out the other half.—[The Dayton Press.]

CURRENT EVENTS.

The leader of the Salvation Army Corps that started on its campaign in the Kentucky mountains on the 14th, said just before starting: "The mountaineers are practically without Christianity. We feel we should have a band of our Salvationists personally visit them to try our methods on them. We really hardly know how to get at them, and that is the purpose of our coming trip. We are very hopeful that the methods of the Salvation Army will prove just the thing to awaken this peculiar people and bring them out of their present condition. Our methods may not work at all. The coming trip will tell the tale."

UNDER an act of the New York Legislature a new branch of the judiciary in King's county, a Children's Court, has been opened. There are no cells in the building that has been provided for the Court. An attempt has been made to do away with any jail-like appearance, and in the conduct of the court every effort will be made to carry out the intent of the new law, to uplift, rather than degrade the little culprits whose whims, environment or childish needs may have suggested petty offending. The law governing the court provides that all under 16 years of age shall be taken there

for the purpose of removing them from the influence of other prisoners in the police and other courts. The agents of the Children's Society and the probationary officers will be charged with the care of the boys and girls temporarily or pending disposition of the cases.

A NEW YORK newspaper correspondent writes that it is an open Church secret that a large element in the Episcopal Church there is not in sympathy with the erection of the immense towering Cathedral of St. John the Divine, which has been in progress on Morningside Heights for several years, and which has been a severe drain upon the financial resources of the diocese. The construction of the Cathedral has been the source of much anxiety to Bishop Potter. Many of the clergy and prominent laymen regard the project as mediæval and a great waste of funds.

THE example of the sheriff at Danville, Ill., who stood his ground and defended the jail successfully against a mob of lynchers, is having its certain salutary effect all over the State. It was seen last week in Shawneetown, when a "nigger-hunting" mob assailed the jail there, only to be met by Jailer Galloway in so determined a manner that it slunk off without making the promised assault.

DISCUSSING the "Problems of the Nation" recently Senator Hoar said, "I see that one enthusiastic Southern gentleman has renewed the proposition that we shall send the ten million negroes out of the country. This is totally impracticable. Let us not delude ourselves. We have got this question to meet squarely at home. The negro will stay. The European and Asiatic will come. You cannot turn them out and you cannot keep them out."

DR. R. F. COYLE, Moderator of the General Assembly of the Presbyterian Church, who has recently returned to his home in Denver from a tour in the East, believes that the time is not far distant when the twelve different Presbyterian Churches in the United States will become one. This probability, he says, is due to the reconstructing of the creed of his denomination. Calvinistic and Arminian lines, which have long kept his and the Cumberland Presbyterian Church separated, have now been effaced, and at present no distinctions, other than ceremonial, separate the two great religious orders that began as one in the days of Cromwell.

Committees representing the Cumberland Presbyterians and the Northern Presbyterian Church will hold a joint meeting in St. Louis, Tenth month 1st, to consider a basis of union.

THE Commissioners sent out by the Danish Government to inquire into the condition of the Danish West Indies have issued a report. They believe that by means of administrative reforms financial stability can be re-established, and they propose preferential treatment for Danish West Indian sugar in Denmark, improvements at the port of St. Thomas, and substitution of Danish for American coinage. It is also proposed that the islands shall be represented in the Danish Parliament by two seats in the lower and one in the upper House. The press, which last year advocated the sale of the islands, now admits that the Commission has done a useful work. It is expected that the Government at the coming session will introduce a West Indian reform bill based on the Commission's report.

PRINTERS of the Roman Catholic faith have been much exercised by the controversy over the oath of the Typographical Union which requires loyalty to the Union to take precedence over all other obligations, a bishop having declared that no one bound by the oath would be given absolution. Many Catholics have expressed their determination to stand by the Union. The editor of the *Western Laborer* is reported as saying, "I venture to say that not one Catholic printer in Omaha and few in America will give up the Union for absolution." On the other hand a prominent Catholic Union printer of Milwaukee said, "Until now the oath has never been considered as in any way conflicting with

religion. I have administered this oath many times without ever thinking that it placed the Union above the Church. Now that the matter has been brought up I know that the next convention of the Union will change the wording so that it will not be objectionable."

NEWS NOTES.

THE American Pomological Society has been in session in Boston.

THE discovery of one military plot after another is reported from Servia.

THE Alaska Boundary Commission began its sittings at the British Foreign Office at 11 o'clock on the 15th.

INFLUENTIAL friends of Trinity College at Hartford, Conn., are suggesting its affiliation with Yale University.

POPE PIUS has taken steps to dispose of the remnants of the papal navy and it is said he intends to disband the Swiss Guard.

THE National Woman's Christian Temperance Union has begun its campaign for the expulsion of Reed Smoot, of Utah, from the United States Senate.

THE output of anthracite coal for the past eight months has been 13,046,000 tons more than for the same period last year. The companies claim there has been no over-production.

LAND has been purchased at Kingsbridge, N. Y., as the site for a new academy to be erected for a colony of nuns who were recently expelled from France under the new legislation there.

SECRETARY HITCHCOCK, at the request of President Roosevelt, has designated Charles J. Bonaparte, of Baltimore, to conduct the investigation of the land frauds in the Indian Territory.

THE investigations into the charges preferred by Seymour W. Tulloch, ordered by the President and made by Charles

J. Bonaparte and Holmes Conrad, have been completed and a full report made.

KING EDWARD has appointed the King of Portugal Admiral in the British Navy, as a token of the friendship existing between the two countries, recently strengthened by King Edward's visit to Portugal.

THE District Government has, after some delay, granted the formal permit to the Pennsylvania Railroad to construct the twin tunnel under the United States Capitol and the adjacent blocks and streets.

CARROLL D. WRIGHT, in declining, on account of press of work, an invitation of the socialists of Lottsville, Pa., to address them, added that if he had accepted they would be disappointed, as he is no advocate of their doctrine.

AFTER many delays the Pittsburgh Councils have at last selected as a site for the Carnegie Technological School, a tract of 32 acres on the border of Schenley Park. The school will be built and equipped in the most modern manner and endowed with \$2,000,000.

THE computer of prices at tidewater appointed by the Anthracite Strike Commission, has given notice that the miners are entitled to a 5 per cent. increase in wages in accordance with the recent advance in the price of anthracite, to be effective for the present month.

THE German Government will introduce in the next Reichstag a bill requiring saloon keepers to sell non-intoxicants, such as lemonade, milk, coffee, tea and cold foods, and forbidding the credit system so much used in the country districts and among students.

THIS is a jubilee year for the royal family of Denmark. It is fifty years since the King was recognized heir to the throne, and he has reigned 40 years. His eldest son, now 60, has been Crown Prince 40 years. His second son, the King of Greece, has reigned 40 years.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

9TH Mo. 20 (FIRST-DAY).—PHILANTHROPIC Conference of the Western Quarterly Meeting at Centerville, Del., at 2.30 p. m. The committee will meet at 2 o'clock. Prof. Frank Green will address the meeting on "Improper Literature."

9TH Mo. 20 (FIRST-DAY).—CONFERENCE under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the Meeting-house at Concord, Pa., at 2.30 p. m. Dr. O. Edward Janney, of Baltimore, is expected to address the meeting. Dr. Janney also expects to attend the morning meeting for worship at Concord.

9TH Mo. 20 (FIRST-DAY).—GOOSE CREEK First-day School Adult Class will read and discuss Jane P. Rushmore's address to the Baltimore Yearly First-day School Conference, 1901.

9TH Mo. 21 (SECOND-DAY).—FRIENDS' Flower and Fruit Mission meets each Second-day at 151 Fairmount Avenue, at 1 p. m., to distribute flowers.

9TH Mo. 25 (SIXTH-DAY).—WOODSTOWN, N. J., Young Friends' Association.

9TH Mo. 26 (SEVENTH-DAY).—SCIPIO Quarterly Meeting at Scipio, N. Y. Ministers and Elders, day before at 2 p. m.

9TH Mo. 26 (SEVENTH-DAY).—BUCKS First-day School Union at Langhorne, Pa., at 10 a. m., and 1.30 p. m. Sub-

jects: (1) Work in the First-day School, (2) Whose duty is it in our meetings to fill the place the pastor fills in other religious denominations? Cora Haviland Carver, of Philadelphia, is expected to address the afternoon session.

(Continued on page 611.)

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CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 605.)

9TH Mo. 27 (FIRST-DAY).—LANCASTER, Pa., Young Friends' Association.

9TH Mo. 27 (FIRST-DAY).—HORSHAM, Pa., Young Friends' Association.

9TH Mo. 28 (SECOND-DAY).—CANADA Half Yearly Meeting at Yonge Street, Ontario. Ministers and Elders, day before at 3 p. m.

10TH Mo. 16 (SIXTH-DAY).—TWO-DAY (16th and 17th) celebration of anniversary of establishment of Miami Monthly Meeting of Friends at Waynesville, O., It will be participated in by both branches of Friends.

THE FRIENDS' BOOK ASSOCIATION acknowledges receipt of the following additional contributions to the Children's Country Week Association:
Marion S. Comly, \$ 2.00
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Amount, \$52.00
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Ninth month 11th, 1903.

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On account of the meeting of the National Bankers' Association, to be held at San Francisco, Cal., October 20 to 23, the Pennsylvania Railroad Company offers a personally-conducted tour to the Pacific Coast at remarkably low rates.

This tour will leave New York, Philadelphia, Baltimore, Washington, and other points on the Pennsylvania Railroad east of Pittsburgh, Wednesday, October 14, by special train of the highest grade Pullman equipment. A quick run westward to San Francisco will be made, via Chicago, Omaha, Cheyenne, and Ogden.

Five days will be devoted to San Francisco, allowing ample opportunity to visit the near-by coast resorts. Returning, stops will be made at Salt Lake City, Colorado Springs, Denver, and St. Louis. The party will reach New York on the evening of October 31.

Round-trip rate, covering all expenses for eighteen days, except five days spent in San Francisco, \$190.

Rates from Pittsburg will be \$5.00 less. For full information apply to Ticket Agents, or Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

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LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend*. Small pamphlet. 40 pages. Single copy 12 cents.

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope), 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet. 27 pages. *Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy 5 cents. 25 copies \$1.00.

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THE MEETING FOR WORSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS. By Howard M. Jenkins. Small pamphlet. 11 pages. A concise statement. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

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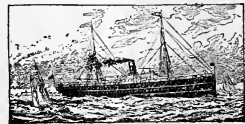
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And down into the scrolls of the glens,
And streams, that with their bordering thickets strive
To hide their windings.

Oo each side
The fields swell upward to the hills; beyond,
Above the hills, in the blue distance, rise
The mountain columns with which earth proppeth
heaven. —William Cullen Bryant.

AN event of unusual interest will take place on Tenth month 3d and 4th, when the Program Committees of the General Conference will hold their meetings at the Inn as guests of the Buck Hill Falls Company. This will cause quite an influx of guests, but our friends need not fear that they will be crowded out; there will be plenty of room for all. Rates at the Inn are considerably reduced during Tenth month.

SUMMER TRAINS DISCONTINUED.

The last trip of the "Poccono Special," leaving Broad Street Station at 2.05 on Seventh-days, was made Ninth month 19th. The week-day train leaving at 9.05 a. m., and leaving Cresco on its return at 4.42 p. m., will make its last trip Seventh-day, the 26th. After that date, this train will run only as far as Stroudsburg, without connection for Cresco.

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The Committee on Education of the Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh-day from 10 a. m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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{ Volume LX.
Number 39.

GOOD WORDS FOR 1903.

XXXIX.

We are all thieves, we are all thieves, we have taken the Scriptures in words, and know nothing of them in ourselves.

MARGARET FOX, 1652.

From her testimony concerning her husband, George Fox.

THE REWARD OF SERVICE.

THE sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.

The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.
Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man helped by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service that thou renderest.

—Elizabeth Barrett Browning.

"THE IDEAL FRIEND."¹

BY N. C. D. MURRAY.

There probably are no two Friends whose ideals of life are exactly the same. The religious ideals of one branch of our Society differ greatly from those of the other and the early Friends were unlike either of these in many respects. Several weeks ago the newspapers had an account of an invention of a thought-recording instrument. Different thoughts, it was claimed, produced different brain action, which in turn so affected the instrument that different colors were cast upon a screen. Every change of thought caused a change in the shade of color, and every shade of color represented a certain thought. It would be interesting, I thought after reading this article, if a color picture could be taken of every Friend's ideals. If we would examine these picture ideals closely we should probably notice a strong resemblance among them, as in faces of members of the same family, but each one would show his individual m. or differences. A composite picture of all these individual pictures would show what the ideals of the present day Friends are like. If we could apply the moving picture idea to this composite picture we should see the colors changing, denoting the changing ideals of the Friends from the times of George Fox, 250 years ago, down to the present. Through all these changes, however, there would be a few streaks or shades that would stand out more or less distinctly. These would be the fundamental,

or principal ideals of the Friends, distinguishing them from other people.

The founders of the Society of Friends claimed that they were merely turning back to primitive Christianity, or as Penn expressed it, "Quakerism is primitive Christianity revived," for at the time of the Society's birth the Established Church was little more than a formal, outward, unspiritual institution; the times were worldly and full of war and civil strife. The teachings of Jesus Christ were either ignored or forgotten by the multitude. Jesus Christ, then, was the ideal whose life and teachings should be a model for all Friends. He was a perfect man. But to say that Jesus Christ was an ideal Friend and stop here, would be begging the question, as other denominations as well as the Friends regard Jesus Christ as their ideal. Different denominations interpret his principles or apply his teachings differently, or place different stress or importance upon different parts of his principles and teachings. An ideal Friend regards Jesus Christ as a man, like ourselves, but endowed with the Divine Spirit in its fullness, that he might set to other men in all succeeding ages an example of humanity, tempted by like passions and endowed with the same powers as other men. His life embodies, primarily, the great principle of love of God and love of fellow man. Some one has said that the three objects in life are love, the ministering to the wants of the body and the ministering to the wants of the mind. Of these the ideal Friend places love first in importance, love carrying with it the ideal of charity, justice, reverence, unselfishness and humility. In all his relations with other men, whether in business or socially, he is faithful to these ideals. He is always honest with his neighbor. He is in agreement with Robert Louis Stevenson when he says, to tell the truth, rightly understood, is not merely to state the true facts, but to convey a true impression; truth in spirit, not truth to the letter, is the true veracity. The Friend feels his word to be as good as a bond, and does not believe in taking an oath. The ideal Friend, regarding war as the outcome of hate, and contrary to the principle of love, always stands firmly for peace. The world at large seems to be coming more and more to this point of view. In his charity to all men the ideal Friend always opposes oppression, in whatever form it may be found. "Quakers" were first and foremost in opposition to negro slavery. They opposed all religious oppression, but were not like some other religious sects who claimed the right of religious freedom, but persecuted others when they had the power; Friends believe in the right of every man to hold any religious principle he pleases. This thought is well expressed by one of the best of "Quakers," John Woolman, when he

¹ Read at a meeting of the Friends' Association of Cincinnati, First month 25th, 1903.

said that "there is a principle which is pure placed in the human mind, which in different places and ages hath had different names; it is, however, pure, and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, when the heart stands in perfect sincerity. In whomsoever this takes root and grows, they become brethren."

The ideal Friend is strictly pious; the organization of the Society was probably due more to the impiety of the time of its foundation than to any other cause. He carries his piety into his everyday life. He is pious not only one day of the week, but on every day; the loving obedience to the will of God, his affectionate reverence is the keynote to his character.

The ideal Friend opposes all worldly pleasures and pastimes only in so far as they lead to impiety or harm to humanity—gambling and betting, for instance, are regarded as wrong in principle, as they always have an injurious effect. As piety and love are of first importance, worldly pleasures are to be indulged in guardedly and never at the sacrifice of piety. It may not be against the ideals of a Friend to-day to attend a performance of the theatre if it be regarded on a moral plane. He may encourage art and music, always remembering, however, to keep them subordinate to the prime object of life, namely, love and the virtues arising therefrom. Extremes and excesses of all kinds are to be avoided as harmful to one's physical as well as spiritual well-being.

The harmfulness of excessive drinking of alcoholic liquors and danger of using them at all makes the ideal Friend an abstainer as well as a worker against their use. But he is also temperate in regard to his eating. He is opposed to the use of tobacco.

He is plain and simple in his habits and manners, but does not believe it necessary to use a particular form of language, as "thee" and "thy," "first month," "second month," etc. He would never be extravagant in his dress or mode of living, but is not confined to any set form. Some years ago a certain elderly Friend whom I know, went to considerable trouble and expense to get a new bonnet of the typical kind. She had to send East for it and pay an extravagant price, compared to her means. This was keeping up a set custom at the sacrifice of one of the true ideals of a Friend.

The ideal Friend believes that divine revelation did not cease with the writings of the Scripture, but that each individual is endowed with the same faculty or power as the early prophets, of having revealed to him a knowledge of the moral laws of the Creator—that is, the Light within. The power to apprehend this inner light or voice within is aided by silent meditation or introspection, just as a knowledge of the physical world is gained by study and outward observation. The more we observe and study, the more clearly do we understand the laws of Nature. So, the more earnestly we meditate in silence the more clearly do we apprehend the voice within. The exercise of a mental function or emotion stimulates and develops its strength. Communion with God as revealed through the inner light becomes easier as the mind and soul by frequency of exercise are moulded

into the receptive and responsive mood, and the ideal Friend seeks this solace and this comforting divine contact with regularity. The incentive to good, the commands of God as revealed in this divine communion, are stronger and higher than any other inspiration. All conduct, all thought is moulded by these revelations, and to act or think in violation of these divine teachings, coming direct to the soul, would be like profaning a sacrament; hence the conduct, the thought, the moral and physical life are dominated by this communion.

The Bible is held in high esteem, as presenting the experiences of religious men, and is used as a guide and help, but is subordinate to the dictates of the voice within.

The ideal Friend believes with Hawthorne that "in chaste and warm affections, humble wishes and honest toil for some useful end, there is health for the mind and quiet for the heart, the prospect of a happy life and the fairest hope of Heaven."

THE MESSAGE OF QUAKERISM TO THE TWENTIETH CENTURY.

BY ALLEN C. THOMAS.

An abstract of a paper read at the Quarterly Meeting Conference of Orthodox Friends, Darlington, Md., Sixth month, 1903; published in the *Interchange*, Baltimore, Md.

A great feature of the present time is the breaking down of the walls of sectarianism. It is being more and more acknowledged that certain points of doctrine, and still more of practice, may be more acceptable to some than to others, and that it is proper that such as agree on these should unite for work and worship. This does not at all imply that those who so unite feel that they are holier than others, or that they condemn them. The attitude of Protestant bodies is more and more "Be friendly with us, we are not so far apart as we used to think." The great united Conferences on Foreign Missions, the Y. M. C. A. Conventions, the huge Christian Endeavor meetings, the Northfield and Keswick Conventions, are proofs of the change. The question therefore arises "Has any denomination any longer a special message to the church or to the world?" You might as well ask "Has any individual any special gift, or any special service?" That our Society had a clear message for the Seventeenth Century, no one can for a moment doubt. Is there any message for us to give to-day?

It does not follow that we have the same message as our fathers. The keynote of Fox's teachings was that there should be a fresh anointing for every service, and that whether the message be old or new it must be a message sent and delivered under a fresh impulse of the Holy Spirit.

Let us consider the attitude of people to-day on the matter of authority. There are two great classes. The one attaches importance to the authority of the church, of tradition, custom or creed. Those who belong to this class are willing to give themselves up to the external guidance of these things, and they compose a large part of the community. There is another and an increasing class who go to the oppo-

site extreme. They do not care for the church, and are wearied with the services, and dislike the preaching. They prefer the Sunday paper in which they can read a sermon if they wish, and many of these go so far as to say that they do not need any religion. Some of the leading men of our country belong to this class. Of the first of these classes, there are some who, while they do not care to give up religion, still wish to enjoy the world and are glad to have their religious duties regulated by authority. Another set honestly realize their weakness and ignorance and find great relief in throwing the responsibility of their faith and practice upon those in whom they have confidence. The many doubts that are being thrown on the interpretation and inspiration of the Bible, and the wrangling of the schools, induce not a few to seek this refuge.

To such as these the Society of Friends has a direct message. It is that Christianity is not a method, it is not a creed, it is not an ordinance. It is power. It is life. You may discuss the theory of electricity and the conductivity of this or that metal. You may describe an ideal lamp. But after all it is the electric current that counts. Creeds, ordinances, organizations and all external accompaniments of religion are in themselves dead forms, but they may be made conductors of spiritual life and aids to it. But they may also be changed as occasion requires, just as iron wire has given place to copper wire, and old lamps to new. The essential thing is life. All else is of comparative unimportance. Therefore do not worry over differences of administration or practice, or creed, or interpretation, or whether this particular book was inspired, or whether it was written by this man or that. The important thing is: Does it speak to your soul? Does it "find you?" Are you helped and enlightened by it? Quakerism points to the indwelling Spirit as the guide, and tells people to prove the truth in their own experience, not by reasoning upon it, not by yielding to others, but by acting upon it themselves. As Christ is listened to and followed, the clouds will break and the sun of righteousness arise. This is the message of Quakerism to the restless souls of the Twentieth Century. Others give it also, but none have the vantage ground of Friends.

To the other class who neglect religion the message is: True religion is of the heart, true worship is in spirit and in truth. Come sit with us in the quiet and let Him speak to you in the silence. Come listen, not to political, economic or philosophical discourses, but it may be to the simple words of a brother or a sister, who may feel called upon to speak words not of man's wisdom, but spoken from a personal experience and from a full heart. Come with us and you will find a democracy where all are upon the same level, and that there is a strength in a union of worshipping souls, and a power through a communion of spirits. In your quieter moments, do you not feel the need of something that is higher than an ethical principle? In rough weather do you not long for a power to lift you above the strain and turmoil of the strenuous life?

To both of these great classes Quakerism says: There is One, even Jesus, who can speak to thy condition. The world and the church still need to get nearer to Christ as the Revealer of the Father, the great Pattern, the Saviour from sin, and the life and strength of them that believe. For this, Quakerism says, there is no need of rite, creed, ceremony or priest. Christ comes to the individual heart, and as he is received, light, life and grace are given. It is essentially the same message under altered conditions as it was in the Seventeenth Century. From their democratic organization, from their freedom from a clerical class, from rite and ceremony, from a formal creed, from the simplicity of their doctrines, no denomination can deliver this message so forcibly or so attractively as the Friends. Shall they let it be taken from them and entrusted to others?

PROFESSOR WILLIAM JAMES ON QUAKERISM.

From the Interchange (Baltimore.)

In connection with the paper on the message to the twentieth century by Prof. Allen C. Thomas, it seems well to give an extract on the subject from Prof. William James' book, "Varieties of Religious Experience." This book has created a deep impression and contains much that is well worthy of thought. In speaking of the fact that religious geniuses are often eccentric, and that they show signs of a certain amount of nervous unbalance, he illustrates his point by George Fox, choosing as an example the well-known occurrence, which Fox himself had difficulty in giving an explanation for, of his walking barefoot through the streets of Litchfield, crying out, "Woe to the bloody city of Litchfield." But Prof. James in order to make his position clear as to the value of Fox's message, says:

"The Quaker religion which he founded is something which it is impossible to overpraise. In a day of shams; it was a religion of veracity rooted in spiritual inwardness, and a return to something more like the original gospel truth than men had ever known in England. So far as our Christian sects to-day are evolving into liberality, they are simply reverting in essence to the position which Fox and the early Quakers so long ago assumed. No one can pretend for a moment that in point of spiritual sagacity and capacity, Fox's mind was unsound. Everyone who confronted him personally, from Oliver Cromwell down to county magistrates and jailers, seems to have acknowledged his superior power."

Words like these in the mouths of Friends might sound exaggerated, but from the pen of a careful and cool professor of psychology in Harvard University they carry the weight of an historical judgment, and are free from any sectarian bias. Have we the courage of our traditions, traditions that have to do, not with formulas or with dead methods, but with the principle that the true course for us is to live in the power of Christ and under his immediate guidance, as the apostles did. The letter killeth, but the Spirit giveth life.

NEW TESTAMENT SERIES.—No. 34.

THE "SECOND COMING."

GOLDEN TEXT.—Let us, since we are of the day, be sober, putting on the breastplate of faith and love.—

I. Thessalonians, v., 8.

Before study of Lesson read I. Thessalonians, v., 1-13; II. Thessalonians, ii., 1-12.

It has already been noted that Paul at first expected the second coming of the Christ and the establishment of the millennium during the life-time of his own generation; and it is equally clear that he taught this in his early ministry. Such teaching is especially clear in the first letter to the church at Thessalonica where he speaks of "we who are living, who survive to the appearing of our Lord" (I. Thessalonians, iv., 15). It is also implied in the Acts (xviii., 7), and referred to in the second letter to the Thessalonians (ii., 5). But, as time went on and many of the believers passed on to the other world, Paul gradually surrendered this belief, substituting for it a spiritual counterpart. He did not give up the idea of the second advent altogether. But it became more and more an unknown and unknowable time, and by degrees ceased to have any vital reality whatever. In its place came the growing conception of the coming of the Christ in the individual heart of those who were faithful (II. Corinthians, v., 16; Romans, viii., 9-11). This new point of view involved a difference in the manner of the second coming as well as in the time of it. The primitive idea, which was at first shared by Paul, was that of a spectacular reappearance of the Master, as a king. He "shall descend from heaven with a shout, with the voice of the archangel, with the trumpet of God." The faithful "shall be caught up into the clouds," etc. (I. Thessalonians, iv., 16). We find none of these statements in Paul's later epistles.

The earlier conception of the second advent has been made prominent again and yet again in the history of Christianity. To say nothing of earlier cases, there was a very general expectation that the world would end at the close of the thousandth year of our era. Great wars and other disasters have frequently aroused in the minds of individuals, or groups of individuals, a belief that the new era was at hand. A pretended or misinterpreted prediction presented with assurance has sometimes carried conviction; as what was called "Mother Shipton's prophecy," which closed with the lines, "All the world to an end shall come in eighteen hundred and eighty-one." The writer knows of several who were more comfortable when that year gave place to its successor. The Millerite craze has already been referred to in these lessons. A fanatic claimed a special revelation of the exact date when the present order of things should pass away. A great many believed in this prediction, and preparations were made in some places on a large scale for its fulfillment. There is a considerable sect now in America, known as Adventists, which proclaims that the last day is impending. A popular book recently published appends a list of twenty special indications which point to the end of our era and the beginning of the next before 1920.

It need hardly be said that as Friends we have nothing to do with these matters. Like Paul himself, in his later ministry, we must put away childish things—and these speculations are childish, being supported only by the credulous reading into selected portions of Scripture, meanings never intended by the writers. The early church was simply mistaken in its views as to the quality of the "kingdom," as well as concerning the time of its coming. Jesus strove earnestly, throughout his active ministry, to elevate the ideals of his followers beyond the petty glories of an earthly court; but his success was only partial. They could have accepted the glory of a kingdom of brotherly service for a time, but it did not satisfy their longings for success on a large scale.

We have not yet outgrown the narrow and childish view of "the kingdom." We speak of the spread of Christendom when nations, nominally Christian, extend their territories by methods the reverse of Christian. If we speculate at all on the coming of the Christ, it is, in many cases, as a kind of glorified despot. We have yet to learn that a great kingdom may not be a unit in itself, but a summation of a multitude of small kingdoms. Yet so is "the kingdom." It is to be found literally in the minds and hearts of those who welcome there the Christ spirit. Its conquest of all the world will be complete when the lives of all men are ruled by the Christ principle from within; not dictated by laws from without, however correct the acts dictated by such laws.

Now this fact is at once more hopeful and closer to our own lives. If the kingdom can only be ushered in by means of a world conquest by Christian nations; if it can only be extended by adding large territories or large groups of people; then indeed many of us, perhaps most of us, may feel excused for sitting aside and waiting for God to make manifest some great power by which this great work can be accomplished. But when we realize that "the kingdom" is something *living* and that it grows by accretions; that when the Christ spirit has mastered a soul so that brotherly love rules there, casting out all selfishness, the kingdom grows, how then shall we hope for pardon if we neglect our share of the work? Here are souls in which we individually rule. Have we made them a part of "the kingdom"? They are under our control—it is for us to speak the final word of command, "Thy kingdom come." We may extend the millennial era so much if we will. Have we done it? It will not do to assert that we have accepted the principles of Christianity "so far as they are practicable"; for acceptance of them means that we believe them practicable and intend to live by them. It is not acceptance at all to assert that under ideal conditions we could live by the Christ spirit. So far as we are concerned it is good for *now*, or it is good for *nothing*.

We may each add the incalculable area of a soul to the Christ kingdom. We may each enlarge by the inestimable measure of one soul the space in which the second coming is already accomplished. But this is not all. We have command of one soul each; we have also influence over others. Is our influence all given to enlarging the empire of the risen Lord? It

cannot be so given if, like the early church, we must measure successes in terms of churches, of acres, of dollars, of splendor and gold. Only when we know that the success of each life lies wholly in bringing it under the control of the power which makes for righteousness, and that the success of "the kingdom" consists in the increase of such souls, can we work effectively for the "second coming" of the Christ.

AN IMPERATIVE DUTY.

THE welfare of the young is so dear to the hearts of parents that they are ready to make almost any sacrifice to assure it.

It seems, however, that one important phase of education is overlooked, in most instances, which, being neglected, opens the door to evils which may and often do lead to the wrecking of the character, or else its re-establishment after years of regret and struggle.

Reference is here made to the neglect of many parents to instruct their boys and girls as to the attitude that one sex should assume to the other through life, and to teach their children the fundamental truths of reproduction and development.

Many parents and teachers hesitate to give such instruction because they are not sure of their own knowledge. Such should inform themselves by means of the excellent literature at hand.

Others think that inasmuch as they have had to stumble along without instruction, their children must learn in the same hard school. These may live to see their error punished in the mistakes of their children.

Others have faith that the very innocence of their children will be their protection. So it will be in many instances, thanks to the goodness of God, who has implanted an innate manliness in the bosom of most men, to which helpless innocence appeals not in vain. But, on the other hand, innocence and ignorance constitute a source of danger and offer a temptation to men of another class. Life, even at the outset, is full of temptations and dangers, which, to be met and avoided, require instruction and warning. Far, far better that this instruction should reach the boy and girl early in life, from the lips of the wise and loving parent or teacher, than from the loose tongues of playmates, servants or business acquaintances. *Such knowledge must come to every young person*, sooner or later, then let it come from the God-given source—the parent—and let it come early enough to forestall the temptation and the danger. Thus many young people may be saved from great distress of mind and others from errors which entail untold wretchedness.

There are some who declare that such matters should not be spoken of or written about in public. To these we would reply that public discussion would indeed be unnecessary if parents would but do their duty, but as they do not, in the great number of instances, public discussion becomes imperative to rouse them to their duty and to save our young people. Moreover, the way to make an evil flourish is to cover it up and keep the light from it. Besides, when viewed in the right way, there is nothing in nature more holy, more wonderful, more interesting than the

consideration of reproduction and growth. Here we are permitted to enter the workshop of the Creator and come to understand something of his ways and how mankind is enabled to work with God in the creation of new beings.

Let us then decide to do these things, under Divine direction:

Keep ourselves pure in heart.

Help parents to inform themselves.

Instruct our children at home and at school.

Disseminate literature.

Hold public meetings.

As way opens, the Superintendent of Purity work in the General Conference is ready to give any assistance in his power to those who desire to enter into this needed work. O. EDWARD JANNEY, Supt.

LOVE.—Love is the very centre of existence, the source, the power, and so the heart which implies love must be nourished first. And it needs three kinds of food. First, it needs friendship. We must love other people in order to keep ourselves in a temperate condition. The selfish man is generally an intemperate man. The man who has true friends and cares for them soon learns, through love, self-control. If I am dealing with a drunkard I always say to him: "Make some good friends who are worthy of your friendship, and then give your attention and interest to conserving them as your friends." Second, the heart needs the companionship of children. Men who have no children, or who do not love to associate with children, are like the man whom Shakespeare declares to be "fit for treasons, stratagems and spoils." The simple, true purity of the little ones warms the heart and beats the passions down. And third, the heart needs God. Love is of God, and the heart is the centre where His very existence in us centres. Without God the heart dries up, or else wanders away in search of ruinous and false pleasures. Ah, how hungry the heart often unconsciously is for its Maker! And the man, not knowing what the craving of his inner nature means, seeks all kinds of dissipation in the vain hope of gaining relief. But all the while he is starving himself, for the heart can be satisfied with nothing less than the nature of the Infinite.

"My heart is pained, nor can it be
At rest, till it find rest in thee."

—[Philadelphia Ledger.]

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THE fellow who shouts for his college with blind enthusiasm, who takes the part of his college every time against its rival in athletic sports or literary debate, is preparing himself to go out in the world as a shouter for his political party or for his country, right or wrong. Wherever the college spirit becomes a noble reverence for that which all colleges aim at, and a devotion which springs out of gratitude for blessings which have come out of the college which educates one, it is a fitting preparation for that nobler patriotism which reverences the ideals of the country, and loves the flag because it is the emblem of them.—[Christian Register.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, NINTH MONTH 26, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

ADVANCING FRIENDS' PRINCIPLES.

WE have full unity with the Committee for the Advancement of Friends' Principles and hope that the scope of its action may be greatly enlarged; but this committee has but twenty-two members and we earnestly hope that the other five thousand concerned Friends will not feel that having such a committee, all that they need to do is to give it their encouragement and sympathy financially and spiritually. Every Friend who desires the continuance of our religious Society should go to work at once to advance the principles of Friends, and the place for him to begin is generally with himself.

He probably is not quite sure in his own mind what are our most important testimonies, or has not read much of Friends' history, or is not filled to saturation with the Friendly spirit. Then let him read the book of discipline of his yearly meeting more carefully than ever before; if he can get some one to read it with him, so that they can talk it over as they read, so much the better. Let him read the life of one or more eminent Friends, that he may gain a clearer idea of the spiritual forces that work in the human heart; the pocket edition of John Woolman's Journal would be a good one to start with, for a simpler and sweeter soul never lived. And let him read at least a few chapters of Janney's History or George Fox's Journal, to gain an idea of the faith and courage of his ancestors. If he appreciates and enjoys clear-cut logic let him by all means read Barclay's Apology, and he will ever afterwards be able to give a reason for the faith that is in him.

As he becomes filled with enthusiasm for Friendly essentials let him strive to infect some one else, for nothing is more contagious than religious zeal. But just here is where so many fail in their efforts because they aspire to do too much; they want to arouse a whole neighborhood or make over a meeting immediately. It is better to look around for some person near by who is spiritually hungry and strive to feed him; when that one is fed and strengthened he will be ready to feed another. It would be easily possible

for each concerned Friend to arouse one person every year who is spiritually indifferent, and a quiet continuance of this individual work would in a very short time result in a perceptible moral and spiritual uplift of the entire nation.

In this individual work the isolated Friend has even greater opportunities than those who are connected with large meetings, if he will but use them; all that is necessary is that he shall continually refresh himself at the fountain and then he will always have abundance with which to refresh others. If he attends other places of worship, and it is generally best that he should do this, let him make it known that he is a Friend and there will be many who will ask him what Friends believe. If he joins a Sabbath school class or a Christian Endeavor Society he will have many opportunities of emphasizing the things that are essential to the religious life, and when the essentials stand out in their true proportions the insignificance of the non-essentials becomes at once apparent.

If there is a long and steep hill to be climbed and a lot of feeble people who must be helped to the top, it will do very little good for two or three who are strong and swift to run up the slope and then call to the others to follow; but if each one of the stronger half takes a step upward and then reaches down and helps one weaker brother to rise to his side, all will by and by reach the hill top.

AN EDUCATED MINISTRY.

So much interest exists in the Society of Friends at large concerning the ministry, that we feel to add to what has already been said upon the subject.

The concern is expressed by our correspondent, in his communication on page 616, and is ever and anon heard in gatherings of Friends, that we ought to provide some means for the broader education of the ministry to meet the demands of an educated people.

The answer to this concern seems to us to have been provided for in the original organic structure of the Society. The education of our members has always been of paramount importance to Friends. By the establishment of schools of all grades, and constant querying as to the opportunities of education open to members, we have endeavored to fit our membership by mental culture for whatever call may afterward await them. Since ministers are chosen from the body of members by no man's election or choice, they can only all be intellectually qualified to be expounders of God's truth, by equipping everybody with such culture and training as shall enable them to respond acceptably to any call for vocal service

that may be laid upon them. We have not always lived up to our ideal. We have members whose "school learning" does not adequately fit them for participation in many business concerns of life. We have ministers whose message is tiresomely and disconnectedly presented, and fails in a large measure of its purpose on account of the educational limitations of the speaker; but that is not the fault of our ideal, but because of our failure yet to attain to that universal liberal education in which we believe. Our desire is to have every member educationally trained, and when we speak of an educated membership, the term is inclusive and means, also, an educated ministry.

Special professional training is impossible in a sect that does not recognize a sacerdotal class. It was against a professionally-trained ministry that George Fox and his followers uttered their protest and bade us to "mind the light." We to-day who strive to follow that light to whose guidance Fox first called us, would be, indeed, unfaithful disciples of the faith that God himself prepares and trains His ministers for His service, if we turned backward to the feeling that ministers, like lawyers, need to be trained in special schools. Lawyers interpret and apply laws made by men. It is suitable that they should be trained in the learning of jurists and statesmen to prepare them for the calling they have chosen. Ministers do not elect their vocation, but are called to serve therein. They are interpreters of Divine laws, and can only be trained in knowledge of the things of the Spirit by living lives of spiritual communion with the Father. Readiness of vocal expression is provided for in our general educational plan, but it is not to him who is wise in lore of books, but to him who is of God, that the things of God are clear. The wisdom learned at Gamaliel's feet did not make Paul wise in the means of salvation; the overshadowing light that came upon him on the Damascus journey was his teacher.

The feeling that sufficient opportunity has hitherto not existed among us for instruction in the history of religious peoples, and the ethical import of such history and movements in the past, has given rise to the establishment of a chair of Biblical History at Swarthmore and the effort to organize summer assemblies for the study of religious topics. These places cannot have a selected body of ministers for training, for no man knows the law of selection, but they broaden the intelligence of the entire body of our people, and serve to turn the thoughts and interest of students toward religious contemplation, and from this may naturally develop intelligent ministerial service.

It is not said, "Well done, good and successful servant," but "Well done, good and faithful servant."

A PERMANENT settlement of Friends for religious study will open on the 13th of Tenth month at Woodbrooke, Selly Oak, near Birmingham, England, where the Summer School of Friends was held this year. Dr. J. Rendel Harris, recently of Cambridge University, who is well-known in America, having taught at Haverford College and at the Johns Hopkins University, is to have charge of the school as Director of Studies. Dr. Harris recently received a call from the Queen of Holland to the chair of New Testament studies in the University of Leyden, the chair once occupied by Erasmus, but declined it on account of his interest in the work among Friends. Joshua and Isabella Rowntree will act as Wardens of the School for the first term. An announcement published as a supplement of the London *Friend* says:

Whilst preference will be given to Friends coming for longer periods, facilities will be offered, when possible, for shorter visits, ranging from a week upwards. Ample notice should be given.

It is hoped with the minimum of regulations to combine simplicity of organization, with the best possible help for the differing needs of residents.

Woodbrooke is within easy reach of several meetings for worship, with their many dependent activities, and offers special opportunities for the investigation of Adult School and social work.

It is earnestly desired that an enrichment of the soul, an increase of spiritual power and ability for service, may be the first fruits of the Settlement.

It is important that the names and addresses of intending Students should be forwarded as soon as may be to the Local Secretary, John H. Barlow, Selly Oak, near Birmingham, together with some intimation as to any course of study they may desire. This will assist the arrangements which will now be entered upon for Lectures, Classes, and Private Study.

The Fee will be 25s. per week.

It is proposed, as the accommodation permits, to open Woodbrooke to others who, though not Friends, are yet in general sympathy with the aims and purposes of the Settlement as conducted by Friends.

BIRTHS.

BRINTON.—At Fontella, Virginia, Seventh month 1st, 1903, to William H. and Ella P. Thomas Brinton, a daughter, who is named Elizabeth Conard Brinton.

PALMER.—At Moorestown, N. J., Ninth month 19th, 1903, to George Martin and Marian Rogers Palmer, a son, who is named Roger Lewis Palmer.

DEATHS.

BARLOW.—Maria L. Barlow, at the home of her son, at Blue Rapids, Kansas, Eighth month 18th, 1903, aged 84 years.

She was born at Washington, Dutchess county, New York, and was the only daughter of Jacob and Amy Clement Haight. Her parents were members of the Society of Friends, and she was brought up a Friend and always remained one. Her education was received at the Friends' school at Nine Partners. In 1841 she was united in marriage to James P. Barlow, at Washington, N. Y. They lived three years in New York City, and then made their home at "Sully," Fairfax county, Virginia. The plantation, Sully, was very near Chantilly, and only a few miles from Centreville and the famous Bull Run battle fields beyond; and it was her sorrowful privilege to minister to the wounded of both armies. In 1872 they moved to Blue Rapids, Kansas. Her husband died in 1879. Seven years ago she was so severely injured by a fall that for a time her life was despaired of, but of late years, although nearly helpless and unable to read, she was free from all bodily suffering, and was interested in the events of the day and the welfare of her family and friends up to the

moment of her death, which came very suddenly from hemorrhage of the lungs. She bore the long period of her partial helplessness with cheerful patience, sustained by her Christian faith. She left no near relatives except her son and grandson, but beside her family many friends will mourn her loss.

BIRDSALL.—At Purcellville, Virginia. Eighth month 15th 1903. R. Hannah, wife of David H. Birdsall, and daughter of the late John and Ruth Hannah Smith in her 57th year.

She was a life-long member of the Society of Friends, and was a regular and faithful attender of meetings. She was a devoted wife and mother, and will be greatly missed in her family, as well as in the community.

BROWN.—Sarah Mullin Brown was born the 10th day of First month, 1831; departed this life the 24th day of Eighth month, 1903, aged 72 years; a member of Westfield, Ohio, Monthly Meeting.

She was the daughter of Samuel and Mary Ann Mullin, and was the fourth of a family of ten children, four of whom survive her. She was united in marriage to barclay Brown, the 7th day of Third month, 1849, in the Friends Meeting-house at Westfield, Ohio. To this union were born five children, four of whom survive her. Three sons, Levi, Samuel, and William, and one daughter, Elizabeth Campbell, one son having died in infancy. The husband also remains to mourn the loss of a loving, devoted wife, who for fifty-four years has shared with him his joys and sorrows.

She accepted with Christian submission a lingering illness of many months and was an example of patience and fortitude to the end. During the last few weeks of her life she realized that the end was drawing near and expressed a cheerful willingness to yield to the will of Him who doeth all things well. Although a sufferer for many years, life meant much to her, and while she felt it would be pleasant to remain a few more years with her many friends and dear ones who so tenderly loved and cherished her, she said: "If God wills it otherwise I am ready at any time."

COFFIN.—At Indianapolis, Indiana, Lydia B. Coffin, widow of the late Robert Coffin, in the 87th year of her age; a member of New York Monthly Meeting.

EATON.—On the 21st of Ninth month, Julia A. Eaton, daughter of the late Sidney Averill and Elmira, his wife in the 61st year of her age.

HADLEY.—Eighth month 7th 1903 at the home of her son-in-law Morris Lancaster, in Chicago, Illinois. Anna Hadley, daughter of William and Martha Nixon, aged 78 years; a member of Waynesville Monthly Meeting, Ohio.

Her home was near Clarksville, Ohio, where she was laid to rest beside her husband on the 6th. She was born in Chester county Pa., Third month 20th 1824; was the youngest of seven sisters, and the last one summoned to the higher life. Her wonted vivacity and cheerful disposition had endeared her to many friends.

MERRITT.—In Harveysburg, Ohio, Seventeenth month 10th 1903, Josiah Clement Merritt, aged nearly 74 years.

He was born in Belmont county, Ohio, and was an active worker in another branch of Friends, but after his marriage with Rebecca Fravel he was in the habit of attending meetings with her. He had been in feeble health for some time and in Second month last he was stricken with paralysis, so that he lost his speech entirely. He bore his suffering patiently and with clear mind and firm faith passed on to his reward above. During his life-time the poor and afflicted always had his sympathy and kind assistance. Shortly before his death he left in writing an account of his Christian experience and a clear testimony of his acceptance with God.

STARR.—At Battle Creek Sanitarium, Michigan, Eighth month 10th 1903, in his 62d year, Benjamin Starr, of Richmond, Indiana, youngest son of the late Charles West and Elizabeth Wilson Starr.

TEMPLE.—After an illness of four weeks Elizabeth Sharpless Worrall Temple, widow of the late Thomas B. Temple of Uwharrie township, Chester county Pa., who

died over 25 years ago in Lionville), on First-day morning, Ninth month 13th, 1903, aged 83 years, at the home of her son-in-law, Richard J. Baldwin, Chadd's Ford, Pa.

She was a descendant of John Sharpless, the emigrant from England in 1662, and John Worrall from England in 1682, and a daughter of the late Peter and Mary Sharpless Worrall, of Middletown township, Delaware county, where all her childhood was spent until she married, in her 19th year, Thomas B. Temple, of Chester county. She had a birthright membership in the Society of Friends, being at her death a member of Concord Meeting, and had always a deeply interested feeling, though in a quiet, mild way, in the work of its members.

She was in perfect, rugged health up to within about four years ago, when a severe attack of grip left her with her eyesight impaired. She was a cheery woman, with keen discernment and marked characteristics of a highly elevating nature. Her frequent expression was: "Love, love one another; be loving." She leaves to survive her three daughters and a son—Mary W. Smith, Burlington, N. J.; Sarah W. (Temple) Baldwin, and Elizabeth Lewis Temple, Chadd's Ford, Pa.; John Worrall Temple, Lionville, Pa., and several grand-children, among whom are two children of a deceased daughter, Anna B. (Temple) Marshall, living in Maryland.

THOMAS.—At Norristown "Friends' Boarding Home," Ninth month 15th, 1903, Mary M., widow of Charles Thomas, in her 87th year; a minister of Gwynedd Monthly Meeting.

Interment at Valley Friends' burying-ground on the 18th instant.

WOOD.—On Eighth month 31st, 1903, Lydia Ann Wood, at the home of her brother, Pemberton Wood, near Union Bridge, Maryland, aged about 77 years. She was a member of Pipe Creek Monthly Meeting, and lived a quiet, retired life.

During the late Civil War she was ever ready to make comfortable and prepare meals for the many refugees from Virginia, who sought the home she then occupied. For twelve years she suffered from a dislocated hip, the pain of which she endured with resignation to the will of the Heavenly Father. "Patient when favors were denied, and pleased with favors given."

CORRESPONDENCE.

EDGERS FRIENDS INTELLIGENCER:

THE editorial in issue Eighth month 8th, regarding "The Decline of the Ministry," touches upon a subject that has interested many in our Society.

It seems to me much remains for us to do, to provide some way to educate a ministry; the demands of an educated people are certainly along the lines of educated "Food" intelligently presented.

That God is a real person, and not only a matter of faith, seems to me to be the key-note to the whole situation. If we recognize that while "His is a spirit," he is also a *real God* and that we are by his wise provision, his adopted children, then as real children we can come to a real Father.

Our Father is a practical person, as shown in his wonderful practical creations, therefore our work must be practical to be acceptable, successful.

Should one feel called upon to become a doctor, lawyer, or to fill any other position in life we all recognize the importance of preparation, of study. The cook must be trained before the meal is prepared and is in condition to be served. How then will we provide a means to this end? is a practical question.

I would suggest the appointing of a committee of Friends by each monthly meeting who should be authorized to receive all written testimonies and supplement this committee by appointing at least two readers for each meeting-house whose duty it shall be to read suitable writings at convenient periods.

1st. My thought is that many of our Society have at some quiet moment inspired thoughts which when written and given to the world may prove the stepping stone to a better life.

2d. That many do not feel able to give *mental* thought to their inspirations or may lack the courage to properly express themselves.

It seems to me that St. Paul has set us the example to write, which if adopted will in a measure remove all complaints about silent meetings and prove a preparation for the higher calling of the ministry.

Silent meetings are like "make believe" meals of the child and cannot satisfy the hungry soul and those who seek comfort and righteousness.

These thoughts I give you in the name of my Master whose example we are called to follow.

WILLIAM J. MACWATERS.

[Comment on one topic introduced by our correspondent, the education of the ministry, will be found in our editorial column. In a later issue we shall have a word on silent meetings.—EDITORS.]

SOCIETY NOTES.

THE Philadelphia Quarterly Meeting's Committee to visit the smaller meetings will attend:

Ninth month 27th, Merion Meeting at 10.30 a. m.; Tenth month 11th, Reading Meeting at 11 a. m.; Tenth month 18th, appointed meeting at Radnor, at 3 p. m.; Eleventh month 1st, appointed meeting at Haverford, at 3 p. m.; Eleventh month 8th, Schuylkill Meeting at 10.30 a. m.; Eleventh month 15th, Valley Meeting at 10 a. m.

Due notice of each of these meetings will be given in the "Calendar of Events of Interest to Friends."

The Centennial of the establishing of Miami Monthly Meeting is to be commemorated by both branches of Friends on Tenth month 16th and 17th, 1903. A most interesting program has been arranged.

All Friends are cordially invited to be present but especially those who were at one time members here or whose ancestors were identified with this meeting. All wishing to attend should notify Wm. T. Frame, Waynesville, Ohio, chairman of reception committee. Meals will be furnished at twenty cents each and lodging provided at like rates. Reduced railroad rates are being arranged.

LAURA DUNHAM, Sec'y.

At the Chicago Executive Meeting of Friends, Ninth month 20th, 1903, were several visiting Friends from a distance, among them Isaac Wilson, of Canada, who spoke, using the text, "The Kingdom of Heaven is Within." He reminded us that if we have the love of God in the heart, we have it everywhere, if not in the heart we have it nowhere. There will be a portion of God's holy design unimproved if we do not awaken to the call to be up and "about our Father's business."

M. E. V.

For Friends' Intelligencer.

THE MINISTRY.

THE articles which have appeared recently in the INTELLIGENCER, relating to the ministry, have no doubt awakened in many minds a train of thoughts, which, were it all written for publication, would perhaps present as many different ideas as there were writers. This, I doubt not, would prove very helpful to all of us by awakening in each one some new thought, although the ideas expressed might differ very essentially from our own.

It is perhaps true, that among Friends the tendency toward silent meetings is greater now than it has ever been before, and wholly from the fact that those who are qualified to appear in public are fast passing from among us, and few are coming forward to take their places.

There is an axiom which says: "The stream can not be more pure than the fountain from which it flows," and its corollary, "The fountain cannot flow, without, to a greater or lesser degree, influencing the

stream into which it flows," is equally true. Let us consider the latter statement first.

The devout Christian who believes in plitically in "God teaching His people Himself," and who strives earnestly and at all times to understand and follow this teaching, is comparable to the stream into which this Great Fountain of Light and Life is constantly pouring its pure waters, and as the influence of this Fountain mingles from day to day with that which flows from other sources, we may notice a change and as this change is heeded we can discern the effect upon its onward course. With each individual then lies the power to aid or hinder the operation of the Divine influence within the soul, and each impulse to aid is to my mind, a small inspiration, as Divine in its character as any which it is possible for the human being to experience, differing only in depth, as the spiritual understanding is capable of receiving.

One of the injunctions to the early Friends was "Mind the Light." What is minding the Light? The Light is the consciousness or understanding which comes to that part of man which controls his moral and spiritual life, giving, if heeded, the feeling of depression if he has done something wrong, or the feeling of rest, joy, and contentment if he has done right. It is this which makes it possible for one to have a feeling of good will toward all mankind, and stimulates in all effort to forward the cause of Christianity.

This brings us then to the work of the ministry. There are, I believe, few who have ever experienced this feeling of rest or joy, who did not, in a measure, wish to share it with those around them, and have from a sense of awe, refrained from so doing. To my mind this is one of the errors into which we as a Society have fallen.

I feel it right, just here, to add a word of explanation and caution in regard to public utterances in a religious gathering. To a great degree, I believe, we are each individually responsible for what we may feel or say on occasions of this kind, and it is very necessary that each one should carefully consider, first, his own understanding of what he feels called upon to say, and second, whether he can consistently say that which he feels. That effort is worse than wasted, if one does not understand what he is trying to convey to others, and he who expresses that which by his life and actions he contradicts, makes a mockery of his profession.

That the inspiration which is necessary to fit one for the vocal ministry should be of a different and more supernatural kind than that which inspires to all good and noble acts, seems to me to indicate a belief in a God of a dual purpose. "The same fountain cannot pour forth both bitter water and sweet," neither can the inspiration of the Creator be of more than one character. He then who feels within him the workings of this uplifting power, which brings contentment and peace to the soul, and who can testify from a living experience that it is not a fleeting fancy, is surely "Divinely" inspired, and in the words of Jesus is commanded, "Freely have ye received; freely give."

Let us now consider the first part of our statement. If we believe this, and I think we all do, then we must also believe that any vocal expression from one who has experienced this feeling of strength, will have a tendency for good with others, and in the measure of faithfulness, with which that one responds to the Divine requirements, that much deeper will be the inspiration for the next call to service. Here, however, comes the objection, that we are opening the way to expressions which are not truly inspired, but come from the action of the creaturely will. That may be

HUNDRETH ANNIVERSARY OF THE ESTABLISHMENT OF EASTLAND PREPARATIVE MEETING.

Near Little Britain, Lancaster county, Pa.

An inspiring subject, a perfect day and a grove of fine old white oaks in which to meet, combined to make the centennial exercises at Eastland, Pa., a day to be remembered by all who were present.

For the better accommodation of the expected company, a stand and seats were provided in the grove. On the front of the stand, in gilt letters on a



EASTLAND FRIENDS' MEETING-HOUSE, BUILT 1803.

true and it is something which should be guarded against. How this may be done is not my purpose in this paper to discuss, but to suggest a manner in which the silent meeting may be overcome, and perhaps to encourage some earnest seeker after truth to be faithful to the first small promptings of the Spirit, that in the end may lead to a plenteous harvest.

Philadelphia.

ALBERT H. JOHNSON.

BETTER is a little with righteousness than great revenues without right.—[Bible.]

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We are happier than we know, just as we are healthier than we know, and, let us hope, wiser and better than we know.

»»

THE will of God will be done; but, oh, the unspeakable loss for us if we have missed our opportunity of doing it!—[Brooke Foss Westcott.]

white ground, were the dates 1803 and 1903, while a few flowers and plants were used with fine effect in simple decorations, which won praise from all.

Under these old oaks the speakers drew inspiration from nature. The meeting-house in front and the graveyard to the right were used with good effect by some of them in illustrating scenes and memories of the long ago. The thought of the committee in making up the program was to have the essential principles of Friends clearly and forcibly presented, with such historic and personal reminiscences as we might be able to get.

Henry W. Wilbur, Edwin R. Buffington, and Mary Heald Way were at their best as exponents of Quakerism.

The opening address was made by Robert K. Wood, whose great-great-grandfather, Joseph Wood, married to Catherine Day, settled within the limits of this meeting 140 years ago.

The historical sketch was prepared by Howard Coates. The First-day school was represented by Eva Lynch, who recited with good effect, "The Quaker Meeting." Charles S. Coates read a poem historic and descriptive of Eastland, written some thirty years ago by William M. Way, who sat in the audience. The admirable address of Edwin R. Buffington closed the morning session.

The attendance of about 600 was doubled when the meeting was called to order at 2 p. m. Elizabeth L. Brinton, of Oxford, read her personal and family reminiscences. Her mother, Lydia Pierce, attended school here 80 years ago, as she did at a later period the public school near by. Henry W. Wilbur then spoke on "The Friend in the Present-day World," showing that the world has not outgrown the need of the Friendly principles and thought in the social and business relations. Emma Brown Harlan, of Hoquiam, Washington, whose young life was spent here, sent a paper descriptive of the meeting of 60 years ago, with some nicely drawn character sketches of the members, old and young, of that time. A few of her associates thus mentioned were seated on the platform during the reading, which was finely done by Walter Wood. The program was closed by Mary H. Way, in her happy, yet forceful style. The meeting closed with a pleasurable feeling with all and the thought expressed from the stand,

"We thank Thee for the era done
And trust Thee for the opening one."

HOWARD COATES.

HISTORICAL SKETCH OF EASTLAND MEETING.

In the early part of the year 1796 a number of the Friends that now constitute said meeting united in solid conference in requesting liberty of Nottingham Monthly Meeting to hold meetings for worship on First- and Fourth-days of the week in the school-house near this place. After mature deliberation this was allowed of by said meeting, and established by Western Quarterly Meeting. After which a suitable house was built on land conveyed by Henry Reynolds and Reuben Reynolds for that purpose, by deed dated first of Tenth month, 1798. Trustees named were James Harlan, Henry Reynolds, Jr., and Abner Brown.

In 1802 a further request was made for the liberty of holding a Preparative Meeting, which was presented to Nottingham Monthly Meeting held 26th of Fifth month. A committee was appointed to investigate, which reported 25th of Ninth month, in favor of granting said request, which the meeting approved.

The Quarterly Meeting held 21st of Second month, 1803, also approved, after which the Monthly Meeting made minute as follows, under date of 26th of Second month, 1803:

"The representatives to the Quarterly Meeting report that they all attended and inform that the Quarterly Meeting has allowed the request of Friends of Eastland, meeting to be held the second Fourth-day in each month.

"As a committee to attend the opening session in next month, Third month 9th, we appoint Robert

Brown, George Churchman, Jr., Jesse Pugh, Joseph Richardson, John Webster, Joshua Brown, Thomas Waring and Thomas Richards."

Within the first year or so I find the names of three men whom I knew as a boy. They were Joseph Paxson, who married Hannah, a daughter of James Harlan; Cyrus Milner, whose wife was Sarah Carter, an aunt of Mercy M. Wood; and David Cope, who was reported as absenting himself from our meeting and joining the Methodists. In 1804 Nathan Pyle, who was a member by conviction, married Grace Cope, daughter of David and Margaret Cope, and sister of the above David, and in 1807 they removed to Deer Creek Monthly Meeting. The Pyles and Harrys, of that meeting, are of their descendants.

George Mason moved to Nottingham in 1807 and I presume that the family there of that name are of his descendants. Samuel Coale, who had a tanyard on the property now owned by James Wood, married a Mason. Later they went West where one, at least, of their sons is prominent in Society affairs. John Kinsey and his sons, Abel and Seth, were prominent in business affairs as well and were well-known as workers in iron at Kinseyville.

Tradition saith that in one of those days a visiting minister remarked that the Friends sitting in the gallery at Eastland were the finest-looking company of men and women to be seen in any meeting. Perhaps they were "Quakers of the olden time, so noble, grand, and true," as portrayed by Whittier, and their mantles do not fit us, leastways we do not sit in the gallery any more.

In 1828 a few of the members left the fold. Few as they were in numbers they disowned the others as is proven by "testimonies," shown me by Emily Montgomery, a granddaughter of Thomas Wood.

Later the agitation of the slavery question, which alienated society, severed the church and almost shattered the State, grew quite heated at times. On one occasion the use of the meeting-house was granted for an anti-slavery meeting. But an old Friend solid in avoirdupois and strong in feeling, closed the house, put out the fire, and with the aid of some persons, not members, stood guard over the door. The meeting was adjourned to the tannery nearby, while Morris Reynolds and his riotous gang held high carnival around the meeting-house. Those only who were actors in that great drama can know how one's feelings are stirred by their rehearsal, and I watched with interest the light in the eye of the old Friend who recently told me of her experience and the scenes of that day 59 years ago. A public hall was then built.

The fulling mill of Joseph Wood was the oldest of the neighborhood industries of which I have any account. Dr. Peeples informs me that his grandfather worked there before buying the George Jenkins farm in 1797. John Kinsey and sons, as workers in iron at Kinseyville, were capable and successful in their line. The nails used building this house were made by them and are something of a curiosity. Samuel Carter had a grist mill, and on the farm of Fred and Howard Reynolds there was a saw mill where the lumber was sawed for the meeting-house; also a pottery.

In 1812 to 1816 Jacob Kirk erected the dwelling, store and mill at Kirk's Mills. And in 1814 the post-office was established with Jacob Kirk as postmaster and he with his sons, Levi and Lewis, have held the appointment for 89 years, a record hard to equal. Lewis has the commission issued to his father as postmaster in 1814, signed by Return Jonathan Strong. By the way, how many of you can tell why he was given such a name? Timothy Kirk had previously built a clover mill lower down the stream, long known as the lower mill. I remember going to the cider mill 52 years ago.

So far as I know, William M. Way is our only recommended minister. Others there were who spoke to us and acceptably, too—Elwood Brown and Margaret Griest. She and her good man, William, were heads of the meeting in my day. He, a wheelwright, and she, a housewife, who like Paul plied her vocation daily and ministered to our spiritual needs on the Sabbath, in all humility and patience, little dreaming that their grandson would come to be so prominent in politics in Lancaster county.

HOWARD COATES.

For Friends' Intelligencer.

A MAINE WOODS INCIDENT.

THE circumstances under which it has been the good fortune of my wife and myself to spend our vacation days have been so full of interest and pleasure, that we venture to submit the following incident (one of many) with the hope it may prove interesting to others also.

Our camp is situated on the Black Pond, in the very heart of the Maine woods, reached only by a two days' journey in canoes from Mt. Kinco on Moosehead Lake, and is surrounded in every direction by dense woods—the home of the moose and deer.

Tramp as quietly as one will through the woods it is next to impossible not to occasionally step upon a dead twig, the cracking of which is sure to reach the keen ear of the deer, and they are off before one can catch more than a glimpse of their white tails.

Finding this to be our case, we selected a mossy spot in the forest up on the highland some half mile from camp, where it was open enough to see through the woods some 30 or 40 yards in all directions. Here we spread our blankets, the top one being a bright-colored Mexican serape and made ourselves comfortable to await results. The forest was beautiful with a carpet of perfectly-harmonizing green and brown, so soft and velvety that we could trace in many places the footprints of the deer. Numerous small spruce and balsam trees, with tall ferns, moss-covered fallen trees, and now and then the stump of a fine old white pine which had been lumbered years ago formed more or less of a screen about us; although not dense enough to obstruct our view, it made our presence less pronounced. The straight smooth trunks of the balsam, the scaly spruce, the moss and lichen-covered silver maple, the curving, furrowed cedar, the white birch with its always useful bark, the ash with its light-colored trunk and towering light-green top, and an occasional maple, whose frost-touched leaves

settled down as brilliant figures in the velvet carpet, rose about us, and made this an ideal home for the deer. It was joy enough to sit here quietly trying to store up memories of this full, free, natural life to help along over some of the more prosaic days when duties weigh heavy, but more was in store for us.

Quietness seems to reach its fulness here in the woods, and except for the gentle rustle of the tree tops in the light air and the occasional scolding of a passing squirrel, or the low twitter of birds, all is silence. The sound of soft footsteps attracted our attention, and to our right, not more than thirty feet distant, we saw a fine large doe. So suddenly did she appear we are inclined to believe she had been napping in the very spot in which she was then standing.

The bright colors of our blanket soon caught her eye and such a picture she made we shall not soon forget. For an instant she stood perfectly motionless, her eyes intently fixed upon us, then moved a step or two toward us for a better view. We could now see very clearly the beautiful lines of the body, the graceful curve of the shapely neck, the bright sparkle of the eye, and the keen alertness of the raised head, with ears erect and forward to catch every sound, but still she was in doubt. The inquisitiveness of the deer is very great and she was apparently not alarmed, but gave every indication of alertness and was ready for instantaneous action. Failing to discover our identity she adopted more radical methods, determined to scare us into action, whereupon she stamped first lightly upon the ground with her fore feet, then more and more heavily, finally stamping and whistling through her nose simultaneously. This she continued some six or seven minutes until we found our more or less cramped positions unbearable, and by our moving she became alarmed and bounded off into the more dense woods. We imagined this would be the last we should see of her, so we walked to the spot where she had been to find out whether or no she had been napping there. We could not be sure on this point, but looking ahead of us we saw the same deer quietly feeding on the grass which grew in a marshy place, and presently two other does came into view, one of which soon discovered our presence, as she seemed more keenly sensitive, owing to the fact that she was probably the mother of a spotted fawn which we had not previously seen, but now with a bound and a whistle the mother doe retreated up the logging road and after her the three other deer, a sight which thrilled our hearts with a deep joy.

PROHIBITION is rapidly spreading over the South, and the saloon is steadily diminishing in numbers. While New York State has 34,000 saloons, the combined States south of Mason and Dixon's line have but 27,000.—[American Coöperator.]

THERE was a strike of street railway employes at Richmond, Va. Its population is 85,050. The strike lasted just sixty-nine days and is estimated to have cost the street car company \$125,000; the strikers, in loss of wages, \$50,000; the State, for troops to maintain order, \$75,000, and the city for special police, etc., \$5000. One man was killed by soldiers. One motor-man was fatally stabbed by another, while scores of persons have been more or less seriously injured. At this rate a strike is a pretty expensive matter.

Conferences, Associations, Etc.

FIRST-DAY SCHOOL UNION, SALEM, N. J.—An interesting meeting of Salem First-day School Union was held at Salem Ninth month 12th, 1903. Thirty delegates had been appointed and twenty-six of them were present, representing all of our six schools.

Reports from the schools show that they are now all open with prospects of a year of good work before them.

Dr. Jesse H. Holmes, of Swarthmore, was present by invitation to address us upon "How can we develop interest in Bible study?" He said that teachers ought first to know just what they start out to do in First-day school teaching. They should try not only to develop good character in the pupil, but to bring about his conversion, meaning by conversion the giving up of self, the losing one's life in order to find it—the development of a selfless character. We teach the Bible because it is the best book for this purpose. We should not seek alone to interest the pupils, even in the Bible, for being interested does not always prove that the pupil is receiving the greatest benefit. We should apply pedagogical principles in First-day school teaching as well as in teaching in other schools. We must first find the point of contact, start from where the pupil is, but not stop there. We must consider the age of the pupil, giving stories, chiefly from the Bible, to the little folks up to the age of ten, and not try too hard to drive in the moral. Next take up the biographical history of the Bible and the lessons which come from it. The history of heroes will suit this age, and will be found in the history of the Hebrews taken biographically. It was the opinion of the speaker that we should not eliminate the gory combats from these stories, as he does not think hearing of them will of necessity hurt the pupil's peace principles as he grows older.

In the next grade take up the great ethical questions with the aim of conversion. Between, say, fifteen and twenty years of age, is the time to deal with the great problems of life. We must help the young people to get the whip hand over themselves, and for this purpose the writings of the Hebrew prophets should be used.

In the adult classes apply the lessons we have been learning to the conduct of our daily lives. Take up minutely the study of the various books of the Bible, and the history of other religions as well.

In view of this plan of study, lessons for all classes upon the same text cannot properly be prepared.

Dr. Holmes was listened to with earnest attention, and our thanks are due to him for so clearly explaining to us his theories concerning the best way to develop interest in Bible study.

At noon the large number of delegates and others were entertained at a bountiful luncheon by the Salem Friends, and at 2 o'clock the meeting again convened.

Following beautiful recitations by the children three papers were upon—first, "What preparation would you recommend for the First-day school teacher?" and second, "What preparation would you recommend for the First-day school pupil?"

The papers contained suggestions which should be very helpful to us.

Near the hour of four the Union adjourned to meet again at Mickleton, the second Seventh-day in Fourth month, 1904.

QUAKERTOWN, PA.—On the evening of the 17th of Ninth month the Young Friends' Association met at the home of Elizabeth Kinsey. The president, Frank Ball, opened the meeting with a Scripture reading, Mark, 12th chapter.

After the reading of the minutes of the previous meeting, Sada M. Johnson read from *Friends' Journal*, "Attendance of Meetings." Annie B. Roberts read from same paper, "A Tuned Receiver." A poem was read by Lizzie M. Strawn entitled, "The Village Weaver." Martha A. Johnson recited "Be Pleasant." Hannah M. Penrose read "How Shall we Know?" This concluded the literary program.

We were pleased to have with us several Friends from Mt. Holly, who gave us an interesting account of their Associa-

tion, after which some very good sentiments were given, and the meeting adjourned to meet the 15th of Tenth month at the home of Milton and Martha Johnson. A. B. R., Cor. Sec.

SOLEBURY, PA.—The first meeting for the year of the Solebury Young Friends' Association was held on First-day Ninth month 12th, 1903, in the meeting house. After a short Scripture reading by the President the minutes were read and approved. Eastburn Reeder, reporting History, read an article on John Jackson, which recalled some of his difficulties with Friends of his time as a preacher. Joseph Simpson and John Williams spoke of having heard him in our meeting, and it was proposed by one of our members that we make a practice of having biographical sketches of such worthy men at our meetings. This man was of the belief that the Crucifixion of the Master did not atone for the sins of people at all, in the way in which churchmen say, and regrets the complacent fashion in which men rely on the compassion of the Saviour. This is an interesting opinion and not agreeable to some minds now. The section of Current Topics was reported by Hannah Lownes, with notes of the Pope's accession and Mt. Pelee's new phenomenon. George Roberts gave a reading from Hamlin Garland, and Moore Price presented interesting figures from the census, the report of which has just been published. Seth Walton, in speaking on the question of lynching, commended Justice Brewer's proposal that there be no appeal in such cases. The meeting was well attended.

C. PRICE, Sec.

MANSFIELD, N. J.—The Young Friends' Association met Ninth month 7th, at the home of Franklin S. and Elizabeth Zelley with an unusual attendance. Thomas Bunting, the Vice-President, called the meeting to order and read the 3d chapter of John. After the reading of the minutes, which were approved, the executive committee reported.

Discipline was read by Martha Boune: "Parents and Children." Thomas Bunting gave an account of the life of Robert Barclay.

The question, "What instances in the Society of Friends are similar to Paul's conversion?" was answered. Franklin S. Zelley said, "Paul traveled for the good of the people. He was converted to be a Christian and then tried to convert others. He traveled like our ministers to do good and not for pay. 'Freely given and freely received.' Living as he did in the first century, he had much to contend with, as did the Quakers about two hundred years ago. He could not make much headway. Paul and the early Quakers tried to keep strictly to the Golden Rule."

Peter E. Harvey said, "Paul converted from the 'Word of God'; so do our ministers." Many other good remarks were given.

Bessie E. Bunting's Current Topics were interesting and carefully collected. Anna C. Scott recited "Planned." A reading was given by S. Anna Biddle entitled, "Speak Gently." The next meeting will be held at the home of Anna and Thomas Bunting, on Tenth month 10th.

MABELLE E. HARVEY, Sec.

PERSONAL AND OTHER NOTES.

DR. EDWARD CARY RUSHMORE, a member of New York Monthly Meeting, and a graduate of Swarthmore College, was thrown over an embankment fifty feet high on account of the failure of the brakes to hold his automobile, on Fifth-day of last week. He was severely injured and his condition is still critical, but late advices indicate that the attending physicians are hopeful of his recovery. His niece, Cornelia Herrick, who occupied the car with him, was instantly killed.

Isaac Roberts, the present cashier of the Tradesmen's National Bank of Conshohocken, Pa., has been selected as cashier of the re-organized Doylestown National Bank.

GOVERNMENT experiments in raising cotton in Ceylon cover 150 acres near the ancient capital of the island.

LITERARY NOTES.

ADMIRERS of Lloyd Mifflin's sonnets will be pleased to know that at the recent semi-centennial of Franklin and Marshall College, the poet was made a Litt.D. for "services in the cause of literature and for conspicuous merit among the literary men of the present day." These lines, from the stately Ode delivered by Lloyd Mifflin on this occasion, may well ring out true and strong in an age when even in colleges of pure ideals the corrupting power of gold is allowed to debase the standards of right:—

"Equip thy youth with rugged virtues high,
Not with that apathy the indifferent wear
Fatal to man and state,
But anchored, resolute to do and dare,
Unpurchasable of nerve and deed,
Men simply great."

A new book of poems by Lloyd Mifflin, "Castilian Days," is in press. It will be issued simultaneously in London and New York. The poet is at present engaged upon his "Collected Sonnets," three hundred and fifty in number.

For Friends' Intelligencer.

A BIRTHDAY.

Another year has added to thy crown
Experience—that wondrous, changing gem;
Another tiny furrow to the frown,
An added ripple where thy laugh has been!
And in the shining gem the year has set
In thy life's crown, behold a wondrous show,
For lights and colors gleam, shades come and go—
They were the scenes thy year may not forget!

The silver threads are weaving in thy hair—
Fit setting to time's one great gem of cost;
But youth, alas! sweet youth so dear and fair,
Its love and faith and innocence are lost!
Instead—the crown that jewels with the years,
When youth and wisdom lend their matchless light,
Look thou beyond, above past joys and fears—
May each year grace Life's crown with jewels bright!
SARAH PALMER BYRNES.

TOWARD THE LIGHT.

I ASKED the roses, as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright;
They answered, "Looking toward the light."
Ah, secret dear; sad heart of mine,
God meant my life to be like thine—
Radiant with heavenly beauty bright,
By simply looking toward the light.

—Sunday School Times.

The Disappearing Race.

INCLUDING the Caddos and remnants of the Delawares, and a few other tribes, the population of the Wichitas numbers less than one thousand. They differ from other tribes in the building of their grass houses, which, not being movable like the ordinary teepee, would indicate that the Wichitas are more inclined to a settled home life than other tribes. In fact, the Wichitas are one of the most advanced of the Indian tribes in Oklahoma. For many years they have had their peach orchards, and when the crop was good, sold their peaches to white people and others. They have had their small fields of corn and other crops. Some have raised cattle. Their friendliness for civilized ways is further seen in the readiness with which they have sent their children to Eastern schools. Compared with many other tribes they are small in stature. They are peaceable, and, in a measure, industrious, and if treated rightly would make good citizens of the future State of Oklahoma.—[City and State.]

Our Nation's Capitals.

How many readers could tell off-hand the number of national capitals this country's Congress has sat in, and give the names? Not many, probably. Well, there have been nine of them—Washington, D. C.; Baltimore and Annapolis, in Maryland; Trenton and Princeton, in New Jersey; Philadelphia, Lancaster and York, in Pennsylvania, and New York city.

The first session of the Continental Congress was held in Carpenter's Hall, Philadelphia, September 5th, 1774. Thereafter the American Congress was for a long time something like the Philippine Congress while the latter was dodging the American troops—and for much the same reason. Fearing to remain in Philadelphia after the defeat on Long Island, Congress went to Baltimore and voted George Washington dictatorial power for six months. Congress returned to Philadelphia two months later, February 27th, 1777. Lancaster and York got their sessions after the defeat at Brandywine, Congress again retreating. Nine months the lawmakers remained in York; the news of Burgoyne's surrender was received there. Then six months in New York and another term in Philadelphia. Menaced by unpaid troops, Congress went over to New Jersey. Sessions were held in Princeton College Library. Annapolis next, where General Washington resigned his commission. Trenton had a trial then, with Henry Lee as president. Here Lafayette took leave of his American allies.—[National Magazine.]

A Live School Superintendent.

THE *Southern Workman* tells a little story of one Southern superintendent's work, showing the spirit which characterizes many of the men, who, in quiet, unostentatious ways, are helping to solve the educational problems of their section. A Southern man was called to take charge of the educational work in a certain Southern town. The public schools for both races were so poor that self-respecting white and colored parents refused to send their children to them. As a consequence, the town boasted six white and ten colored private schools!

The new superintendent reached his field of labor in August. He found that each of the public schools had as perquisites a janitor and five acres of land. The janitors were drawing pay in the summer for doing nothing. Being endowed with vigor and common sense, the new school man took his janitors and put them to work on the land, "shoveling dirt" himself also, as he expressed it, for "sixty consecutive days." At the end of that time he had planted in his schoolyard all the trees and shrubs native to the locality, had set out vines and flowers, laid out gardens, and cleaned up generally both the grounds and the houses. He then opened the schools and set to work on the course of study, introducing gardening and other forms of manual training, gradually increased the number of rooms and teachers, and in four years he had closed, by means of his first-class public schools, every one of the sixteen private ones, besides establishing an enviable reputation as an able superintendent.

Text Found in Hall Clocks.

JOHN B. HARE, of Baltimore, Md., the well-known antiquarian, has quite a collection of verse which he has found from time to time in old hall clocks. Some are very terse and teem with truth. Pasted inside the case of an old sentinel of Father Time was a piece of parchment on which was written in ink that had long since faded:

"I am old and worn, as my face appears,
For I've walked on time for a hundred years.
Many have fallen since I began,
Many will fall ere my race is run.
I have buried the world, with its hopes and fears,
In my long, long march of a hundred years."

In another old Colonial time-piece was written :

"Master behold me. Here I stand
To tell the hours at thy command ;
What's thy wish, 'tis my delight
To serve thee both by day and night ;
But, master, be wise and learn from me
To serve thy God as I serve thee."

A wise old clockmaker had scratched upon the plates of another this bit of trite philosophy :

"The man is yet unborn who truly weighs the hour."

Scribbled in the case of another old clock, which for years told the flight of the hours in a hallway on Cathedral Street was the following :

"Time marks the way of life's decay."

—[The Jeweler's Weekly.]

CURRENT EVENTS.

THE National Convention of Negro Baptists in session in Philadelphia, beginning the 16th, was notable for its attitude toward the back-to-Africa proposition. S. E. Griggs, of Nashville, introducing the discussion on the subject said, "Africa is not suitable as a place of refuge just now, for the American negro has as much prejudice against the African as the white Southerner has against the negro. It may be necessary in a short time for us negroes to seek another home. Let us, therefore, set about the civilization and Christianization of Africa, so the country will be ready for us if we have to go there. Our best present policy is to stay here, be law-abiding and imbibe all of civilization and refinement that the white man has to offer. Our work of the future is to become the civilizers of Africa, our native land." The proposition was received with the greatest enthusiasm, and it was decided to send A. R. Griggs, of Dallas, Texas, to Africa, as a high commissioner, to investigate conditions and affairs there. At a later session Dr. Booker T. Washington was present, and was enthusiastically welcomed.

THE summer Pasteurized-milk depots maintained by Nathan Straus, in New York City, closed on the 12th, having dispensed more sterilized milk than in any previous year since the beginning of the work in 1892. An officer of the New York Health Department who has been investigating the results of various forms of milk diet on infants, said : "In my three years' clinical experience with the Straus milk I have found it almost indispensable to the dwellers in tenements. The ordinary milk to be purchased in the grocery stores of the congested districts of the city, the only milk within the reach of the poor until the establishment of the Straus milk laboratory, is unfit for infant consumption, and as a result of its use the babies are attacked by all forms of gastric and intestinal diseases." The present season has seen the establishment of Pasteurized milk dispensaries in Chicago and Philadelphia. In both these cities Nathan Straus donated the plant for Pasteurizing.

AN association known as the American Bible League is being organized with headquarters in New York. Its one object is "to promote a more thorough, reverential and constructive study of the Bible, and to maintain the historic faith of the Church in its inspiration and infallible authority as the word of God." The League owes its origin to a movement inaugurated last spring by Dr. Patton, President of Princeton Theological Seminary, and Dr. Buttz, President of Drew Theological Seminary, at Madison, N. J., to combat certain tendencies in the direction of higher criticism. Ministers and laymen of the evangelical churches are interesting themselves in the movement. A monthly periodical is to be issued on or before the first of the year.

THE eleventh session of the National Irrigation Congress was opened at Ogden, Utah, on the 15th and continued through the 18th. Delegates were present from eleven States west of the Mississippi river, representing practically every

commercial organization in the territory included in the semi-arid and arid region of the country and the State and municipal governments. A particularly interesting feature of the meetings was an address on "The Relation of Colonization to Irrigation," by Commander Booth Tucker, of the Salvation Army, showing what the Army has done toward providing homes in the arid regions for the poor of large cities.

CHICAGO'S program for her centennial week, beginning on the 26th, has been practically completed. On the first day of the festival eight tablets, marking historic spots in the city, will be unveiled, and in the evening red fire will be burned on the roofs of the skyscrapers by way of an attempt to reproduce the conflagration of 1871. First-day will be devoted to special services in the churches, and on Second-day the rehabilitation of the burned city will be begun. The reproduced Fort Dearborn will be opened to the public, and later in the week there will be automobile and industrial parades, sports, banquets, speechmaking and fireworks.

THE President of the National Brotherhood of Carpenters, who, with other officers of the Brotherhood, has been in Philadelphia investigating the recent Carpenter's strike said : "The strike of carpenters in this city for 50 cents per hour, ordered May 1st last, and lost after several weeks of idleness, should never have occurred. The demands were exorbitant, in my opinion, and the unions should have accepted the employers' proposition of 45 cents per hour.

PRESIDENT ANGELL, of Michigan University, comes out strongly in favor of co-education, in his annual report to the regents of the institution, and just as strongly against the separation of the sexes as now practiced in the University of Chicago. It is stated that his views are generally indorsed by the members of the Ann Arbor faculty.

PRESIDENT W. R. HARPER, of the University of Chicago, has returned from a four months' stay abroad, most of which time was spent in Turkey, making the preliminary arrangements for the proposed exploration on the site of Babylon. The mission has proved a complete success. The expedition can now go ahead, and the way is clear for a good five years of exploration.

NEWS NOTES.

THE National Prison Congress meets in Louisville Tenth month 3d to 8th.

A DEMONSTRATION in connection with the municipal elections in Athens, Greece, on the 14th, was followed by hard to hand street fights, fourteen persons being killed or wounded.

THE directors of the Dallas Commercial Club have called a national convention, to be held in Dallas, Texas, Tenth month 8th, to consider the boll weevil situation in the cotton growing districts.

CARRIE NATION has decided over certain valuable property to the Associated Charities of Wyandotte county, Kan., to be used as a home for the destitute wives, mothers and children of drunkards.

CHARLES H. MARSH, pastor of the Rockwell, (Ia.) Baptist Church, whose salary is \$600 a year, has refused an offer of \$3000 from an Eastern baseball team which wanted him to sign for next year.

THE Chinese Minister has taken steps to make a claim against the Government of the United States on account of injuries inflicted by residents of Tonopah, Nevada, upon Chinese residents of that place on the 16th.

A RESOLUTION was passed unanimously by both Houses of the Legislature of Alabama on the 17th, naming the late Dr. J. L. M. Curry as one of the two men to represent Alabama in Statuary Hall, in the National Capitol.

FREDERICK W. VANDERBILT, of New York, has presented

to the Sheffield Scientific School of Yale another dormitory, similar to that under construction, which was the beginning of an extensive dormitory system for the school.

A MEMBER of the British Legation, at Peking, has made a successful journey through Eastern Mongolia, covering 1000 miles, mainly unvisited by any European. The party met with unflinching courtesy from all classes of Mongols and Chinese.

CHICAGO school children have refused to provide themselves with bottles of boiled water to drink in school, as requested by the educational authorities, and the latter have been petitioned to turn on the regular supply in the mains, which had been cut off to bring the pupils to terms.

A COMMISSION to study and report on every phase of education in the United States will sail from Southampton, England, Tenth month 3d, under the patronage of Alfred Moseley, who last fall sent a commission of trade unionists to investigate labor conditions in this country.

THE National Prohibition Committee, of which Oliver W. Stewart is chairman, is called to meet in Chicago Twelfth month 16, to fix the time and place of the next National Prohibition Convention. Buffalo, Detroit, Indianapolis, Columbus, Kansas City and Minneapolis want the convention.

PROFESSOR JEREMIAH W. JENKS, of Cornell University, who has just returned from serving on the American Monetary Commission sent to Europe to promote plans for putting China and other silver using countries on a gold basis, has been selected by President Roosevelt to go to China in the same interest.

PREMIER SEDDON has introduced a very drastic bill for the prevention of monopolies in New Zealand. It proposes to establish a monopolies court with full powers to investigate all complaints regarding the enhancing of prices by the formation of trusts, and prescribes heavy penalties for offenders.

THE economic science section of the British Association for the Advancement of Science in session on the 15th, debating the tariff question, gave little support to a Cambridge professor who advocated the levying of preferential and retaliatory tariffs, the majority of the speakers favoring the maintenance of free trade.

A BRITISH-AMERICAN COMMISSION, to determine the boundary lines in the neighborhood of Borneo separating the island possessions of the two countries, may be the eventual solution of the inquiry which the London Government has addressed to the State Department as to the sovereignty over certain of these islands.

THE correspondence between William I. and Bismarck, published by the latter's express desire, because he considered the letters would show better than could be done in any other way, "the unique relationship which existed between him and his august master," were issued in English in New York and London on the 15th.

A LETTER from the Pope to the rector of the Catholic University at Washington, warmly recommends the university to the support of the whole people of the United States, "trusting to their generosity to enable it to accomplish its final object, which is to maintain and augment the intellectual supremacy of America."

At the opening of the State Parliament of Victoria at Melbourne on the 8th, the Governor's announcement of forthcoming legislation included measures providing for more effectual control of the railroads, the establishment of a Court of Industrial Appeal to review the scale of wages upon the application of either side in a labor dispute, comprehensive irrigation works in the arid portions of Victoria and a measure for the compulsory purchase of land suitable for subdivision into farming homesteads. By the latter the Government hopes to check the undue concentration of the population in cities, to give youths openings and to check the tendency of people to seek their fortunes elsewhere.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

9TH Mo. 25 (SIXTH-DAY).—WOODSTOWN, N. J., Young Friends' Association.

9TH Mo. 26 (SEVENTH-DAY).—REGULAR meeting of the Executive Committee of the General Conference of Friends' Associations, at 1.30 p. m., in the Young Friends' Association Hall, Fifteenth and Cherry Streets, Philadelphia, Pa.

9TH Mo. 26 (SEVENTH-DAY).—SCIPIO Quarterly Meeting at Scipio, N. Y. Ministers and Elders, day before at 2 p. m.

9TH Mo. 26 (SEVENTH-DAY).—BUCKS First-day School Union at Langhorne, Pa., at 10 a. m., and 1.30 p. m. Subjects: (1) Work in the First-day School, (2) Whose duty is it in our meetings to fill the place the pastor fills in other religious denominations? Cora Haviland Carver, of Philadelphia, is expected to address the afternoon session.

9TH Mo. 27 (FIRST-DAY).—LANCASTER, Pa., Young Friends' Association.

9TH Mo. 27 (FIRST-DAY).—HORSHAM, Pa., Young Friends' Association.

9TH Mo. 27 (FIRST-DAY).—CONFERENCE under the care of the Philanthropic Committees of the Yearly and Quarterly Meetings will be held in the Meeting-house at Wrightstown, Pa., at 2.30 p. m. Address by Henry W. Wilbur, of New York; subject, "Temperance."

9TH Mo. 27 (FIRST-DAY).—MERION meeting will be attended by Philadelphia Quarterly Meeting's Committee to visit smaller meetings, at 10.30 a. m.

9TH Mo. 27 (FIRST-DAY).—THE FRIENDS of White Plains, N. Y., will hold their meeting at 78 Fisher Avenue.

9TH Mo. 28 (SECOND-DAY).—CANADA Half Yearly Meeting at Yonge Street, Ontario. Ministers and Elders, day before at 3 p. m.

10TH Mo. 3 (SEVENTH-DAY).—ILLUSTRATED lecture by President Swain on his recent visit to the Bible Lands, given under the auspices of Byberry Friends' Association, in the Town Hall, at Somerton, Pa., at 7.45 p. m.

10TH Mo. 4 (FIRST-DAY).—AT BIRMINGHAM Meeting-house, Chester county, Pa., a circular meeting under the care of a committee of Concord Quarterly Meeting, at 3 p. m.

10TH Mo. 4 (FIRST-DAY).—ACCONTINK,

Va., Young Friends' Association at home of Joseph W. Cox.

10TH Mo. 4 (FIRST-DAY).—A RELIGIOUS meeting will be held at Friends' Home for Children, 4011 Aspen Street, Philadelphia, at 3 p. m. The opening meeting of the season, a good attendance is desired. Ministering Friends and all interested in the Home are particularly invited. Mary Travilla has a prospect of attending.

10TH Mo. 4 (FIRST-DAY).—BYBERRY Friends' Association at the meeting-house, at 2.30 p. m. Address by President Joseph Swain.

10TH Mo. 7 (FOURTH-DAY).—FARMINGTON Half-Year Meeting, at Farmington, N. Y., at 11 a. m. Ministers and Elders, day before, at 2 p. m.

10TH Mo. 7 (FOURTH-DAY).—NEWTOWN, Pa., Friends' Association, at the home of Mary Anna Packer.

10TH Mo. 16 (SIXTH-DAY).—TWO-DAY (16th and 17th) celebration of anniversary of establishment of Miami Monthly Meeting of Friends at Waynesville, O. It will be participated in by both branches of Friends.

(Continued on page iii.)

THE BRITISH FRIEND.

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Being the only religious and literary review written chiefly for the general public, but from the standpoint of the Society of Friends, *The British Friend* offers a unique opportunity for spreading "The Truth" among thoughtful enquirers.

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Woodbrooke Summer School: Report of Second and Third Fortnights
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"Friends and the Education Act," by Ernest E. Taylor.
"The Birthright Member," by A. S.
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CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 62.)

10TH MO. 17 (SEVENTH-DAY).—ABINGTON First-day School Union, at Upper Dublin, Pa., at 10 a. m. Subject for discussion: "Should Friends' Principles and Discipline be taught in our secular schools?" Carriages will meet train at Fort Washington, leaving Philadelphia at 9.02 a. m., and down train arriving before 10 o'clock. Cars of Lehigh Valley Traction Company will also be met at same place. All cordially invited to attend.

10TH MO. 17 (SEVENTH-DAY).—CONCORD First-day School Union, at Goshen, Pa., Meeting-house, at 10.30 a. m. All interested are invited to attend.

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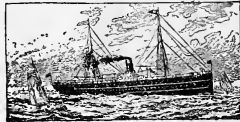
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A Religious and Family Journal

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PHILADELPHIA Tenth month 21, 1903.

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The Inn is approaching the close of a successful season, and the books show a satisfactory profit from the summer's operations. The problem of providing sufficient accommodations for next season is now confronting the management. Our present dining room, seating about three hundred, with the kitchen and pantries, is large enough, but the sitting room, or exchange, is the original room built three years ago for a building of twenty bed rooms. It was greatly overcrowded last year, when the Inn was increased to fifty rooms, while this year, with guests from the thirty cottages and twenty tents, there has been positive discomfort.

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(Continued on next page, second column.)

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BUCK HILL FALLS.

(Concluded from First Page.)

and sewerage system installed, all of a permanent and substantial character. It is estimated that not less than \$500,000.00 has been spent in improving the property by the Company and the thirty-two individuals who have erected cottages. During the past season nearly two thousand guests have shared the hospitality of the settlement, and as stated above, hundreds were unable to secure accommodations during the rush of the summer. The proposed addition to the Inn will strengthen the Company, as it will add considerably to the income and enable us to give the accommodations demanded by many, while the expense of management will not be materially increased. We therefore feel, with seasons equal to those enjoyed in the past, that dividends can safely be returned at the near future.

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{ Volume LX.
Number 40.

GOOD WORDS FOR 1903.

XL.

THERE is a danger in this topsy-turvy twentieth century of taking great for small, and small for great.

ARTHUR ROWNTREE.

In an address to The Mount and Bootham Schools, England.

IMMORTALITY.

THE caterpillar did not die
While changing to a butterfly :

He only quit his coat of skin, eight-legged house that he lived in.

The butterfly had truly been in caterpillar's fur and skin ;
But born again to wings of air, it took no thought, it had no care

For caterpillars lowly are, of what they eat or what they wear.

How different is the butterfly,

A blithe and airy thing,

From when it crawled upon the ground, before it took its wing,
A caterpillar first was he, a crawling worm from birth—
Perhaps he knew what was within—

A life above the earth.

The truth about this matter is,

Two mansions here we see,

Of many in our Father's house, prepared for you and me.
So when we leave our skin and bones, and rise like butterfly,
We'll know we only change our form,
And never, never die.

—Gathered.

ILLINOIS YEARLY MEETING.

Held at Clear Creek Meeting House, Putnam County, Ill.

ON Seventh-day morning Ninth month 12th, at 10 o'clock, Illinois Yearly Meeting commenced its sessions with the meeting for

MINISTERS AND ELDERS.

which was fairly well attended, several ministers being present and having considerable exercise. We were told of the saying of Jesus, "If ye love one another as I have loved you, ye shall be my disciples," and we were reminded that without this love it was impossible to be a good minister or elder; with it, we shall work harmoniously. We were desired to pay attention to the little monitions of truth during the sessions here. We should place ourselves in close communion with the living God, thus becoming His children, and in His hand is the blessing of life, which is the crown of righteousness, which we will receive if we do the duty that is assigned us.

THE OFFICE OF ELDER.

The question was asked, "What are the duties of elders, and are we performing them in the right manner?" Attention was called to the early history of our society, when ministers were sent out by twos to different places, and this movement was attended with good results. Elders need not be old persons; the

young are often gifted with powers of discernment equal to those older. They were advised in the beginnings of ministry, to go to the persons thus exercised, in the spirit of love and kindness, to encourage, advise, and if necessary, restrain the expression that might become troublesome, thus watching over one another for good.

The Eldership has sometimes been compared to snuffers; if used judiciously they are a great help to the light of the candle, by trimming off the charred and now useless and hurtful portion of the wick, but if hurriedly and carelessly used, will extinguish the flame entirely.

We were told that while example is good, it is strengthened by precept; we should refer the child to the guide within.

FIRST-DAY SCHOOL CONFERENCE.

In the afternoon the First-day School Conference held its first session, the second one being on Third-day evening of the next week.

FIRST-DAY.

First-day morning was cloudy with every appearance of rain, preventing, doubtless, the attendance of many, as the meeting was smaller than usual; the weather clearing by noon, many more were present in the afternoon.

The vocal exercises of the morning meeting commenced with a prayer of thankfulness for favors received, not the least of these being the presence of Friends from a distance. We were reminded of the promise, "They that wait upon the Lord shall renew their strength," and we can set our seal to this promise, some waiting for the moving of the spirit to convey that which will give strength, others waiting to receive this strength, and thus knowing the Saviour in our hearts we will be strengthened and enlightened by the power of God.

CONVERSION.

The subject of conversion was freely dwelt upon, and the saying of Jesus quoted, "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven." The speaker felt that the attention of many honest, earnest minds had that morning been turned to the thought of conversion, desiring to know the real meaning of the word. Saul's conversion, as narrated in the Bible, was miraculous, but it is not necessary for all to experience it in the manner in which he did; to some it comes quietly, almost unnoticed, it is so imperceptible; to others it is an instantaneous change, but in both cases the conversion can be equally real; it means to turn from a course of wrong-doing and embrace the right, thus leading a better life in obedience to the voice of the spirit. It is not a cause for anxiety and trouble because the

date and manner of conversion cannot be absolutely certified to. Cease to do evil, learn to do well, is conversion.

"To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Humanity has always desired, and is still looking for witnesses, before it will believe. It is not the creed but the life that God looks to. A man may have a creed a rod long and do business by the short yard. We need not fear that religion will detract from our enjoyment, it adds to it. True, it may restrain some undue indulgence. We must know the light shining in our *own* hearts if it is to do us good.

What God *reveals* to the human mind is no longer a mystery, but is revelation. Jesus said, "Be of good cheer, I have overcome the world," not *for* us, but as an example to us, and does not release us from the duty of overcoming for ourselves; we are under as much obligation to do our duty as was our great exemplar, and if we daily do our duty thus, we will, at the end of each day, feel saved. The living, not the believing only, was the doctrine of Jesus, and our beloved poet Whittier thus writes, in confirmation of this thought:

"What asks our Father of His children, save
Justice, mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways;
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life,
Whose very breathing is unworded praise!"

The world, life, is largely what we make it by our every-day actions. The divine power may be felt in every walk in life, the guidance of truth presenting itself in many ways. Finally, it is the life of Christ, not the death of Jesus, that saves us.

THE FOES OF ONE'S OWN HOUSEHOLD.

We have heard the expression, a man's foes are those of his own household, and have perhaps wondered how this can be, for surely our parents, our brothers and sisters who constitute our family and who love us dearly, cannot be our enemies; but our tongues, our eyes, nay our thoughts, may become our foes to work evil for us; the tongue can speak words of affection, but when unbridled and let loose what mischief it can and does do: when we think good thoughts what a help they are to us, but unless we keep watch over them they may lead us to say the unkind word, followed, it may be, by the unkind act, for "as a man thinketh in his heart, so is he"; our eyes, too, if allowed to see evil sights will become our foes, so we must be careful to control these inmates of our household that they do not become our enemies.

SECOND-DAY. REPRESENTATIVE COMMITTEE.

Second-day morning was cloudy and oppressively warm. The Representative Committee met at the usual time, 8 a. m., with no business minuted or new. A member of the committee, commenting thereon, remarked that it was singular that a body like this, in-

tended to represent the whole Yearly Meeting during the intervals of its assembling, had found nothing to do, had nothing to report, and suggested a few changes in our mode of transacting business. A committee was appointed to take the subject in charge and inform the next session of the result of its deliberations; the matter was referred to the Yearly Meeting, and its action will be published in our minutes.

THE YEARLY MEETING.

At 10 o'clock the Yearly Meeting proper assembled in its twenty-ninth session, and the silence was broken by the voice of earnest prayer for wisdom and strength to perform the various duties devolving upon us during the transaction of the business of the meeting. This was followed by a few remarks from another member, in which he said Friends had been called a "peculiar people," and one "peculiarity" is the habit we have of not responding as promptly as we should to the business at the clerk's table, and hoped there would be an improvement in this respect in order to facilitate the work. Some committees were then appointed and notice taken of the attendance of Friends from a distance and minutes of welcome prepared for them.

(Conclusion to follow.)

AN ADULT SCHOOL LESSON.

[The following is taken from a little volume of "Twelve Lessons by Six Members of Adult Schools." 1]

WHAT DOES IT MEAN TO "FOLLOW CHRIST?"

By William Littleboy, Birmingham.

THERE is one command of Christ which comes over and over again in the Gospel narratives—"Come after Me" or "Follow Me." Sometimes it is addressed to individual men (Matt. iv., 18-22; ix. 9; Mark x. 21; Luke ix. 59, 60). In these cases it no doubt means that these particular persons were to leave their ordinary calling, and join the little company that followed Jesus up and down the country. But not many could possibly do this and now-a-days it is the same. Some few are called to give up home and business that they may spend their lives, here or abroad, in telling men the good news. But these must always be a small minority. Most of us have to earn our bread by hard work. Jesus always took such a reasonable view of human affairs that we are sure that He saw that the great majority of men must always follow some trade or handicraft; and indeed He set us an example in this as in so many other ways by working for years at the carpenter's bench. Let us look at two other passages (Matt. xvi. 24; John xii. 26). Here you see there is no limitation; it is clear enough that "any man"—be he who he may—who wishes to be a Christian must "follow Christ." We cannot get out of this if we would; each one of us must obey this command if we are to be what God meant us to be. But we can't obey a command until we know what it means. "Come to Jesus," "Follow Jesus," they tell us; what does it all mean? The words are simple enough in them-

¹ Published by Headley Brothers, 14 Dishopsgate St., Without, E. C., London. It may be obtained through Friends' Book Store, Philadelphia.

self; but often they leave no clear idea in our mind. You and I are to "follow Christ"; how are we going to set about it? Let us see if we can get a little light on the question.

If we are to follow Christ, we need to know something of the Person we are to follow. Now what strikes you as the most remarkable thing about the earthly life of Jesus? "His power of working miracles?" Well, that is certainly a striking thing about Him; but I am not sure that it is really the most wonderful. Anyway, you and I cannot follow Him in that particular thing; so we may put the miracles aside for the present. "He spoke with such authority; He set aside old customs with a quiet 'But I say unto you.'" Yes; that was what struck His first hearers as much as anything. But here again we cannot follow Him; it would never do for one of us to take upon himself to lay down the law in that way. "His sinlessness?" Ah, now you are going deeper. Nothing certainly could be more wonderful than that, and to become sinless is what we must all aim at; although the more sinless our lives become the more we shall realize how much sin there is left to get rid of.

I think my own answer to that question would be, His absolute simplicity. The wonder of His life lies as much in what He refrained from doing as in what He did. Suppose you had been living in Palestine just before Christ came; suppose you had known that the long-expected Messiah was at last about to appear; and had known also that He was to be a Divine Man. What would you have expected? Such a wonderful person must surely appear at Jerusalem—the Capital; He would come of one of the leading Jewish families; His life would be lived in the full glare of publicity; His name would be upon every tongue all over the civilized world—in Athens, in Alexandria, in Rome, and even in far away Britain. I think such an expectation would have been quite reasonable. And if it had been thus, what use would it have been for Him to tell commonplace people like you and me to "follow Him"?

What did actually happen? You know, of course, that His mother was a peasant girl, and that the first night of His life was spent in a stable for want of better accommodation. But did it ever strike you that thirty out of His short thirty-three years were passed in an obscurity so deep that scarcely a single echo of that quiet life has reached us? You have read biographies of great men, and you have noticed how much they tell you:—first chapter, "Childhood"; how even in his cradle his mother's watchful eye saw signs of his future greatness; second chapter, "School Days"; how he won all the prizes, besides being first in athletics; and so on. Yet of Jesus Christ until He was thirty years old we are told practically nothing; and this can only be because there was nothing to tell. So it comes to this, that this most wonderful Life which was being lived for men was spent—nine-tenths of it—in a little cottage smaller than many of your houses, in an out-of-the-way village up a valley in Galilee; and that the very name of Jesus was unknown during all these

years a few miles from His own home. And He spent His time at the bench earning a living for His mother and the younger children, James and Josés and the rest. You city men sometimes think your lives dull. You have no idea of the quietness and monotony of village life—each day like the one before it; the same round of small duties and small interests. This was the life that Jesus led. I don't think He found it dull—He lived too near to God for that; but at all events it was quiet and simple enough.

At last the long privacy came to an end, and Jesus—began His life's work? No, certainly not. All through those thirty silent years He had been engaged on His life's work—the work of drawing men to God and helping them to understand Him. We could ill afford to lose the lessons of that quiet time. But in due time He began His more public labors. At the outset He had to decide on the lines on which He should work. This was the question He had to settle in the desert when He was tempted of the devil. We can't go into that incident now; but you will see that each temptation was designed to draw Him away from the path of simplicity, that path in which He walks by our side in our humdrum lives; and to induce Him to seek His end by means of some cheap display of miraculous power, or by putting Himself at the head of a great political movement with all its glory and distinction. Did you ever think how much depended on Christ's steadfastness at this time? Suppose, for instance, He had turned that stone into bread in order to satisfy His hunger. We should have lost our Brother. We could not have believed in His sympathy with our privations if He had had such an unfair advantage over us. No. He could feed the famished multitude; but He Himself would be dependent for His daily bread on the kindness of others. He turned from the tempting bait, and chose to live a hard and simple life.

Now think how simple His public life was—how human. "He worked miracles." Yes, He worked miracles, but what were they? Simple works of mercy, springing from an overflowing sympathy with human sorrow. They were not what we call prodigies. A prodigy, you know, is an act that produces amazement—that fills us so full of awe and wonder as to take away for the time our power of thought and reason. There was simplicity and gentleness about almost all the miracles of Jesus. He worked them as privately as possible; He hid from applause. He kept entirely aloof from current politics. His quiet, simple life reminded one of His disciples of something He had read in one of the old Hebrew writings and never understood before. Will you turn to it (Matt. xii. 15-21).

How did He spend His time? "In preaching." Yes, at first; but perhaps less than you think. He does not seem to have done very much in the way of public teaching after the first year or so. After that I think He was chiefly engaged in the quiet work of training the twelve—preparing them as they walked from village to village for the work they were to undertake after He left them. For the rest, He spent His life in doing acts of homely kindness; in

moving about among simple country folks, and trying to brighten their lives and give them a helping hand. One of His disciples at a later time could think of no better words to describe this part of His life than this simple sentence—"He went about doing good." Look at that first miracle at Cana (John ii. 1-10). Here is a village wedding. Everyone in the place knows the young couple, and has come to the marriage festivity. By some mistake they run short of wine. How mortifying for the bride and bridegroom! But Jesus was there and His sympathy was stirred. He would not have this bright day clouded; He could not bear that the young people should feel that this first day of their married life had brought a misfortune with it. And out of pure overflowing kindness of heart, He stepped in to supply what they needed. Now that was just like Jesus, and is a fair specimen of the things He was doing every day. "Do I believe in the miracles?" Yes, I can't help it. They are so characteristic—just the kind of things you would expect such a one as Christ to do. And most of them help to show us how simple was the human life that He lived. They were part of His great mission—to make men's lives purer and nobler and happier.

Will you turn now to Matt. xi. 2-6. Can you account for this strange fact, that John who a year ago had been the first to welcome Jesus, had now begun to wonder whether he had not made a mistake? John, like all the Jews, had his own notions as to what the Messiah was to do. Month after month he had watched and waited for some great act which should arouse the Jewish nation and startle the world. And he had waited in vain. Here, he thought, was Jesus wasting His time in this almost unknown Galilee, and in teaching and mixing with ignorant, and often very disreputable people; wasting His energy in curing sick villagers and blessing little children; whilst all the time the great wicked world was waiting for its Deliverer; waiting for one who by one brilliant stroke should overthrow the Roman Empire and set up the Kingdom of God on earth. Put yourselves in John's place; was not there some excuse for him? Is it astonishing that he failed to understand that quiet simple life? Perhaps we may also be tempted to ask, Was there not a waste of power? Was it really necessary for the Son of God to come down to earth to live such a life as this? Yes. No one but the Son of God could have lived a life so original, a life so exactly suited to meet our needs. For it has taught us by its beautiful simplicity that the religion of Jesus is a thing for the people; that as its Founder was a Carpenter and spent His life amongst working-men, so He looks for His followers amongst factory hands, labourers, clerks, warehousemen, just as much as amongst lords and ladies. Had He chosen to live in a palace, He might have appealed to "the upper ten," but where would you and I have been? Living in a cottage, He appeals not to a select few but to all. There are no "reserved seats" at a guinea each in His Kingdom: "all seats free" and no respect of persons.

Have we not found some light on the question

we started with, "What does it mean to follow Christ"? We have seen that He walked in a path in which all of us may follow Him—a path so simple and so straight before us that none of us can excuse himself on the score of not understanding it. We are not asked—most of us—to do any great thing, to change our whole sphere of life. It is in your own particular calling that you are to follow Christ; as a carpenter perhaps, or a lathe hand or a labourer. You are to be Christlike men in your workshop, or behind your counter, or in the street, and above all in your own homes. To follow Him you need not go a step out of your way. And what are the outward signs by which men will know that you are following Jesus? This also we have learnt from thinking about the simple life He led. To follow Him means to "go about doing good" as He did. It means to always think of others first; to be on the look-out to do them a service, even if it be but to offer them a cup of cold water; to try to brighten other lives; to forget one's own convenience or one's own credit or reputation in seeking the welfare of one's fellowmen. The man who is truly following Christ will give up an evening at the club to help the tired wife who has been washing all day; he will even miss a football match if need be to pay a call on a sick neighbor; he will not refuse to serve any longer on a school committee because his opinion has been over-ruled; he will sit quietly by whilst another runs away with the credit which is due to him; he will not be satisfied unless like Christ he is trying to carry other people's loads and to make their lives happier.

"You think a man has a duty to himself too?" Yes, he has; and the less he thinks about it, the better will he do it. One act of self-forgetful kindness done to another will do more for you in the long run than whole years spent in seeking your own advantage; because unknown to yourself it will have helped to mould your character into the likeness of Him who are trying to follow.

NEW TESTAMENT SERIES.—No. 35.

GENERAL RESURRECTION.

GOLDEN TEXT.—When Christ who is our life shall be manifested, then shall ye also with him be manifested in glory.—Colossians, iii. 4.

Before study of Lesson read I. Corinthians, xv., 12-58.

In the subject of a general resurrection we have another example of the progress of Paul's ideas. It is plain that in the early part of his ministry he laid great emphasis on the belief that, when the Christ should come again, there would be a general uprising of those who died in the faith, to join with the living believers in forming the Messianic kingdom. The belief in a general resurrection was not original with the Christians. It was one of the points of difference between the Pharisees and Sadducees, the former accepting, the latter denying it. Paul made use of this difference to arouse dissension in the Sanhedrin, before which he was brought for trial at the time of his arrest at Jerusalem (Acts, xxiii., 6, 7). Paul based his argument chiefly on the fact of the resur-

rection of Jesus (I. Cor., xv.); and, as the general rising would be inaugurated by the second advent of the Messiah, he of course expected it during his own lifetime, or that of his own generation (I. Thess., iv., 16, 17). It was his preaching of the resurrection which turned the Athenians from him when they heard his address on Mars Hill (Acts, xvii., 32), and the resurrection was at the foundation of his reply to the Thessalonians who queried as to the fate of those Christians who died before the Christ came again (I. Thess., iv., 13-18).

After Paul began his work in Corinth his mind turned from this and similar questions, which are of a controversial nature, to others which he felt to be more practical. He determined not to know anything among the Corinthians, "save Jesus Christ, and him crucified" (I. Cor. ii., 2). He saw the Corinthians given over to luxury, worshipping gold and splendor, longing always for great spectacles, for pomp, for glory. Should he allow the faith which he taught to so descend as to merely promise them a new glory, a greater spectacle? Should his Messiah condescend to be a mere competitor with the Cæsars and their corrupt representatives in the east, as a dispenser of patronage, as an organizer of display? No! To these people sated with shows and gauds he would present the glory of self-sacrifice. Crowned suffering should compete with crowned greed; love, even unto death, should enter the lists with the selfish and heartless struggle of each for his own personal interest. Not the "mysteries of God," but the sufferings of the Christ should be his theme thenceforward. It would not, of course, be expected that the change would be an abrupt one. Old ideas cannot be eliminated by a sudden stroke, and new ones take their places. It is plain, however, that Paul has left behind him the idea of a great and spectacular grave-delivery, and is thinking chiefly of the greatness of the eternal life that opens up before him. He has not given up the idea of a speedy coming of Christ, with all that accompanied such coming (I. Cor., xv., 52), but the importance of the time and details of that reappearance have shrunk into comparative insignificance.

In the latter part of his argument Paul deals with some practical difficulties which some have found in the idea of the rising of the dead. "How are they raised, and with what manner of body do they come?" Paul's answer has been used by some to support a belief in the resurrection of the material body. It is not easy to see how such an interpretation can be put upon the language of the apostle. Is the new plant that grows from the death of the seed the same body as the seed? Why, then, should the "celestial body" be supposed to be the same as the "terrestrial body," especially when Paul makes a point of contrasting them. The statement seems to mean about this: You are very foolish to worry yourselves about the nature of the risen body. God gives appropriate bodies to all things, and may safely be allowed to attend to this matter for himself (xv., 38). The writer rises into splendid poetry under the inspiration of his theme:

"It is sown in corruption; it is raised in incorruption;
It is sown in weakness; it is raised in power;
It is sown a natural body; it is raised a spiritual body."

In connection with the once important doctrine, still incorporated in certain historic creeds, of the resurrection of the body, we should note also the apostle's statement that "flesh and blood cannot inherit the kingdom of heaven." Nevertheless, the doctrine came to be established, and some amusing discussion has been preserved for us from the great dignitaries of the mediæval church, as where St. Augustine gravely considers the question as to who shall own the material in cases of cannibalism, and decides in favor of the eaten rather than the eater because of his prior claim.

In Paul's later experience the importance of death, and therefore of rising therefrom, fades away still more. Death is a mere incident in continuous life—an incident not to be dreaded, but rather to be longed for, as involving a closer comradeship with the Master; "Being in this tabernacle we groan, being burdened, not because we wish to be unclothed, but because we wish to be clothed upon, that what is subject to death may be swallowed up by life" (II. Cor., v., 4). And finally death is shifted from mere mortal dissolution, coming to be rather the condition of those who have not yet risen to the broader life under the control of the Christ. "You being dead through your trespasses . . . did he quicken together with him, having forgiven us all our trespasses" (Col., ii., 13). "Having been buried with him in baptism wherein ye were also raised with him through faith in the working of God who raised him from the dead" (Col., ii., 12). "For ye died and your life is hid with Christ in God." No more does the apostle think of an appointed day with sound and glory and a general uprising. All men are dead in sin; all men may find life eternal by faith in Christ.

Is not this final view worked out of the vital experiences of the great apostle, that which we find also in the teaching of him who was the great apostle's Master? Only he who loseth his commonplace, un consecrated life really finds life that is worthy of the name. Those who hold fast to the mere existence of selfish struggle have not yet passed out of death, have not yet risen into life. Has the Christian church of to-day, have the individual Christians, have we, found this life?

CULTURE.—Culture can no longer imply a knowledge of everything—not even a little knowledge of everything. It must be content with general knowledge of some things, and a real mastery of some small portion of the human store. Here is a profound modification of the idea of cultivation which the nineteenth century has brought about. What portion or portions of the infinite human store are most proper to the cultivated man? The answer must be, those which enable him with his individual personal qualities, to deal best and sympathize best with nature and with other human beings.—[President Charles W. Eliot.]

FRIENDS' INTELLIGENCER.

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PHILADELPHIA, TENTH MONTH 3, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

SILENT MEETINGS.

IT is usual among us to exalt the dignity and beauty of silent worship when we speak of it, and then proceed to suggest ways and means of having shorter periods of it in our meetings. Occasionally some one feels that a silent meeting is a "make believe," the only real periods of religious instruction being during the presentation of thought or exhortation by some one present. While few Friends hold this extreme view, there is no reasonable doubt that some of our members have a feeling that so much silence is wasted time, and a spirit of restlessness sometimes prevails, which prompts the suggestion of this and that device for furnishing "food" for contemplation without resorting to a fixed order of service. This unrest is evidence that the silent meetings are not serving the purpose that the devotional hour is supposed to accomplish for us. If Friends' meetings based upon silent communion with the Father do not serve our highest need, then we should at once arrange for addresses, readings, etc., to supply the need. But before we vary from the custom of our fathers in the conduct of meetings, we need to feel an assurance that the present basis of the hour for worship is *not* capable of being the most effective means of help to those who assemble and strive to use the silence well. This assurance we do *not* feel, and therefore approach the subject from the standpoint that it is our application, not our plan of worship that is at fault.

No one questions our need for instruction, the advantages of conference together and comparison of views and experiences, our need of intellectual food, intelligently and constantly presented. The Society of Friends amply provides for this need through Friends' papers, the First-day School, the Philanthropic meetings, the Friends' Associations and the General Conference. Those who have ability to contribute thoughts and facts for the consideration of others are afforded ample opportunity to freely use both tongue and pen; and those who desire to hear the presentation of themes of general interest may

find abundant occasions for the satisfaction of this feeling without in any way encroaching upon the province of the meeting for worship. The latter holds a distinct and pre-eminently important place in our religious organization. We have spiritual natures that need food in order to develop strong and vigorous spiritual life. We draw this strength from the source and center of strength and power which we call God, directly, if our channels of spiritual connection are open and ready, or through human instruments, if we are not yet able to be still and know the voice of the inspeaking God.

In this single hour set apart for turning our hearts toward the great heart of the Infinite and receiving of His vitalizing power, we do not want to be fed upon the intellectual treasures of any man's brain. The latter may be of great value in their own time and place, but their contemplation during the period of worship would crowd out our one stated opportunity to leave the perplexities of intellectual pursuits and open the way for God to minister to our needs.

The exalted idea of silent worship is the most thoroughly spiritual form of religious observance that has yet entered into the thought of man. Why then this unrest and effort to substitute some form of expression in its place? Because we grow slowly into the stature of complete spiritual manhood, because the intangible barrier between mental and spiritual concepts makes it difficult to separate their activities, because it is infinitely easier to displace our own wandering and often unprofitable thoughts by the entrance of intellectual ideas, than to quiet the pulses of care and make ready in silence for the operations of the spirit.

The symbolic religion of the Hebrews, the litanies and confessions of faith of to-day all attest the extreme difficulty of realizing spirit apart from tangible expression. The history of the past shows a few rare souls who walked with God; the masses of the people whom they lived among seemed only dimly to apprehend Him. We expect much when we look for every member of our body to be capable of putting away self and its interests at a stated hour and coming into a state of divine communion which is our method of worship.

We need infinite patience in leading the way through the intellectual efforts of our many agencies for the instruction and training of Friends, to an ability to really worship God in stillness,—an ability which brings to us the fullest realization of the divine within us.

Those upon whom rests the responsibility of bringing the meetings to a close, should realize the difficulty on the part of many attenders of making a

long silent meeting really a continued season of help and strength, and close the meeting when it seems probable that it has served its highest purpose for that day, rather than according to a traditional standard of length.

FRIENDS who are looking about for the best means of taking up and carrying on Bible study work, but who have not the time nor opportunity to go to college or university to get their start in such study, will be interested in The American Institute of Sacred Literature, Hyde Park, Chicago, Ill. This institute, which is under the control of the Council of Seventy, including the leading biblical scholars of the country, offers correspondence courses in the study of the English Bible, as well as in Hebrew and in New Testament Greek. In a folder just received, among other reasons given why those interested in religious work might well take an active part in promoting Bible study in the meetings to which they belong are the following: Because the air is full—for good or ill—of questions about the Bible; because if religious leaders do not inform themselves on these questions great harm is likely to result—on the one hand from an unreasoning and unreasonable insistence upon old views as necessary to be maintained—"else Christianity is lost"—and on the other, by the rash and unreasonable adoption of new views; because, though one may not set up as a biblical scholar, and may not be able to answer all questions which may be raised by First-day school teachers and by the young people, he can at least set the example of open-mindedness, with hospitality to and confidence in the truth, and help bring about a more wide-spread knowledge of the great truths of the Bible; because nothing contributes so much to good results in religious work, to steadfastness, stability and strength as steady, systematic study of the Bible. The circular adds very suggestively that the Bible for general use is far better to furnish subjects and material for thought and contemplation, and is quite as varied and appropriate to modern life, as the morning paper, with its reports of political disturbance. Those who think they may have a little time to give to the study of the Bible under scholarly and sound guidance, will do well to correspond with the Institute.

THE results of temperance teaching in the schools are becoming so evident to liquor men that they leave no stone unturned to bring it into disrepute. There is just enough injudicious teaching of this subject (as of all other subjects) to give some color to the charges that are made, and from time to time articles appear in the newspapers attacking the manner in which physiology is taught. An incomplete report of the proceedings of the Pennsylvania Medical Society at York last week, which appeared in some of the Philadelphia papers, has been widely copied and gives a very erroneous impression of the action of that society. The facts of the case are these:

A few years ago a committee was appointed by this society to examine school text-books on physiology. Nearly all the books on the subject were passed in review by the committee, and the criticisms upon them were published in the *Pennsylvania Medical Journal*. These criticisms were answered in detail in a pamphlet issued last spring by the Women's Christian Temperance Union of Pennsylvania, entitled "Science the Arbitrator," copies of which were sent to

9000 Pennsylvania physicians. The report of this text-book committee, read at the recent convention of the Pennsylvania Medical Society, severely condemned the books indorsed by the Women's Christian Temperance Union, and this report has been published in a number of papers as the action of the convention itself. The truth of the matter is that the tone of the report was offensive to the many good friends of the Woman's Christian Temperance Union in the convention. In the executive council the report was laid on the table by a vote of 35 to 5, and the committee was discharged. Afterward the incoming president was authorized to appoint a new committee of five to continue the work of examination and scientific comment upon the text-books of physiology used in the schools.

BIRTHS.

HANAN.—At 839 West End avenue, New York City, Seventh month 31st, to Addison Garthwaite and Lillian Josephine Hanan, a son named Leonard McDowell Hanan.

JONES.—At Fellowship, N. J., Fifth month 15th, 1903, to Charles D. and Hannah Lippincott Jones, a daughter, who is named Emma.

WAY.—At Starstown, Pa., Eighth month 24th, to Edwin B. and Martha W. Way, a son, who is named David Caleb Way.

MARRIAGES.

BUSHONG—RAKESTRAW.—At the home of the bride's mother, Christiana, Pa., under the care of Sadsbury Monthly Meeting of Friends, Ninth month 10th, Marvin Eavenson Bushong, son of Gilbert and Edith K. Bushong, to Lydia Rakestraw, daughter of Mary Jane and the late Fenny Rakestraw.

WITTIER—BAYNES.—Under the care of Blue River Monthly Meeting, near Salem, Indiana, on Ninth month 9th, 1903, at the home of the bride's parents, Isaac and Minnie Baynes, Curtis Wittier to Maggie Baynes.

DEATHS.

BRITT.—At Mamaroneck, N. Y., Ninth month 16th, 1903, after eighteen weeks' suffering, David F. Britt, in the 83d year of his age.

The deceased had been prominently identified with the interests of the town for sixty years. Besides conducting a large grocery business, he was a director of the First National and Union Savings Bank and a member of the Board of Trade. He was a birthright member of the Society of Friends and his interest in its welfare continued through life. His success in business was owing to his industry and strict integrity. He was universally honored and respected, and all his fellow-citizens mourn his death. * * *

BUNTING.—At San Francisco, California, Ninth month 27th, 1903, Alice Griffen, wife of Joseph Newburg Bunting, and daughter of Jane A. and the late Stephen Griffen, in the 41st year of her age; a member of New York Monthly Meeting.

CLOUD.—In Lansdowne, Pa., Ninth month 24th, 1903, Herbert Scull, son of J. Cooper and Mary S. Cloud, in the 21st year of his age.

This young man was an earnest member of Lansdowne Monthly Meeting, taking an active part in its business, and had also served faithfully for several years as librarian of the First-day school. He was beloved by old and young, and all who knew him are better because of his beautiful life.

GARRETT.—Third-day morning, Eighth month 25th, Henry Garrett, in his 79th year. He was a regular attender of Wilmington, Delaware, Meeting.

MATHER.—Third-day morning, Eighth month 25th,

Joseph M. Mather, in his 85th year. He was a regular attendant of Wilmington, Delaware, Meeting.

SMITH.—At her home in Lower Makefield township, Bucks county, Pa., after a long illness, Ninth month 24th, 1903, Jane B. Smith, widow of the late Oliver P. Smith, in her 78th year. She was a daughter of Seneca and Ann (Briggs) Beans. Interment at Makefield burying-ground.

WATSON.—Mary L., wife of B. Frank Watson, at her home in Doylestown township, First-day afternoon, Ninth month 13th, 1903, aged 55 years, of paralysis of the nerves of the stomach.

The deceased was a daughter of the late James and Sara B. Malone, of Buckingham. She was a life-long member of the Society of Friends. A husband and two daughters, Letitia and Edith, the latter a teacher, are left to mourn her loss. She quietly sleeps in God's acre, and will be remembered more tenderly with each year that brings her loved ones nearer her and home.

"One less at home!

The charmed circle broken—A dear face
Missed day by day from its usual place
One less the pilgrim's daily cross to bear,
One more the crown of the blest to wear

At home in heaven." E. R. W.

WILLIAMSON.—In West Chester, Pa., at Friends' Boarding Home, on Third-day, Ninth month 22d, Amy Pim, widow of the late John P. Williamson, in the 80th year of her age; a member of Chester Monthly Meeting of Friends. Interment at Media, Delaware county, Pa.

SOCIETY NOTES.

A FRIEND writing from Highlands Creek, near Salem, Ind., (within the limits of Illinois Yearly Meeting) says, "Our meeting this beautiful day was one of deep interest, rendered the more so by the fullness of young life, and not without a thought akin to autumn days, as many of these are on the eve of going out in different parts of the State, returning to their work of teaching and other occupation. . . . The spoken word to-day was from the advice of the Master to the young man who queried what he should do to inherit eternal life. A message was also given from the words, 'The Master is here and calleth for thee.' In the reverent silence that followed the unspoken prayer went up that we might always keep our heart in readiness to hear the Master's call."

Members of the Conference Program Committee who expect to attend the meeting of the committee at Buck Hill Falls can go on train leaving Broad Street Station at 7 a. m. or 12 m. on Seventh-day.

The D. L. & W. Railroad has made arrangements for special autumn excursions on Tenth month 3d to the Pocono region. Round-trip tickets will be sold from New York, Brooklyn, Hoboken, Newark, Passaic and Paterson at a rate of \$2.00. These tickets will be good only on regular trains on Tenth month 3d, and will be limited to return to Tenth month 5th, 1903. Half excursion tickets will be sold for children between the ages of five and twelve.

Wilson S. Doane was at Fall Creek Meeting First-day, and spoke beautifully of David standing at the open window looking toward Jerusalem, making the application to us of this day having the windows of our hearts open so we can hear our Heavenly Father's voice speaking to us now in the 20th century.

J. L. T.

YOUNG FRIENDS' ASSOCIATION.

MEETING OF EXECUTIVE COMMITTEE.

The executive committee of the Conference of Young Friends' Associations held its regular autumn meeting in the Y. F. A. Building in Philadelphia. Thirty members were present representing twenty-three Associations. All the yearly meetings were represented

except three. The principal business before the committee was to arrange for the autumn conference of Young Friends' Association. The conference is to be held in Wilmington, Delaware, on the 14th of Eleventh month. The program for the two sessions—morning and afternoon—was discussed and left in the hands of a small committee. It will be published in full when finally arranged.

The Committee on the Advancement of Association Work reported that it had communicated with 41 Associations and received response from 27. This committee arranged for a meeting in the interests of Young Friends' Associations in connection with the Central Committee meeting at Salem, Ohio, and to it was assigned the duty of preparing the program of the Young Friends' Association sessions of the General Conference at Toronto next summer.

Since the last meeting two new Associations have been formed. A letter from the Richmond, Indiana, Association was read, expressing appreciation of the value of membership in the General Association even though distant from the center where the conferences are held. It was remarked that the Richmond Young Friends meet every First-day evening for devotional meetings; instead of merely holding meetings in which they talk about religion, they hold religious meetings. Instead of giving all our attention to study and teaching of history young Friends must learn to preach the gospel.

A nominating committee was appointed to bring forward the names of Friends to represent the Associations on the Central Committee of the General Conference.

The Executive Committee will meet hereafter on the third Seventh-day of Ninth and Third month. A special meeting will be called between the sessions of the conference in Wilmington.

The Wilmington Association is asked to provide a chairman for the conference, the Media Association a secretary.

For Friends' Intelligencer.

FRIENDS IN MEETING AND HOME.

ALLIANCE, CANTON, COLERAIN, MT. PLEASANT,
EAST PITTSBURG.

My friend Susan W. Janney and I left Salem, Ohio, for Alliance on the morning of Second-day, Ninth month 7th. The meeting nearest this city is the one attended by Joseph S. Hartley, which is known as West Meeting. The house is five or six miles from Alliance, but a trolley line from that city runs within half a mile of it. Some of the members live as far away from the meeting-house in an opposite direction. But two meetings are now held here each month, the monthly meeting, and a meeting for worship on the first First-day in the month, which is followed by a meeting of the Young Friends' Association; during the winter this association meets at private houses. As we were not able to attend this First-day meeting it was thought that a parlor meeting held in Alliance in the evening would be better attended than an appointed meeting in the meeting-house.

In the afternoon we took a ride into the country, making several calls on Friends. We enjoyed the fertile fields on either hand and the substantial farm-houses. In the yard of every home in town and country there was a wealth of flowers in full bloom, including geraniums, fuchsias, asters and variegated double petunias. We were especially impressed with the abundance of quince trees laden with tempting golden fruit.

At the parlor meeting in the evening, held at the home of John and Edith Mather, nearly thirty were present, including the family of our host. These were all Friends, descendants of Friends or married to Friends. Before and after the half-hour's religious meeting there was pleasant social mingling. Several of those who do not often attend meetings expressed their strong attachment to the Society, saying that other forms of religious worship do not meet their spiritual needs as well as Friends' meetings.

On Third-day morning we took the train for Mt. Pleasant to complete the service in that neighborhood arranged by Anna B. Walker and others. We were glad of a wait of two hours in Canton as it gave us an opportunity of visiting the tomb of ex-President McKinley. The casket containing his remains is in a large vault at the entrance to the cemetery and may be seen through the iron gate, but no one is allowed to come within twenty feet of it. Two United States soldiers are constantly on guard night and day, pacing to and fro in front and rear of the vault. Thirty-six soldiers are stationed here who have nothing to do but to take turns doing sentinel duty and drill a few hours daily. Every two months the soldiers on duty here are relieved and thirty-six others sent in their stead. A flag-pole on an eminence just beyond the cemetery marks the spot where the McKinley monument is to stand. When the body of this president whom the people loved is laid in its final resting-place it is to be hoped that a guard will no longer be thought necessary.

The cemetery is tastefully laid out, containing fine trees, beautiful shrubs and many imposing monuments. At some distance from the entrance are the graves of William McKinley's parents and two infant children; these are marked with neat stones almost small enough for a Friends' graveyard.

On Fourth-day we attended Short Creek Monthly Meeting. Considerable life was manifested though the attendance was smaller than usual, there being fourteen women and five men present. Some of the men who are in the habit of attending were detained by sickness or other sufficient reasons. Owing to other engagements Susan W. Janney left in the afternoon for Pennsylvania.

Some of the Friends belonging to Short Creek and West Grove are quite active in the work of the Woman's Christian Temperance Union. On Sixth-day afternoon I attended the regular meeting of the Georgetown Loyal Temperance Legion, and talked to the children concerning the care they should take of their bodies. Many of the members of the Woman's Christian Temperance Union were present and after the children were dismissed we had a

mothers' meeting. What I said to the mothers concerning the training of children was based on observations made in many homes and my experience as a teacher.

On First-day morning I attended Concord Meeting, which is a mile from the village of Colerain. The house is a neat brick building, built eight or ten years ago on the site of the old house. It is smaller than the old building and has no partition. Perhaps the meetings would be larger if the house were in the village, but some of the regular attenders live some distance in the other direction. There were about fifteen present at the meeting, four of whom had driven over with me from West Grove. All remained for the First-day School class, which is conducted by an able leader. We read from Friends' Lesson Leaves the 30th lesson for both intermediate and adult classes and had an animated discussion suggested by the former.

In the evening a meeting was held in Colerain under the auspices of the Woman's Christian Temperance Union, in a hall built and owned by them. There is no church in the village and this is used by several denominations for occasional religious meetings. The hall was well filled, Methodists, Presbyterians and the three branches of Friends being represented in the audience. A talk on the nature and effects of tobacco was well received. At its close a Presbyterian minister heartily endorsed what had been said, and gave additional reasons for abstaining from this poisonous weed.

This section of Ohio is good farming land, and there are many substantial brick farm-houses. These are usually built with a hall through the middle, two large rooms on each side, and a kitchen in the rear, one of the ground floor rooms being used as a bedroom. The whole country is underlaid with a vein of coal five to eight feet thick; many of the farmers have sold their acreage of coal to mining corporations, retaining the surface for farm purposes. Keeping a house warm is not a serious consideration here; by driving one or two miles any farmer may obtain coal at the opening of a mine for \$1.25 a ton, or if he burns "slack" (fine coal) in his furnace, as many of them do, he can get it for 37 cents a ton.

On Second-day afternoon a visit was paid to the colored school at Emerson, a mile from Mt. Pleasant. The school term having opened that morning, only fourteen pupils were present, but in winter the attendance reaches thirty. This school is taught by an intelligent and gentlemanly colored man. I gave an object lesson on the hand and arm, with hints in regard to proper food, fresh air, cleanliness and industry.

From five to seven o'clock the same day the children of the Short Creek First-day school met on the lawn of Abel and Amy G. Walker (my temporary home) and we played games and told stories. At eight o'clock several Friends went with me to the Emerson Baptist Church (colored) where we had appointed a meeting. The attendance was good, and one third of the audience was composed of men and boys. My message to them was one of encourage-

ment, its purpose being to arouse in them a desire for a higher life. At its close a Friend whose childhood was spent in Emerson, but who has lived elsewhere for thirty years, spoke of the great improvement she had noticed in the homes and bearing of the colored people in that time. The colored people of this village nearly all own their homes; these are neat buildings, most of which contain several rooms, and are surrounded by flourishing gardens and fruit trees.

On Third-day afternoon some of us paid a visit to the public school in Mt. Pleasant. The building is neat in appearance though not very modern, and the pupils appeared to be doing good work. After some time spent in one of the classes the pupils, 150 in number, assembled in the high school room and I gave a half-hour's talk on the advantages of abstaining from tobacco. After this the principal of the school, who is past middle age, told the pupils of the struggle he had had years ago to give up using tobacco and his final victory. Brief remarks were also made by Mercy Griffith Hammond and the County President of the Woman's Christian Temperance Union.

In the evening a Woman's Christian Temperance Union lawn meeting was held at the home of one of the members, at which over forty were present. The only man in evidence besides the host was our staunch temperance friend, Richard E. Roberts, who encouraged the women by some remarks, as well as by his presence. My own part on the evening's program was to give an informal talk on methods of advancing scientific temperance instruction, equal rights for women and other departments of work.

On Fourth-day morning I bade farewell to my kind friends in Ohio and started homeward, taking the Mt. Pleasant stage-coach (hark they call it out here) for a twelve-mile ride to Wheeling. Although there had been no rain for six weeks, with the exception of one shower, the turnpike road was not very dusty, the air was cool, the sky cloudless, and the purple asters smiled undiscouraged by the roadside. With the exception of a poor old woman, whom the driver carried free for a few miles, I was the only passenger, and I thoroughly enjoyed the ride.

I stayed over night at the home of Courtland Lukens and his daughter Maggie in East Pittsburg, a busy, noisy, smoky little town 12 miles from the city of Pittsburg. The Friends of Pittsburg and vicinity had been invited to meet me there in the evening, but some of those most interested were away from their homes, and others were daunted by the distance and the difficulty of finding a strange place after night. The only ones who came were the daughter and son-in-law from next door, and two young men, one from Pitcairn and one from Pittsburg. We spent a pleasant social evening, the chief theme of conversation being the leading principles of Friends and the best ways of advancing them. The number of Friends in Pittsburg who are really interested in the Society is increasing, and it looks as though there could be a live Friends' Association there if some one who lives in the city would take hold and give it a start. E. L.

THERE are now 717 college Young Men's Christian Associations, equaling in number the city associations.

For Friends' Intelligencer.

A TEN DAYS' TOUR IN ULSTER.

EARLY one morning last month I took steamship for Bangor, County Down, passing the large steamers in course of construction along the shipyards of Harland and Wolfe, also naval vessels docked for repairs. An undulating hill country dotted with suburban residences extends for miles till reaching Bangor, a pretty seaside resort. A number of yachts are riding in the bay and across to Carrickfergus Roads awaiting a regatta towards evening. A fine view is obtained of the old ruined Castle Carrickfergus on north side of the Lough and stretching eastward a splendid high range of sea-girt towering rocks come to view, round whose headlands numerous caverns, smugglers' caves called the "Gobbins," have been excavated by the ocean during past ages. By means of stepping stones and narrow bridges of iron and wood thousands visit and climb round for a mile or two during summer. After a storm, the breakers and spray make a magnificent spectacle.

The Scotch coast, and Isle of Man are visible on a clear day, and numerous steamers are seen plying to and from Belfast to various parts of the world. In the afternoon returned to the city, took train for Lurgan, an old-fashioned town a few miles beyond Lisburn, both places well known in Irish history and Quaker lore. Entering the old meeting-house yard I met one of our ministers, who lives on the premises, mowing the grass in the grave yard. He is in the linen business, keeps a cow, and attends to the meeting-house. I boarded a few days with an overseer, living also in one of the holdings belonging to Friends, with his four nieces, who are in his care and two of whom attend Friends' boarding-school. They liked to hear all about America and wanted me to teach them American games. Next day went to Postadown. It was Fair Day and it was truly amusing to hear the dealings and peculiar ways of the country people. Inspecting a large linen mill I found them weaving the best damask table linen such as I told them I had sold years ago in Chappaqua, with the Postadown stamp on the piece. In the afternoon walked four miles out to Charles Lamb's nursery and jam factory at Rich Hill, and was much interested watching the women as well as men bringing in loads of strawberries and raspberries, some red currants and barrels of black currants, also gooseberries, of which he had a large plantation—hundreds of bushes, say three to four feet high, all loaded with rich red berries; at intervals were rows of dwarf apples and some pears though neither of these do as well as in the States. The small fruits are all boiled down to jam, and I tried hard to impress them to try and start a canning business, as one never sees any Mason's or other fruit jars as with us in America. They were *high* busy, as they say, as it was *weck end*, (another favorite word), and the fruit must be taken care of for the Day of Rest.

First-day attended adult Bible class, and morning meeting, then dined with Samuel Bell and brother and sister, residing a mile out of town. They have a beautiful location and grounds richly ornamented

with tall yews, Scotch firs and Austrian pine, Auracarias, Petinosporas, and Thujas beside green-houses where tomatoes, peaches and grapes luxuriate. Engaged in the linen industry, one of the brothers visits New York frequently, so had an interesting good time. In the afternoon attended an outdoor mission meeting,—near 50 present. Some curious views expressed, but they enjoy these meetings during warm weather and they are quite frequent through Ulster. Evening meeting was opened by a minister reading a chapter from Luke and afterwards a Friend read from Hannah W. Smith's book, touching on good and evil being both necessary for our good and growth in grace if exercised thereby with patience. Rest of time was occupied as in Friends' usual manner.

Second-day walked out to Lough Neagh on which I enjoyed a row for an hour or two with two Friends' boys home on vacation. This is the largest lake in Ireland and same shape and size as the Isle of Man. An old myth relates how the giant ere stepping across to Scotland in a fit of anger seized the hill country where the lake now is, and carrying it over set it down in the sea making the Isle of Man.

Third-day attended Lisburn General Meeting of Friends' Ulster Provincial School, where Prof. Letts, of Belfast Queen's College, gave a fine educational address. Prizes were given out to many of the students, eight of whom passed examination for college preceptors, both boys and girls. After a bounteous lunch we all adjourned to the bath where the boys showed great skill in swimming matches, diving through hoops and after medals, also rescue work, saving life of one pretending to be half-drowned, etc. Boys' and girls' art gallery, photographs, designs, drawings, carpenter work and wood carving, etc., all very commendable, were next examined. I left them playing cricket, to take the evening train for Newcastle, some thirty-five miles southeast on Dundrum Bay, at the base of Sleive Donard, the first peak of the Mourne Mountains, about 1700 feet high and overlooking the ocean. In the hillside is a tunnel aqueduct $1\frac{1}{2}$ miles long, which conducts the water supply to Belfast. Crossing a small bay by row boat to Dundrum village I climbed the hill to an old ruined castle and tower some forty feet in diameter and seventy feet high, up which by stone steps had a grand view of the Mourne range and bays, sea and environs. The ruins cover over an acre, with its many ivy-covered walls and moat and dungeon and prison cells ranged in tiers on inside of tower. These all lead to meditation on the changes that ring out in the evolutions of the race.

Next day, strolled along early at base of mountain close to the rugged coast past headland and deep gorges and rock-bound shores, old moss and fern and vine-covered stone bridges under which the mountain streams rushed gladly down, mixed now and then with the music of the waves on the beach or the breakers on the rocks; stately ships pass by, sea birds hover over, and sky larks twittering till lost to sight, all nature joyful, and hillsides green, purple and yellow with ever changing variety of crops and

grass. In this country the grass is mostly cut and bunched up in shocks, dried and kept for threshing out hayseed. American mowers and reapers are used but not often seen, and the plows are very heavy and much longer than in America. Passing Maggie's leap, (where she jumped over a deep chasm some six feet across with a basketful of eggs and never cracked one,) we come to the Bloody Bridge, the scene of some awful tragedy in battle waged centuries ago. Reaching Analong, a prettily located village close by the sea, rested at a farm house, partook of buttermilk and chatted with the family while eating some lunch taken with me. In this way one gets in touch with some of the inner life of people and they like to hear about America as so many have relatives there.

Before reaching Killeel had a most lovely view of the south side of mountain range some 25 or 30 miles and some rugged summits, and sketched the outlines. Beautiful white clouds of all shapes hovered round at times, bathing the tops of the hills, adding charms to the scenery. Nothing like a walk if you wish to thoroughly enjoy the country, especially along a rugged, rock-bound seacoast, with mountains thrown in the landscape. After a ten-mile stretch was glad to return from Killeel on top of the coach, or brake, and enjoyed a hearty meal ere retiring.

Next morning we, a party of three, had a row out beyond the bay to some smugglers' caves, and in one we entered though narrow, some 200 feet between perpendicular rocks, say 50 feet high. At far end the dark, gurgling waters sounded mysteriously as the rowers spun their yarns of old smuggling times. The air on the water was delicious, and we all felt invigorated on return to harbor. In the afternoon walked some six miles wandering through Lord Roden's demesne amid an array of gigantic forest trees, evergreen and deciduous. Over the mountain streams curious, narrow foot-bridges were laid, also under-layer old stone bridges overgrown with many and rare varieties of ferns, moss and creepers covering the arches looking centuries old. Cascades and lovely gorges and defiles varied the wooded views, and near the entrance stood in all its majesty the finest and largest specimen of the silver fir I ever saw. The main trunk fifteen feet from ground was some six feet in diameter, and with two main branches reached 108 feet with graceful pendants sweeping down to rear the ground on all sides. It was called the "Lord of the Forest."

Seventh-day—early breakfast and started on foot for Castlewellan, some six miles, on the way taking in the twelve arches, near which were two cromlechs, one composed of three upright stone pillars six feet high, on which was a solid rock of eighteen tons weight. How the Druids or Hittites ever raised such heavy rocks on these pedestals is a mystery. At Castlewellan walked two or three miles round Lord Annersley's grounds and lake. Back of the castle (where my Lord happened to be in his study) I ventured all through the superbly laid-out specimen gardens and lawn and greenhouses. Hundreds of rare evergreens, young and thrifty, and labeled with Latin names, tree ferns from Australia, palms from West Indies,

and exotics and trees from all parts of the globe enchanted the eye and senses. The yew trees and holly, rhododendrons, laurel and box grow so tall, and often trimmed into fantastic shapes. Fuschias grow ten to twelve feet high, and round Newcastle form hedges miles in extent.

In the afternoon continued on foot eleven miles further through a rich hill country with many fine views, to the village of Rothfriesland, but this last walk was accompanied by a drenching rain and storm of wind for about two hours. Arriving at the Temperance Hotel, asked for a pair of blankets and jumped in bed as quickly as possible. Sleeping soundly for over two hours was awakened by the call, "Mr., your clothes are all dry." I was soon dressed and ready for a good tea, and truly thankful to escape a bad cold.

First-day was at their small meeting held in a very old stone house. Though strong efforts have been made of late years, true Quakerism seems nearly died out here. At 4 p. m. attended a mission meeting three miles out, to which about fifty came in spite of the rain. It was held in an upper room of a kind Presbyterian family, and we had a good meeting. Many sat on stools, boxes, etc., round the room, and across were benches. A dozen or so enjoyed a nice tea prepared by our sweet-spirited hostess, and in the evening Dr. Clark, of Bessbrook, drove me some twelve miles to his home, where I stayed the night, and next morning took train to Belfast to see the King and Queen.

S. R. SMITH.

Belfast, Eighth month 19th, 1903.

EDUCATIONAL.

THE VALUE OF ATHLETICS IN THE DEVELOPMENT OF CHARACTER.¹

YEARS ago when the head of the family was the general provider, when he raised the grain and gathered it by hand and ground his own meal, when he did his own butchering and curing of the meat, when he built his own house, did his own horse-shoeing and blacksmithing, when he made the shoes for his own family, when he raised the flax and gathered the wool, when he did the weaving and spinning,—in fact, when the men were trained to do all kinds of work that was necessary to have done for the happiness and comfort of the home, and when the women were taught to do all kinds of housework as well as help with the weaving and general providing for the family; when, too, the life was largely that of the open air, and not closed up in small, ill-ventilated rooms into which the sun scarcely, if ever, entered, or in offices, factories, stores, shops, or other places of confinement; then there existed a strong and hearty race of people, who were nearly always well and happy, and not much was heard on the subject of athletics.

But in these later years conditions have so much changed that we do not find one person doing all kinds of work, but instead each person has a particular line of work to do, leaving some one else to take another, and instead of any of us being independent we each must depend upon thousands for our daily comforts. Along with this division of labor and specialization has come the need of physical training or athletics.

It has long been known that man was a three-fold being, physical, intellectual and spiritual. God plans his work to be symmetrical and by experience man has learned that to cultivate one of these three, or two of them without at the same time the third one, is not carrying out the plan of his Creator and that he must suffer some punishment as a penalty. For a long time after there came the division of labor, the

race was still a strong one physically, and it did not realize the fact that special training of the body was necessary for the maintenance of the human race, but gradually one disease after another fell upon us, and death claimed early the most promising of the rising generations. A study of conditions of races, both past and present, revealed the fact that proper attention was not being given to the body of man; as a result from this condition of affairs the gymnasium has been built, physical directors have been obtained and various systems of athletics have originated. All the large and many of the smaller educational institutions are giving a great deal of attention to this important subject at the present time. Not only the so-called educational institutions, but many religious organizations and even manufacturing companies are giving attention to athletics. What are the results? What change is being wrought upon the human family? It is not the purpose of this paper to answer all of these, but more particularly the value of athletics in the development of character: even then the term athletics is so broad—that is, it covers so many forms of exercise and games—that only a few generalizations can be given in a paper of this kind. To begin with, let me say that there is much prejudice in some circles against athletics in all forms, some of which is well founded, but much of which arises from an insufficient knowledge of the true facts, relations and conditions. Suffice it to say that those who condemn the whole subject in a wholesale manner are those who have themselves never taken an active part, or interested themselves enough in the subject to make a thorough examination of the real conditions.

Perhaps to the young student just entering the field of athletics the moral effect is not so evident as the physical one; through the natural activities of child life he is prompted to take part, but he finds that there are others who can do the feats which he is trying to do, even better than he, and he must learn his first great lesson of patience, for it is only by long preparation, by regular practice, by right living, and by perseverance, that at last he is successful in accomplishing that which he perhaps tried to do long ago at his first attempt.

On the athletic field is a good place to study the nature of those taking part. At first, if something goes wrong with some one he will be inclined to get angry; this he is soon taught will not do. If he wishes to succeed he must learn to hold his temper and show what is known as a true gentlemanly spirit at all times. If he learns this one lesson of self-control, he will find it very valuable later in life. Again, in a contest, such as a race, some boys want to get a start before the others, which would give them an unfair chance; if they do this they are put behind the others and then have farther to run; thus they soon learn that they must act fairly and be honest with those with whom they are associated.

With the many different branches of athletics there is abundant opportunity for every one to develop a splendid physique. Some say that as there is plenty of work to do, why not spend this energy that is given to athletics on something that is worth while. Let us see what it is that is worth while? Many of the answers to this question will include the gaining of wealth. Is that worth while? Is it more valuable than health? Even if it were, what work shall the person do?

There is no form of labor that brings all the different parts of the body into action as do the different forms of athletics; but rather each overtaxes some parts and requires nothing of others, and this does not maintain the symmetrical form that we had as little children. Even if labor could develop the body fully and symmetrically, as is done by the different forms of athletics, there are other reasons why it could not be substituted. It is the nature of the child to play. Is this merely to get exercise? No! more than that, there is something about it that greatly pleases the child and makes it very happy. Is it not then in harmony with the Divine plan? Now athletics are regular games for grown-up children based upon scientific principles.

It is needless to add that these different athletic contests are very popular. Great numbers are attracted to witness the performance of those who have carefully trained themselves and are now able to take part in public games. What are the effects of such a game? Let us examine a few of them. We will begin first with the little children. The game is the

¹ Read by Lorin H. Bailey, formerly of George School, at a meeting of the Central Committee, Salem, Ohio, Eighth month 28th, 1903.

subject of their conversation, they are interested in the result, and especially interested in those who did excellent work in the game. They, child-like, then are soon starting similar games and trying to do just as the successful athletes did. This furnishes them with good exercise and at the same time gives employment to their minds. Is this not better than having them idle, or lounging on street corners, or getting into some form of mischief? They have been training themselves to observe the essentials and to remember. Now as to the older members of the audience. They have been interested, their minds have been relieved, they have learned to admire the strong, and the enduring and the fine development, and while their minds are thus engaged they are not thinking of crime or vice or other improper living. Now the effect on the athletes themselves. In order that an athlete may have a place on a team, he must go into training, as it is called; that is, he must take the very best possible care of his body. He must be careful of his diet, he must be regular with his exercise, regular with his eating and sleeping. He is not allowed to drink, smoke, or carouse around. He must be obedient to those who have charge of the team's work. He must not be selfish and try to win all the honors for himself, but he must work for the welfare of the team of which he is a part. Thus it is seen that while young and building up a strong body, the athlete is learning just those lessons that must be learned in later life. The athletic field is a small community, as it were, and there the participants must be responsible for the order and decorum of the place. If there is any quarrelling, it is usually among the audience and not with the teams themselves. I have seen great friendship grow up between teams that were opposing each other in contests during successive seasons. This friendship is also found to be very strong among members of the same team; sometimes such members are more intimate with each other than brothers.

If in any contest any one should be so unfortunate as to get hurt in any way, usually any one on either team is willing to make any sacrifice in order to do something that will in some way be a favor to the unfortunate person. They have a common interest, and you all know how that tends to make people closer friends, to have more sympathy and love for one another. When are two persons enemies? is it not when they have no common interest and love for each other? If this love could be established this enmity would disappear. Work in athletics surely tends to increase love for one another. In a contest, all cannot win, some must lose. So the athletes learn how to take a defeat as well as a victory. This is something which some people never seem to learn, but those who have learned it are in a position to receive the admiration of others, yes, even of those who have been the victors. But a defeat sometimes is as valuable to a team as a victory, because then they get down to hard work, and go to training with a determination which is sure to bring success. Each one tries to do a little better than he did before. Now this is a very desirable condition to have any person's mind in. When a person is trying to improve his present condition, he is at the same time bringing out the finer qualities of his nature. The way to elevate the human race is to bring out the very best that there is in each individual; if this is carried out completely then we have elevated the race to that extent. The last point that I shall mention is that athletics develop a strong body, which is able to ward off many diseases, and causes the person to be in good spirits. He feels well and stands up straight like a man, and is ready to look the whole world in the face. With his body in this attitude it is impossible now to think of higher and better things, because he is now in harmony with the spirit of Christ.

SWARTHMORE COLLEGE NOTES.

Fifth-day, Ninth month 17th, the College year opened. In many respects a decided advancement is manifest. Firstly—the College has matriculated the largest Freshman class on record; secondly, the Faculty which was so efficient last year is still intact, with a few exceptions, viz.: Dr. Kleene, Professor of Economics, and Dr. Cummings, Instructor in Physical Culture.

Aside from a few changes in the household staff, due to resignation of Mary Satterthwaite, the life is the same.

Dr. Swain addressed the student body on First-day, the 20th, on the subject of "College Habits." His advice to young men was to retain their strong individuality unbiased and uninfluenced by unfavorable circumstances. The chief charm of college life is association, but the chief work is mental application.

Ninth month 24th the students listened to Professor Hoadley's lecture on "Southern California." Dr. Hoadley has spent some time in the West during the summer, and returned with valuable and interesting information, some of which was very much enjoyed by all who had the good fortune to be present. Accompanying the lecture was a display of blankets and pottery.

Dean Bond read a paper before the students at meeting on First-day, 27th, on "The Reality of Religion," which emphasized the fact that one is not held responsible for the wrongs of the whole world, but only for that small portion which he is.

F. N. P.

[Dean Bond's address will be published in the INTELLIGENCER next week.—EDITORS.]

SWARTHMORE COLLEGE LECTURE COURSE.

The many friends of the College, resident in the village and neighboring towns, have frequently expressed a desire to show their appreciation of the College Courses of Lectures by subscribing to them.

With this friendly expression in mind, the Lecture Committee has decided to ask the co-operation of the friends of the College, in the hope that the result will be a more frequent attendance on the part of our neighbors, and a better course of Lectures than the College alone could offer.

The Committee has secured for the year 1903-1904, the following evening entertainments, due notice of the dates of which will be published in the *Phoenix*, *Friends' Intelligencer*, and local papers:

The Saxophone Quartette, of Philadelphia; Mabelle C. Church, reading of the morality play, "Everyman"; Prof. J. Ernest Woodland, a lecturer on scientific subjects; John Manning, in a lecture recital on Chopin; Hon. Charles Landis, Congressman from Indiana; Leon Vincent, on the character of Lowell.

For the seventh evening, the Committee expects to secure N. Dwight Hillis, Hamilton W. Mabie, or some other equally well-known figure in the literary world.

Tickets for the course of seven entertainments will be offered at price of \$1.00, reserved seats at \$1.50; ticket of admission for a single evening, 50 cents; reserved seats, 15 cents extra.

A plan of the reserved seats for the course will be on view at Shirer's Drug Store, Swarthmore, where tickets and reserved seats may be secured. They may also be obtained by addressing the Chairman of the Committee, Benj. F. Battin, Swarthmore, Pa.

The first entertainment will be given by the Saxophone Quartette, on the evening of Fifth-day Tenth month 1st, at 8 o'clock.

BENJAMIN F. BATTIN, } *Lecture Committee.*
PAUL M. PEARSON, }

THE contract is soon to be awarded for the building of the magnificent terminal of the Pennsylvania and Baltimore and Ohio Railroads in Washington city, which is to be the finest railroad terminal in the world, as under the provisions of an act of Congress it must cost not less than \$4,000,000, and conform in architectural effects to the Capitol, Congressional Library and other Federal buildings.

Dispatches from Manila show that the importation of opium in the Philippines, which in 1899 was 120,000 pounds, has in two years increased to three times as much under the administration of the United States. It is also found to be greatly on the increase in the United States. We need to adopt the Japanese policy of prohibition not only in the Philippines, but in our own country also.

Conferences, Associations, Etc.

BUCKS FIRST-DAY SCHOOL UNION, LANGHORNE, PA.—The attendance at Bucks First-day School Union, which was held Ninth month 26th, in Middletown Meeting-house, was larger than usual. George H. Nutt, of George School, presided, and Edith Eyre, of Dolington, was secretary. The committee appointed to visit Fallsington First-day School reported that they were cordially received; as a result of their visit that school will continue its connection with the Union.

Informal reports were received from the nine schools composing the Union. Newtown reported that the experiment had been tried of holding the school continuously this year and that the attendance during the summer had exceeded their anticipation. Buckingham reported that they had two teachers for each class so that one could relieve the other as occasion required.

During the noon recess lunch was served in the school-house to those who had brought no boxes or baskets, with tea and coffee for all. The business committee, which met during the recess, decided to hold the meetings hereafter at places accessible by train or trolley, and as this would cause the Union to be held frequently in the same locality, all were requested to provide themselves with lunch in future. The next meeting will be held at Newtown.

At the opening of the afternoon session Cora Haviland Carver gave an address on "Hero Worship," which received the closest attention and opened to many a new line of thought. She said that the parent was the child's first hero. In school-days often some boy or girl who could do things better than he, became a hero to the child. During the period of adolescence children should make the acquaintance of some of the world's greatest moral heroes and thus become filled with high ideals. The thought should come gradually to the child that there is One who is greater than any human hero, to whom should be given the warmest admiration, the highest reverence and the deepest trust. When human heroes alone are worshiped, if these heroes prove faulty and disappoint their worshipers, these worshipers have nothing left to lean upon. The practical application of this is that each teacher should strive to be a hero to his class; the vital question for the teacher is, not what shall I teach the child, but what shall I do for myself that I may be more worthy? The aim of teacher and pupils should be, as they go up the hill of life, to reach forward with one hand to receive strength from those above, and backward with the other to give help to those below.

Several exercises were given by members of the Langhorne School, including an essay by Louisa P. Osmond, recitations by Reva Harding and Marguerite Bye, and a reading by William Longshore.

Echoes from Buck Hill Falls Assembly were given as follows: "Social Pleasures," by Maud E. Rice; "Administration of Oaths," by Stephen Betts; "The Idea of God," by Beulah Betts; "First-day School Teaching," by Abby K. Rice; and "Story Telling," by Martha Wilson. After a recitation by Edna Hillborn, of Newtown School, the Union adjourned.

YORK, PA.—On First-day Eighth month 8th, Jonathan Jessop read to the First-day school at York a paper on Mission Work, as follows: The history of the Christian religion is the history of missionary work. The doctrines preached by Jesus were radically different from any previously advanced, and when He commenced His active mission on earth He was alone; He gathered His disciples about Him from time to time, and it was by personal contact and instruction received in that way that they were prepared to go forth into the world and spread the Gospel. Without this missionary work there could have been no spread of Christ's teachings—there were no newspapers or books at that time. If Jesus had remained silent, had not given utterance to His doctrines, they could not have been spread. He could have lived and died and the world remained in darkness, at least until some other great teacher had appeared who was willing and able to take up the work.

Jesus was bitterly disappointed in the small results (seemingly) that He accomplished, knowing so well as He did know the needs of the world, and it is really very surprising that it has taken so long a time for the world to absorb the doctrines He set forth, as imperfectly as it has done. It would appear, when we reflect, that all our real happiness depends on our fidelity to his teachings, and that the world should be very much better than it now is—that we should all be much better than we are, and that it should not have taken 1900 years to so imperfectly spread the Christian religion over only a portion of the earth, leaving a large portion of it still in heathen darkness.

It is only those nations that have embraced Christianity that make and have made any substantial advance; the heathen nations are all far behind in all that makes life desirable.

It would appear that our duty to God and our fellow men demands that we all of us do what lies within our power to enlighten the world at home and abroad.

If our daily lives are what they should be, there will be an effect produced on those around us; every charitable institution has its effect, they prove the brotherhood of man as no amount of mere preaching could prove it, and all charitable and beneficial institutions are a part of Christianity. They are unknown in barbarous and heathen lands, and beneficial institutions enlarge and increase just in proportion as any country advances in enlightenment and Christianity.

There has been very much said, pro and con, about foreign missions, but if they are abandoned how are we to reach the foreigner?

We cannot live for ourselves alone, and slow and discouraging as the work is, it must be continued until the light of Christianity has reached every people.

We have right at home ample room for missionary work, and yet there is no one in this broad land that could not come within the influence of Christian teachings if he would.

It requires constant effort at home and abroad to hold the ground we have already gained, and we must make greater efforts to eliminate all the dark spots and make earth the Heaven that it could and should be. The harvest is great, but the laborers are few. Let us all do what lies within our power to advance the cause of Christianity, which is the cause of humanity.

BIRMINGHAM, PA.—The following is part of a paper read in the First-day school by a member of the adult class:

I do not presume to interpret the meaning of any part of the Book of Revelation; but I remember that when the late Elizabeth Darlington gave an address here a few years ago she used this expression: "Have you formed in your own minds your ideal New Jerusalem, and are you working persistently toward it?" So let us assume that the beautiful city was an emblem of a condition of perfection of character, possibly attainable by us. The city was four square, and on every side of it were gates. Three gates on the North, three gates on the South, three gates on the East, three gates on the West. Whatever road the traveler came by there was a gate by which he could enter the beautiful city. Whatever our previous life may have been, whatever may have been our environments, there is always a way by which we may hope to attain to a more perfect condition of character.

And all the gates were of pearl. The pearl is the emblem of purity. As the Divine Master has said: "The pure in heart shall see God." So in this beautiful city, within these gates of pearl a river of the pure waters of life flowed out from the Throne of God. O traveler, weary and footsore, enter into this beautiful city; here you will find God's rest. Here, also, is an opportunity for unlimited spiritual growth, for within these gates of pearl a river of the waters of life flows out from the Throne of God, and on each bank of the river grows the Tree of Life, which ripens fruit every month, and the fruit of every month is different. O Gatekeeper, I am indeed weary of the road that I have traveled, and hurt by many falls. I do indeed hunger for the fruit of the Tree of Life, and I thirst for the Waters of Life. But I cannot enter at this gate, for it is of pearl, and I am not pure in

heart; I must find some other gate or enter the beautiful city by some other way. O traveler, there is no way of entering this city but through the gates: and all the gates are of pearl. But do not be discouraged. The Loving Father has given you the power to make your heart pure by watchfulness and prayer.

LITERARY NOTES.

Scribner's Magazine for Tenth month contains a graphic account, by the wife of John Quincy Adams, of her perilous journey by coach, in the winter of 1815, from St. Petersburg to Paris. She set out alone with her six-year-old son Charles Francis, to join her husband, who was then a member of the Peace Commission in Paris. Her journey was along the trail of Napoleon's army, and glimpses of the recent battlefields appear in the journal.

Agnes Repplier's description of "The Tourist," in *Lippincott's Magazine*, is marked by the keen wit that is characteristic of the writer. Her long residence abroad enables her to cover all nationalities in her comparisons. Maud Howe, daughter of Julia Ward Howe, continues her interesting experiences of life in Rome and gives a graphic description of "A Presentation to Pope Leo the Thirteenth."

CURRENT EVENTS.

SEVERAL changes have recently taken place in the British cabinet, as a result of the tariff agitation. Joseph Chamberlain, Secretary for the Colonies, resigned because he believed that a preferential agreement with the colonies such as he favors, placing new duties on articles of food, would be unacceptable to the majority of the constituencies. Charles T. Ritchie, Chancellor of the Exchequer, and Lord George Hamilton, Secretary for India, resigned because they are pronounced free traders, and are opposed to Premier Balfour's proposition for a preferential tariff on manufactures. Broderick has accepted the Secretaryship for India; the other vacancies are not yet filled.

HENRY DEMAREST LLOYD died at his home in Winnetka, Ill., on the 28th. He was born in New York in 1847. From 1869 to 1872 he was Assistant Secretary of the American Free Trade League, organized by William Cullen Bryant, David A. Wells and other prominent reformers. He took an active part in the organization of the Young Men's Municipal Reform Association, of New York, in 1870, which contributed materially to the overthrow of the Tweed machine. He prepared a manual for voters with the characteristic title, "Every Man His Own Voter," which was distributed throughout the city in that campaign. He went to Chicago in 1872, and until 1885 occupied a position as an editorial writer on the *Chicago Tribune*. He is best known for his studies in Australia and New Zealand and his books "Newest England" and "A Country Without Strikes." He had an important part in the Anthracite Coal Strike investigations, personal counsel to President Mitchell.

The military strength of Russia in the Far East is now 250,000 men, distributed as follows:

In Manchuria proper, 50,000 men of all arms, including eighteen batteries of artillery. On the lines of communication between Port Arthur and the Amur province, 110,000 men. At Port Arthur and Taliennan, 90,000 men. Thirty forts have been erected at Port Arthur and fifty others are under construction. All the peaks in this district are being fortified. In addition to the land forces, there are always forty Russian vessels at Port Arthur and forty others constantly under steam at Taliennan. Three battleships, two cruisers and four destroyers are expected to arrive in Chinese waters by the middle of this month.

The renomination of Seth Low for Mayor of New York is of special interest to all who are working for better things in city government. Mayor Low being a Republican and this being the year before a presidential election made it very

difficult to keep the strictly municipal issue from becoming entangled with national politics; and the fact that the Low administration failed to suit all who are interested in the reform movement made it very doubtful whether the good government forces could be kept together. But now all who are opposed to Tammany rule are uniting and the issue at the election will be simply between good government and the old time "graft" government.

THE revolution in Macedonia, which has been in progress for some weeks, has caused great distress. The revolutionists, as well as the Turks, have been guilty of inhuman atrocities. A conservative estimate states that 111 Christian villages have been entirely or partially destroyed. The American missionaries have asked the British and American governments to dispatch a Red Cross contingent, as the people are starving, having no food but roots and grasses. The wounded are dying unattended and pestilence is threatened.

PRESIDENT SCHURMAN, in his address at the opening of Cornell University, took up the matter of hazing, putting stress on the fact that at Cornell students expelled are never allowed to return if convicted of hazing. The Faculty is determined to enforce this regulation. "There is abroad in this country to-day," he continued, "a spirit of lawlessness and disregard for the rights of others. Let there be no blot on the university this year, at least. We have had our share of suffering." Secretary Moody has given orders that all hazing at the naval academy at Annapolis be stopped.

THE statistics of the Imperial Health Office show that the total spent on alcoholic liquors in 1902 throughout the German Empire was about \$625,000,000, an average per head for persons over 15 years of age of \$55. The Health Office has issued a pamphlet, in which, while not advocating total abstinence, it says total abstinence is not disadvantageous to health, and does not impair the working ability.

NEWS NOTES.

PRINCIPAL WASHINGTON has had, this fall, to refuse admittance at the Tuskegee school to 1,048 young colored people.

THE International Peace Congress in session at Rouen, France, passed a special note of sympathy "for those who are fighting the last for free trade in England."

BRIGADIER-GENERAL FREDERICK D. GRANT, his brothers and sister, wishing to preserve the Grant homestead in Galena, Illinois, have given it to the city authorities, who will probably convert it into a hospital.

PROFESSOR R. L. GARNER has again started for Africa, with an even better equipment than ever before, for the scientific study of the life and habits of monkeys, especially their rudimentary speech.

ALEXANDER BAIN, the Scottish philosophical writer and teacher, who ranks with Kames and Hume, Hartley, Dugald Stewart, Sir William Hamilton and the Mills, has died at Aberdeen, his native place, at the age of 85.

THE boss and operative potters have selected a committee of four, none of them in any way connected with the industry, to settle wage difficulties that affect the pottery trade of the country. The committee selects a fifth as arbitrator.

It is said that 1,000 men and women from Zion City and 2,000 from Chicago will take part in the Dowie mission in New York, and that Dowie hopes to raise \$500,000 for this missionary effort. The work of this eccentric cult seems to be magnificently managed.

THE new bridge from Manhattan, New York, across the East River by way of Blackwell's Island into the Borough of Queens, will be one of the longest and, from an artistic and aesthetic standpoint, the most beautiful in this country. Unlike the Brooklyn suspension bridge, it will be of cantilever design.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

10TH MO. 3 (SEVENTH-DAY).—THE GIRARD Avenue Friends' Association will hold its opening meeting at 8 p. m., and as usual on the first and third Seventh-day evenings of each month. The program this week will consist of "Echoes of Vacation" from all members who are willing to contribute. A cordial invitation is extended to all, and young Friends especially are urged to come, either as listeners or speakers.

10TH MO. 3 (SEVENTH-DAY).—ILLUSTRATED lecture by President Swain on his recent visit to the Bible Lands, given under the auspices of Byberry Friends' Association, in the Town Hall, at Somerton, Pa., at 7.45 p. m.

10TH MO. 4 (FIRST-DAY).—AT BIRMINGHAM Meeting-house, Chester county, Pa., a circular meeting under the care of a committee of Concord Quarterly Meeting, at 3 p. m.

10TH MO. 4 (FIRST-DAY).—ACCONTINK, Va., Young Friends' Association at home of Joseph W. Cox.

10TH MO. 4 (FIRST-DAY).—A RELIGIOUS meeting will be held at Friends' Home for Children, 4011 Aspen Street, Philadelphia, at 3 p. m. The opening meeting of the season, a good attendance is desired. Ministering Friends and all interested in the Home are particularly invited. Mary Travilla has a prospect of attending.

10TH MO. 4 (FIRST-DAY).—BYBERRY Friends' Association at the meeting-house, at 2.30 p. m. Address by President Joseph Swain.

10TH MO. 4 (FIRST-DAY).—THE VISITING Committee of Salem Quarterly Meeting will attend the Meeting at Hancock's Bridge, N. J., on First-day morning at 10 o'clock.

10TH MO. 7 (FOURTH-DAY).—FARMINGTON Half-Year Meeting, at Farmington, N. Y., at 11 a. m. Ministers and Elders, day before, at 2 p. m.

10TH MO. 7 (FOURTH-DAY).—NEWTOWN, Pa., Friends' Association, at the home of Mary Anna Packer.

10TH MO. 10.—MANSFIELD, N. J. YOUNG Friends' Association at the home of Anna and Thomas Bunting.

10TH MO. 10 (SEVENTH-DAY).—NEW YORK Monthly Meeting at Schermerhorn Street, Brooklyn, at 2.30 p. m.

10TH MO. 11 (FIRST-DAY).—A CIRCULAR Meeting, under the care of a Committee of the Western Quarter, at Penn's Grove at 3 p. m.

- ARMSTRONG & McKELVY Pittsburgh.
- BEYMER-BADLAR Pittsburgh.
- DAVIS-CHAMBERLAIN Pittsburgh.
- FAHNESTOCK Pittsburgh.
- ANCHOR } Cincinnati.
- ESKSTEIN }
- ATLANTIC }
- BRADLEY } New York.
- BROOKLYN }
- JEWETT }
- ULSTER }
- UNION } Chicago.
- SOUTHERN }
- SHIPMAN }
- COLLIER } St. Louis.
- MISSOURI }
- RED SEAL }
- SOUTHERN }
- JOHN T. LEWIS & BROS CO Philadelphia.
- MORLEY Cleveland.
- SALEM Salem, Mass.
- CORNELL Buffalo.
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10TH MO. 11 (FIRST-DAY).—READING Meeting will be attended by Philadelphia Quarterly Meeting's Committee to visit smaller Meetings, at 11 a. m.

10TH MO. 16 (SIXTH-DAY).—TWO-DAY (16th and 17th) celebration of anniversary of establishment of Miami Monthly Meeting of Friends at Waynesville, O. It will be participated in by both branches of Friends.

10TH MO. 17 (SEVENTH-DAY).—ABINGTON First-day School Union, at Upper Dublin, Pa., at 10 a. m. Subject for discussion: "Should Friends' Principles and Discipline be taught in our secular schools?" Carriages will meet train at Fort Washington, leaving Philadelphia at 9.02 a. m., and down train arriving before 10 o'clock. Cars of Lehigh Valley Traction Company will also be met at same place. All cordially invited to attend.

10TH MO. 17 (SEVENTH-DAY).—CONCORD First-day School Union, at Goshen, Pa., Meeting-house, at 10.30 a. m. All interested are invited to attend.

10TH MO. 18 (FIRST-DAY).—HOPEWELL, Va., Young Friends' Association at Hopewell.

ROUND "LUXURY IN TRAVEL." THE WORLD

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Next party leaves in October by the splendid new steamship "Siberia," visiting Honolulu, Japan, China, Manila, Malay Peninsula, Ceylon, Southern and Northern India, Egypt, etc.

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The Committee on Education of the Philadelphia Yearly Meeting has appointed Louis B. Ambler, A. M. (University of Pennsylvania), Superintendent of Educational Interests. Committees have charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 12th and Race Streets, each Seventh-day, from 10 a. m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

A MINISTER and his family were obliged to board for a time, and in the public dining-room the blessing at table was omitted. Soon afterward their five-year-old son made a short visit to friends, and was given into the care of a kind old lady. After getting him ready for bed, she said, "Come, now, hadn't you better say your prayers?" and was greatly astonished by the reply, "Oh! no, mamma says it's not necessary now that we are boarding."

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An address, by Isaac H. Hillborn, delivered at a meeting of Friends and others, held in the Girard Avenue Meeting-house, under the auspices of the Committee on Membership of the Monthly Meeting of Friends of Philadelphia. 32 pages, paper. 50c per dozen 50c.

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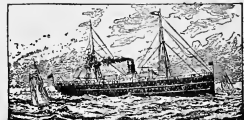
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FRIENDS' INTELLIGENCER

A Religious and Family Journal



PUBLISHED IN PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 10, 1903.

Baltimore Yearly Meeting.

RAILROAD ARRANGEMENTS.

Friends desiring to attend the approaching Baltimore Yearly are informed that arrangements have been made with the railroad companies so that those near the following railroads can obtain excursion tickets to Baltimore and return at a special rate of one fare and one-third for the round trip.

By applying personally or by letter to the undersigned, or to Friends' Book Association, southwest corner of Fifteenth and Race Streets, Philadelphia, card orders on the ticket agents for tickets may be obtained of the Pennsylvania Railroad Company, Pennsylvania Railroad Division, any point east of Pittsburgh; Philadelphia and Erie Division, United Railroads of New Jersey Division, West Jersey Railroad, Philadelphia, Wilmington & Baltimore Railroad, Philadelphia and Baltimore Central Railroad, Baltimore and Potomac Railroad, Northern Central Railway, and the Alexandria & Frederickburg Railway. Also the Baltimore and Ohio Railroad, east of the Ohio river and south of New York City, or other leased or affiliated lines within these limits.

Tickets may be purchased from the 20th to the 28th of Tenth month, inclusive with limit of expiration Eleventh month 1903, inclusive.

These orders are not valid if presented at any point where the excursion rate is less than twenty-five cents. When orders are to be forwarded by mail a two-cent stamp should be enclosed to pay postage.

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6 South Street, Baltimore.

W. THOMAS STARR,
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Friends desiring to avail themselves of the accommodations provided at Park Avenue Meeting-house, are informed that rooms will be rented for occupancy on Sixth-day, the 23d of Tenth month, for those who have early engagements.

For those who cannot be accommodated at the meeting-house, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The committee is prepared to furnish the names of those who offer such accommodations.

In compliance with the arrangements made in 1901, Friends who desire accommodations at Park Avenue Meeting-house, are requested to make known their wish to the committee appointed in each monthly meeting, who will forward the names to the proper persons in Baltimore. The committee on entertainment at Park Avenue can receive applications only through the monthly meeting's committee.

This arrangement, securing as it does, an equitable appointment to each monthly meeting, has been found to give general satisfaction, and it is hoped that Friends will conform as fully as possible to the instructions which have been forwarded.

JOHN J. CORNELL, Chairman Enter. Com.,
The Plaza.

BERTHA JANNEY, Secretary,
The Plaza.

Young Friends' Association

of Philadelphia will hold its regular meeting on Second-day evening, Tenth month 12th, at 8 o'clock, in the auditorium, Y. F. A. Building, Fifteenth and Cherry Streets.

PROGRAM.

Address by Annie H. Hillborn:
"THE BLESSINGS OF LABOR."

GENERAL DISCUSSION OF PLANS FOR THE WINTER'S WORK.

opened by Edward C. Wilson, J. Eugene Baker, Mary H. Whitson, Joseph C. Emley and Arthur C. Jackson.

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The Inn at Buck Hill Falls will close Second-day the 12th inst., and for a while these weekly announcements will be suspended. As stated last week, the season has been the most successful one. Many new friends have been made and new interests centered on our wooded hillsides.

Work on the new extension to the Inn has begun in earnest and it will be a busy time for our superintendent from now until snow flies. Announcements of the opening up of forty well located lots on the slopes of Buck Hill and of the opening of the Inn in the spring will be sent later to all our old list and to those who may ask for them during the winter.

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Contributions of money or articles for sale to be sent to 226 East 16th Street, marked "For the Fair."

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THE WORLD

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Please mention FRIENDS' INTELLIGENCER, when answering Advertisements in it. This is of value to us and to the advertisers.

Publishers' Notes.

We have received from Rising Sun, Md., a circular for three months' subscription, but the sender having omitted to place a name and address upon it, we are unable to send the paper.

A goodly number of these three-months' subscriptions have come in, but will not more of our friends take the trouble to send us names of persons to whom we may extend the offer?

On another page see the advertisement of Club Rates with other Periodicals, for next year. It is well to send in these subscriptions early, before the publishers become rushed with new-year work.

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LYDIA ARETE CONN,
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FRIENDS' INTELLIGENCER

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Number 41.

GOOD WORDS FOR 1903. XLI.

The ministry of the Spirit must and does keep its analogy and agreement with the birth of the Spirit; that as no man can inherit the Kingdom of God unless he be born of the Spirit, so no ministry can beget a soul to God, but that which is of the Spirit.

WILLIAM PENN.

EACH IN HIS OWN NAME.

A FIRE mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian
And caves where 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 rich, ripe tints of the cornfield
And 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 the tide of the crescent sea-beach,
When the moon is pale and thin
Into our hearts high yearnings
Come welling and swelling 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,
The millions, who humble and nameless,
The straight, bare pathway trod—
Some call it consecration
And others call it God.

WILLIAM HERBERT CARRUTH.

THE REALITY OF RELIGION.¹

IN the English Church service there occurs the impassioned petition "Take not thy Holy Spirit from us!" It may be said that this is only another form of the prayer to be prayed without ceasing, "Heavenly Father help us to hold ourselves near to thee in all our thought, and to act as in thy visible presence."

This is the reality of religion—that just as we try to make favorable circumstances for our bodily life; to have food and dress that satisfy us, to have physical environment that suits our wish and need, so we shall try to make the life of the soul harmonize with our

¹ Read before Swarthmore College students Ninth month 26th, 1903, by Dean Elizabeth Powell Bond.

ideal of God. The reality of religion becomes the reality of life. Religious words are not sure to be religious reality. It is easy for us to see that we may repeat every hour of the day the commandments of the decalogue, "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not bear false witness"; and yet, there is no reality in our words unless we cherish the lives of all about us; unless we respect the property rights of our neighbors; unless we bear true witness of our neighbors. It is a temptation we have to face all through life—the substitution of words for realities. We have been reared in communities that name themselves Christian; in religious societies dedicated in the name of Christ to Christian service; in homes that claim to be Christian homes. But the Christian name, is after all, a matter of distinct individuality for us when we have arrived at college-age, let us say;—our claim to it we have to vindicate. Has the Christian name a meaning that we value? Does it bring before us the personality of Jesus Christ, the mission of his life, and of his death? Are we trying to honor this great name which we have come into by inheritance? Does the voice sound in our souls as for Peter and James and John on the Mount of Transfiguration, "This is my beloved Son in whom I am well pleased, *hear him!*" Have we begun to make it the habit of our lives to search out the words of this "beloved Son" of the Father, this Elder brother of ours, and to listen to them, and to make them the chart of daily life? Then, religion has begun to be a reality to us; then the glimpses we get of spiritual things will be broader and deeper for every to-morrow. A practical suggestion has come to my mind which I will pass on to you, in the hope that it may reach some need. I believe there is stimulus for our spiritual life in responding literally to the appeal on the Mount of Transfiguration to hear the "beloved Son." Will you think what it might do for us, if on each Sabbath day we were to seek out seven messages of the "beloved Son," one for each day of the week before us, to be the leaven for that day's spiritual life, to be an early waking thought in the morning, to be a moment's retreat for our souls in the midst of daily work; to be our holy of holies that shall shine its approval upon all our pleasures. For this week there might be chosen these seven messages:

First-day: Where your treasure is, there will your heart be also.

Second-day: Thy kingdom come. Thy will be done on earth as it is in heaven.

Third-day: Blessed are the pure in heart for they shall see God.

Fourth-day: Be ye therefore perfect even as your Father which is in heaven is perfect.

Fifth-day: All things whatsoever ye would that men should do to you, do ye even so to them.

Sixth-day: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Seventh-day: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

Do you think it would be possible for us to make such search for the words of the Great Teacher, with the purpose to "hear him" and to bring ourselves into obedience to his teaching, without becoming in some small measure leavened with his spirit? You remember that Paul wrote: "The fruit of the Spirit is love, joy, peace, gentleness, goodness." It is only as we attain to this spirit which filled the life of Jesus, that we can know the best things of life, the things that endure, the things that are worth while. It is this spirit that binds us to God. It is only this spirit that can bring healing to all the sore places in our world.

If we are tempted to feel that individual attainment is so small as to be of no avail in the great world, we must remember that we are not held responsible for the great world, only for the small portion of it which we are. I hope it is a part of your blessedness in life, to be very close to some soul, father, mother, or friend, so filled with the heavenly spirit that you already know its power; and have come also to know that this is the reality of religion.

ILLINOIS YEARLY MEETING.

Held at Clear Creek Meeting House, Putnam County, Ill.

(Concluded from last week.)

EPISTLES FROM OTHER YEARLY MEETINGS.

The epistle from Philadelphia being read, we sympathized with them in the removal from their midst of valued workers, and were glad to note a growing interest in the various departments of philanthropic labor, and especially approved of the thought that we lose no opportunity to show our testimony against war and in favor of peace and arbitration.

We approved of Baltimore's suggestion as to examining papers and magazines before allowing them to come into our homes, thus barring out disreputable ones; were interested to know they had made a list of books suitable for children's reading, and that the revision of their Discipline had been approved.

It was remarked that instead of the mission of the Society of Friends being ended, as some have claimed, it was but just begun, and if faithfulness is continued, the world will be lifted to a higher plane; the truths of Quakerism are eternal and can never die. Our larger meetings have greater opportunities, therefore greater responsibilities, but there is no *small* duty in the sight of God; faithfulness in little things is a stepping-stone to greater; discouragement unfits for work; we should not lack courage to protest against things we *know* are evil; sometimes it takes more courage to stand firm for our moral conviction than to go to war in South Africa or the Philippines.

New York epistle spoke of the object of our society being to proclaim to the world the great principles of the gospel of peace, as promulgated by

Jesus Christ. It also mentioned that they had met, for the first time, in joint session, the proposal to do so being well considered and unanimous.

Genesee epistle said we bring into the world different gifts, some gold, some granite, some clay only, but all filling their requisite places and doing their own duty, therefore all useful.

Indiana spoke of the messages of love and encouragement in these friendly epistles from one meeting to another, being often as bread to the hungry soul, and trusted that the devotional service spoken of by several may indeed be a living service, drawing all close together in light, love and life.

A friend who had attended Indiana Yearly Meeting was glad to see so many young people there, and to notice the coöperation between the old and the young, who are soon to become the burden bearers. We must prepare in the present for the future. The old can hardly grasp the needs of the young, for, although *principles* have not changed, the *world* has. In lamenting the removal of valuable co-workers we were reminded that the loss, though great, is not irreparable, for opportunities are as wide and as many as ever.

Ohio epistle suggested that the thought wave of great souls might start into harmony great action, as the sound of human voices on the high peaks of the Alps sometimes start in motion vast glaciers. They enjoyed having members of the Conference Committee with them. One evening during their meeting was devoted to the cause of Purity. Friends should reach out, and as the horizon broadens, not only *let*, but *cause* their influence to be more widely felt.

The general feeling was one of encouragement from the reading of *all* these epistles. There was quite a talk on the distribution of suitable Friends' literature, as well as other that is good, and we were advised to be diligent in doing this work.

THE QUERIES.

In answering the queries, the one relating to the reading of the Scriptures seemed to be rather lamely answered, and the hope was expressed that the time would come, when it would be answered more fully, for we are a Christian people, and believe these writings have a message to us, being the exposition of God's laws to man, and as such, are worthy of high honor, and while not the guide *itself*, are the guide to the *true* guide.

We were given a warning not to use alcohol as a medicine, and to be careful about its varied preparations as such, and were queried with as to whether we are doing all we can to help others, whose appetites are strong, and whose will-power is weak, to govern these appetites properly.

The weather being very threatening in appearance at the close of the afternoon meeting, it was decided not to hold a children's meeting, as has been the custom for years, and the result justified our course, for we had been at our respective homes but a few minutes, when rain poured in torrents, accompanied by a severe electrical storm, but we heard of no damage.

THIRD-DAY.

On going to meeting, found the roads covered in many places, for rods, with water, from last night's rain, and a hard shower overtook some of us on our way, but all was pleasant and dry within the house, and we felt comfortable in spirit, ready for the day's work, the continuance of the consideration of the queries and answers. The wording of the sixth query about divine qualification *alone* being essential to a well qualified ministry, has long been felt, not to be satisfactory, and it was shown, that while this is, and must necessarily be the *foundation*, other material can be used in the superstructure. One of the strongest supports to the ministry is the attendance of the members. While the minister may have meat to eat that others know not of, it is an encouragement and support to him, to feel that the Christian fellowship that should exist among them, will draw all to the meeting, and they will realize that thirsting after righteousness that shall be filled, and it will be a pleasure to fulfill the obligations that rest upon us, in belonging to a religious organization.

The committee on Isolated Friends made a very interesting and satisfactory report, showing much work done, by travel and correspondence, which seemed to be much appreciated by the recipients.

A communication was received from the Executive Committee of the General Conferences, stating where the next conference would be held. Some expressed surprise that a city where there are no bodies of Friends should be chosen; others thought it particularly desirable, for in that way, there would be opportunity to spread our doctrines among those who are now ignorant of them, for these meetings are not alone for ourselves, but for the world.

DISCIPLINE REVISED.

In the afternoon the "Revision of Discipline" came up for final adoption or rejection, it having been so advised at last meeting. After earnest, thoughtful consideration, the proposed revision, with a few alterations, was accepted, remembering that in framing a code of discipline, it is for those who come after us, as well as for ourselves. One speaker said the people of his meeting think the old discipline nearly perfect, but he was glad to see that we are alive to the thought of progress.

FOURTH-DAY.

The Representative Committee again met, and considered the subject referred to it from a former session, and as said before, the result will appear in our printed minutes.

MEETING FOR WORSHIP.

At 10 o'clock, we convened for divine worship, and after a period of silence, a feeling of thankfulness for many blessings was voiced in prayer, among these, the blessing of the impressiveness of silence; the blessing of the indwelling spirit and its unerring guidance.

"If thou wilt drink of the water I shall give thee, thou shalt never thirst; but the water that I shall give thee shall be in thee a well of water springing into everlasting life," was quoted, and the speaker said the desire of his heart, while waiting in silence of

spirit, as denominationally we profess to do, that we might feel as did this woman of Samaria, when she said, "Sir, give me this water, that I thirst not, neither come hither to draw," and not only for ourselves, but for others: she went her way and to the men whom she met, said, "Come, see a man, which told me all things that ever I did; is not this the Christ?" We want to share with others this gospel that is heaped up, pressed down and running over, that love of the Father, which sent his son, Jesus Christ, into the world, that all might have life. In this historic account the woman wondered where he could get that living water, as the well was deep, and he had nothing with which to draw, and then he told her if she knew who was talking to her, she would ask of him for water. If we drink of this living water, we shall never thirst in vain, never need to go to another well or source, but will always have a sufficiency ourselves. Religion is not for one day only, but for all days. God gives it to us in fullness, according to the measure of our capability; one is equally as acceptable as another, if equally faithful. There are sins of omission and commission, and it would seem sometimes, as if the former were as great as the latter. "To him that knoweth to do good, and doeth it not, to him it is sin."

"Ye are my friends if ye do whatsoever I command you." If that command says, "speak to the people," do it, for "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Our ideas of religion shape our exterior life: the Samaritan woman's conception of it was to save her the trouble of drawing water. The kind of gospel needed is to help other people; to bind up the broken-hearted, to illuminate the dark corners of the world. In the spiritual dispensation, we see God in every thing in the world. He is not revealed in noise, so much as in the still small voice, is the thought now; he whispers in every soul, "Do something to help another." We should efface as much as possible, denominational lines, and be as brothers, feeling the love of God shed abroad in the heart, and in all the world. The meeting concluded with earnest prayer.

"WOMEN'S MEETING."

Fourth-day noon the "Women's Meeting" held its usual session, some of our brothers having asked permission to meet with us, as they felt equally interested in the cause of Purity; we decided to invite them next year to do so. The afternoon was devoted mainly to the reading and consideration of the report of the Philanthropic committee. That on Social Purity, showing much good, aggressive work done, called forth words of special commendation, and the cigarette habit was spoken of as being a stepping stone to habits that degrade and pollute, physically, and a danger of making moral uncleanness, one of the leprosies of our day, and the speaker rejoiced that the wife's and the mother's hearts were stirred to labor in this cause. There are many fields, large and small, ripe for harvest; are we willing to answer our own prayers, and go, at the word of command from the Lord?

REPORT OF PHILANTHROPIC COMMITTEE.

When the report on Prison Affairs was read, one of the committee spoke of her visit to the Penitentiary, seeing so many confined, and being stirred to the depths of her heart, and learning that ninety per cent. were there, either directly or indirectly, from the effects of strong drink. Isaac Wilson recalled addressing a company of 750 convicts, and his heart was stirred, too, as never before, and in sympathy with them, so many being too weak to withstand temptation. We are not sufficiently aggressive in our protests against this giant evil, which is the cause of so much misery and crime. We should take our Christianity into our politics, rendering our work more effective.

A friend from another yearly meeting remembered when the proposition to unite with Illinois in Philanthropic work was first introduced into his meeting, it was listened to coldly, and doubts felt as to its propriety, etc., but the movement inaugurated in the youngest yearly meeting has made possible the gigantic conferences of the past few years. We of the West have difficulties to contend with in being so widely separated, that those in the East know nothing of and cannot appreciate.

FIFTH-DAY—CLOSING.

The morning was devoted to business committees, reading of the epistles prepared for other meetings, etc., and in the afternoon a finishing up of business, reading of the exercises, etc., after which there was a period of devotion, in which the comfort and satisfaction experienced was feelingly alluded to, and the young were exhorted not to withdraw the hand that had already been put forth to God's plow, which will pulverize what perhaps, had been fallow soil, and prepare it for the reception of good seed, that it might grow, and bring forth fruit in abundance. The divinity in our humanity will work in us, as did the divinity in the humanity of Jesus, if we will but let it, and we will then be as perfect in *our* measure, as he was in his. We feel that sometimes the richest things come to us in sadness, and we pray the Father to abide with us, when it is evening and the day is far spent, as did the disciples, in their journey from Jerusalem to Emmaus, when Jesus talked with them and they knew him not. We need more of Christ's spirit in the world, which we can have, if we copy his example, and imbibe his spirit by standing near him, praying that he may come within us, and bring us into conformity with his spirit. We felt that during the week no word has been uttered but in a kindly spirit. It is sad to say farewell, but meeting always means a parting, and we can say it has been good for us to be here. We must continue in our work, and though there may be obstructions, with God's help we can overcome them.

After the closing minute was read, a period of solemn, reverential silence ensued, followed by general hand-shakes, and earnest farewells, and Illinois Yearly Meeting of 1903 was no more, except in memory, in history, and in influence.

Holder, III.

ELIZABETH H. COALE.

ONLY ONE SUBSTITUTE FOR THE SALOON.

The following is part of an able article on "The Liquor Evil a Social Menace," by Henry W. Wilbur, in the *Young Friends' Review* for Ninth month:

More fundamental than writing the songs of a people, or even making their laws, is to make their homes and determine the quality of their social life.

Social helps may be considered to include all of those conditions and forces which contribute to the healthy physical and moral life of the people in their homes and in their social intercourse. Social menaces are those habits, customs and conditions which tend to poverty, ignorance, crime and moral indifference.

Whatever lowers the standard of living, and involves the struggle for existence, making it more serious and uncertain, is the enemy of the home and the healthy social life.

The standard of living for the family involves its giving its members a decent habitation, nourishing food, proper in quantity and quality, and comfortable clothing. That touches simply the physical life. But no standard of living is now adequate which ignores the stupendous fact that man is an intellectual and moral being.

Society scarcely can have an imaginary existence without homes, and homes are more than places in which men and women eat one or two meals a day, and sleep. The proper substitute for the saloon is not a coffee house, a squirrel inn or a professedly pious club, even with a prayer meeting attachment, but a home—the best and healthiest place in which the human animal can spend most of his leisure time.

Philanthropists who expect to kill the liquor traffic by substitution cannot better employ themselves than in helping the people to secure homes; to obliging the owners of rookeries to remove them, and put in their places decent habitations. But that can only be supplementary to something else.

Men of ordinary intelligence and observation live in an atmosphere of liquor demoralization, and fail to recognize its killing effects. They see wages squandered, and family want and poverty ensue, and refuse to perceive that the money spent for drink would relieve the pressure, at least to the extent of the amount spent for liquor.

The situation can be remedied by those who are now indifferent becoming interested. Educate regarding the evil effects of alcohol whenever and wherever it can be done. Labor for healthy substitutes for the saloon, but especially in the direction of securing better homes.

Well-to-do people who have pleasant homes should invite young men of good character who have no homes to visit them; many of these young men are living the precarious lives of ordinary boarders with no one interested in their social or moral welfare. This sort of social intercourse is worth many times more than the opportunities of Young Men's Christian Associations or other resorts of equally meritorious import.

Young men cannot be encouraged to build homes of their own if they know nothing of pleasant home life. Labor to kill the mischievous notion that the maintenance of a home is an ideal too high for them, or that they must necessarily have one so luxurious as to be beyond their means. That very notion is the beginning of much of that social carelessness which finally leads to drink.

Labor in season to kill the saloon. While it lasts it will make drunkards and all that goes with alcoholic indulgence faster than any sort of philanthropy can undo the damage, or substitute the evil by the good.

Decent society cannot be maintained without homes; homes are imperiled by drink, and finally ruined by alcoholism.

In fact, in our country, our government itself rests on the character of its citizenship. That citizenship in its virtue is despoiled and endangered by drink. Government cannot rise higher than this citizenship. The drink habit lowers citizenship.

Therefore our social life, good government, all the valuable interests of human progress depend upon the solution of the drink problem.

Those who love their homes, their fellows, and their country ought to turn in and help solve it.

NEW TESTAMENT SERIES.—No. 36.

JUSTIFICATION BY FAITH.

GOLDEN TEXT.—Being therefore justified by faith let us have peace with God through our Lord Jesus Christ.—Romans, v., 1.

Before study of Lesson read Romans, ii., 12-15; iii., 19-24; v., 20, 21; vi., 1-11.

PAUL, the Pharisee of Pharisees, the adept at casuistry, profoundly instructed in the learning of the rabbis, could not, when he became a Christian, lay aside the whole subject of the Mosaic law as one of no importance. Though the "apostle to the Gentiles," he was also an apostle to the Jews, and must deal with their prejudices. Himself a Jew, he must needs think and speak in terms of his Jewish experience. The law which had been the whole subject matter of his university studies must have an ordered place in an orderly system. He had been under the law. Under the law Jesus was accused, for he had been "hanged on a tree." But on the road to Damascus Paul had been shown a revelation which he could not doubt that Jesus was not accused, but had risen and must master his life. But the power which could set aside the law must be even the power by which it was given. Instead of a dead law, then, man may take as his guide the living lawgiver if he will accept him—if he has faith. He is then made righteous—justified—by faith. Since the lawgiver directs the life there can be no more violation of law. Since obedience to the lawgiver is righteousness, one who is thus justified—"rightened"—cannot sin any more. He is dead to sin, having taken on the new life of the Christ. The "first man"—the old self guided by formulas, ordered as to this and forbidden as to that—has passed away; the new man "is the Lord from

Heaven." It is not that man is saved by his faith from the consequences of sin, but he is saved from sin itself. The Lord cannot sin, and the Lord has been accepted as Master.

Yet the law had its place. Given as it was by the spirit of the Most High, it served to direct those who had not come to direct knowledge of their Lord. Those who lived by its formulas were the better prepared to live by the direct rule of him who gave it forth. It was therefore a "schoolmaster to lead them to Christ." It should be noted here that the word translated schoolmaster was the name given to a slave who led children to their teachers. Those who have obeyed the law are "counted righteous" (Rom., ii., 13), and have great advantage therein. Those who have heard, but have not obeyed, are worse off than those who have not known it; they shall be "judged by the law" (Rom., ii., 12); while those who "have sinned without law shall perish without law"; that is, unjudged by it. The Jew claims superiority because the law was given to his people. But that which comes by law is not superiority, but responsibility. Those who obey will benefit, indeed; but those who disobey come under condemnation. There can be no sin without law, for sin is violation of law. The law came, indeed, that there might be sin; that there might be responsibility; and if responsibility, then failure to meet it because of our human weakness. But out of the sense of weakness, born of responsibility and failure, comes the recognition of need for a ruler stronger than ourselves. We come to see that where sin abounds, grace abounds more exceedingly (Rom., v., 20). But perhaps some will say, then, that we should make sin abundant in order that grace may also be abundant. That is mere quibbling. The effect of grace is to make us righteous. If we accept it we *can* no longer sin. "We who died to sin, how shall we any longer live therein?"

This is the formal, dialectic statement of the doctrine of "justification by" faith—a doctrine which has been contorted and misinterpreted indeed by a perverted Christianity, but which in its simplicity is greatly true and must be fundamental in every Christian life. Those who are ignorant are innocent—unless, indeed, they are wilfully so. With knowledge comes responsibility, and therefore possible sin. Knowledge does not make righteousness, but opportunity for it. But even with knowledge and obedience we have not reached salvation. One who lives by formulas, however correctly, has not attained to life in its highest sense. We may keep the statute laws and so keep out of jail; we may observe the moral law and retain our position in society; but all this without the spirit of the Christ profiteth nothing. But when the Christ is made king—"we serve in newness of the spirit, and not in oldness of the letter" (Rom., vii., 6).

In the history of Christendom this truth, which may be expressed as the necessity for conversion, has again and again been changed to falsehood, its shadow being mistaken for substance, its form for its

(Continued on page 647.)

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, TENTH MONTH 10, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE ART OF HAVING TIME.

THOSE who are engaged in civic and philanthropic work have discovered that if there is something that must be done without fail within a specified time, the one who can be depended on to do it is the busy person. If it is assigned to some one with no particular occupation and an apparent abundance of leisure it will probably be neglected and the excuse will be made, "I meant to do it but I really hadn't time." The reason for this is that the busy person has his work systematized, keeps it well in hand, and makes use of the odd hours.

In this hurrying, scurrying age there are a few people who die of overwork, but there are many more who wear themselves out because they try to do everything at once instead of being content to do one thing at a time, giving the mind to that one thing so that it may be done well and quickly. They have not learned the lesson taught to the discontented pendulum in the fable. The pendulum counted up how many times it would have to tick in the course of the year and was so overcome by the great total that it stopped discouraged; after it had been reminded that it had to tick but once in a moment and that for every tick a moment would be given, it took heart once more and went on ticking as usual.

The complexity of modern living prevents many people from having time for the things their hearts are longing for, but with a little courage one's life may be greatly simplified. If the thought in making a home was not to have it as near as possible like other homes, but rather to give expression to one's individuality, social life would be much more interesting than it is and housekeeping would be shorn of half its terrors. In one home we should find the simplest of furniture but an abundance of books; in another the strong point would be objects of art; in others it would be flowers, or china, or natural curiosities or family heirlooms. With simpler modes of living the bread winner would not have to run

such a mad race for money, and he also would have more time for the things that are worth while.

The abuse of a good old maxim, "What is worth doing at all is worth doing well," is responsible for many a weary back and aching head. It is the part of wisdom to do a thing so well that it will answer the purpose for which it is intended, and undue haste is never a saving of time; but it is also well to know when it is not necessary to take pains. She was a wise mother who put the stitches close together just where the strain came on the buttonhole, but set them farther apart the rest of the way round; and it would be a waste of time that might be better used, to mend an old garment that can be worn but a few times more with as much pains as when the first break showed itself.

The secret of having time is to learn to do one's work in the best and easiest way, and then do each part when it ought to be done, making allowance for inevitable interruptions. With everything well systematized there is less wear and tear of brain and muscle, and with the mind quiet and cool fewer mistakes will be made. Then even in the busiest life there are leisure moments and it is the use that is made of these that counts. They may be utilized for the doing of many pleasant, helpful things that would otherwise be crowded out.

Finally, whoever would have time for the things that are more excellent must learn neither to worry nor to hurry. Cool, steady persistence will bring order out of chaos, and when one has done his best all the worry in the world will not make it any better; and to worry because we think we might have done it better will only wear us out and make us less fitted for to-morrow's duties. Let us have faith that God will give us time and strength to do whatever He requires at our hands, and so enter at once into the rest that remaineth for the people of God.

"He who, while here, lives the eternal life
Is through eternity set free from strife."

A PAMPHLET has come to our table entitled "The Passing of the Oath," by Benjamin P. Moore, of the Baltimore Bar, reprinted from the *American Law Review*. The writer shows that the oath is of pagan origin, was not used by early Christians, and is gradually being displaced by the affirmation. It will be news to many of our readers that the oath was done away with thirty years ago by our neighboring republic of Mexico, and the simple promise to speak the truth substituted for it by the constitution; it is the opinion of those high in authority that the administration of justice has not suffered by the change. The pamphlet concludes with the prophecy, "It is only a question of time when all religious tests affecting the admissibility or credibility of witnesses will be everywhere removed from the statute books."

BIRTHS.

BUNTING.—In San Francisco, California, Ninth month 27th, to Joseph N. and Alice Griffen Bunting, a daughter.

HALLOWELL.—At Boston, Mass., Eighth month 31st, to Robert Haydock and Rebecca Jackson Hallowell, a son, named Robert Haydock Hallowell, Jr.

PANCOAST.—At Woodbury, New Jersey, Ninth month 11th, 1903, to William and Amelia Pancoast, a daughter, who is named Elizabeth Kunitz Pancoast.

TOMPKINS.—At Mount Kisco, N. Y., on Tenth month 2d, 1903, to Daniel Garlock and Grace Annie Tompkins, a son, named Homer Virgil.

DEATHS.

BUNTING.—In San Francisco, California, Ninth month 27th, Alice Griffen Bunting, wife of Joseph N. Bunting. Interment at San José.

HAINES.—On Ninth month 18th, in her 67th year, Ellen B. Haines, widow of the late Job S. Haines, and a valued member of Woodbury Monthly Meeting, N. J., Mickleton being her particular meeting.

"The loved and lost!" Why do we call them lost?
Because we miss them from our onward road,
God's unseen angel o'er our pathway crossed,
Looked on us all, and loving her the most,
Straightway relieved her from life's weary load.

She is not lost; she is within the door
That shuts out loss, and every hurtful thing,
With angels bright and loved ones gone before,
In her Redeemer's presence evermore,
And God himself her Lord and Judge and King.

Death hath made no breach
In love and sympathy, in hope and trust,
No outward sign or sound our ears can reach,
But there's an inward, spiritual speech
That greets us still, tho' mortal tongue be dust.

LONGSHORE.—Eighth month 8th, 1903, at the residence of his parents at Fairhill, Philadelphia, Edward William Longshore, son of Alfred A. and Mary J. Longshore, in his 28th year. He was interred at Fairhill on the 12th of the month.

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spirit. The faith which makes faithful has been assumed to mean a mere acceptance of creed; the death of the "first man" has been supposed to mean the mere rite of baptism; the danger from which we need salvation has been supposed to be the wrath of God—all of which assumptions are, of course, absolutely false. But every vital revival of Christianity has turned back to this "rightening by faith" which is the "gift of God"; and each vital revival must so turn. We must seek this gift; we must pray for this help; we must strive for this spirit, holding fast the angel till it give its blessing. Our formal respectability, our conformity to social and moral usage, our righteousness formula, are all "filthy rags," which we must seek to replace by the seamless robe of the spirit of the Christ.

A MEETING was recently held in Chicago by representatives of certain farmers' co-operative associations, to take steps toward the organization of all farmers in what may be called an agricultural trust, the purpose being to build grain elevators and warehouses at convenient points throughout the country where farmers may store their crops until the desired price is reached.

SOCIETY NOTES.

THE committees to arrange the program for the conference at Toronto met at Buck Hill Falls on the 3d and 4th and decided upon the subjects to be presented. As it is probable that some of those selected to present these subjects and to preside over the different sessions may be unable to perform the service asked, only the subjects will be made public at the present time and changes may be made in these.

Beginning on Sixth-day, Eighth month 16th, the subject for the morning will be "Peace," for the afternoon, "Our duty to Neglected Children." The conference will be formally opened with a religious session on Sixth-day evening when the theme of the principal paper will be "The Friend and His Message."

Seventh-day morning there will be two papers, one on "Graded Lessons for First-day Schools" and the other on "The Teacher." In the afternoon "The Period of Adolescence" will be presented in two papers, treating respectively of the social and religious influence. Seventh-day evening will be devoted to a social reception.

On First-day there will be meetings for worship morning and evening. The meeting in the afternoon will be under the care of the Young Friends' Association.

Second-day will be devoted to the subject of education. The topic for the morning is "The Value of Education to the Religious Life"; for the afternoon, "Parental Responsibility"; for the evening, "Teaching the Bible." It is intended that the last topic shall include biblical teaching in the First-day School, the secular school and the home.

The topics for Third-day are "Treatment of Criminals" and "The Race Question." The evening will be left free for rest or recreation.

One hour of Fourth-day morning's session will be a meeting for worship, the topic for the rest of the time is "Service and Consecration." The meeting in the afternoon will be in charge of the Young Friends' Association. In the evening two phases of the temperance question will be considered, the work of the Anti-Saloon League, and the saloon evil as we must face it to-day.

Fifth-day morning will be a Purity meeting, the topics being "Personal Purity" and "The Things that Make for Purity." The closing session in the afternoon will consider "Individuality in Social and Spiritual Life." The evening will be devoted to social mingling.

THE address of Edward Coale has been changed from Bloomington, Illinois, R. R. No. 3, to Ellsworth, Illinois, R. R. No. 45. This does not mean any change of residence, but merely a re-arrangement in rural route matters. Edward still lives at his home near Benjaminville, Illinois.

LETTER FROM MARTHA SCHOFIELD.

SCHOFIELD SCHOOL opened on the 1st with a larger number of boarders than last year though many are still in the fields picking cotton. We would have a hundred in a month if they had the money to pay board, only \$6.00 and \$6.50 a month.

One excellent young woman only brought five dollars, and said to a teacher, "I did many things to get that, I sewed, I trimmed hats and I made two and sold them." She is lame, can't walk a step without a crutch (one that a dear friend of ours sent her,) yet she picked some cotton, and being motherless has long had to do for herself, and is now desirous of being a good milliner.

Every year the burden on my heart grows heavier with the desire and anxiety of young women to earn money for a trade and education. Who will help me raise the \$5,000 fund, the interest to be used for this especial purpose? To whom must I look if not to my own dear Society?

It is not book-learning alone they hunger for, it is educated *habits*, and educated ways of building up homes and character. I was talking to parents who had brought back as a boarder their girl of fourteen years, and would that every woman who reads this could have heard that crude, uneducated country mother (whose own parents were slaves) say to me so modestly, "Youse did her so much good, why I had company, and I could be stayen' to entertain them, and when she called us out to eat, she had knowed how to place everything on the table, and she had different diets on the table, I didn't know about till I seed 'em, I was proud of her *myself*, I was proud." Can you not see the uplifting to a girl of fourteen in five months? A touch of motherhood is the Father's holiest gift. We who have been given a double portion must use it for His little ones who need.

We opened on the 1st with many short speeches from the Faculty and others. Our famous Conference Organizer told us that in his three months' travel through the state, he always found in the homes of Schofield School students, not only front yards but back yards in order, also that those who managed their tongues got along best, you can hurt yourself with your tongue more than anything else, so learn to keep your tongue and-act more.

This term we take as foremen in two of the shops, two old graduates. Quentin Dullin was our first student to receive certificate of ability from the Harness Department and after several years successful work elsewhere, returns to take charge of it.

William Rhodes (who has lately married our graduate, Ida De Ladsen) went from here to Tuskegee where he took a full course in blacksmithing and iron work. In his bright little speech after saying as many do, they owe Schofield School for what they are, he told that he had heard Mr. Booker T. Washington say many a good thing, "but the one that helped me most was to keep on kicking. He told us of two frogs that fell in a cream jar, both kicked awhile but one gave up and went to the bottom. The other got tired and discouraged, but he kept on kicking, till he made a pat of butter, and then he sat on it, till the dairy maid came and threw him out; so I tell you to keep on kicking."

We now opened the much needed department for mechanical drawing and the first teacher, John Mc Lendon told of his interest and desire to help us. Old instructors gave words of welcome and Miss Quik who begins her first experience with us.

From the audience a mother, H. Badger, whose five daughters have been educated here said, "When Miss Schofield opened her school 35 years ago, I was then a little tot, but I was there, and I thank the Lord he let me live till now to voice my thanks here again, for this is 24 years I have not missed being here at the opening. I can tell you the best material in the young men and women of Aiken, mechanics and others, are those who stepped out of the Schofield School." To many students it is coming home to the highest type of a home they ever knew, yet hungered for, we build more than intellect, we build the eternal qualities and virtues, needed to make races and nations.

Who will help us and who will help us now? We need larger sums, we greatly need an engine to work for the departments, \$500 would do it. We need our blacksmith shop doubled that we may varnish and paint the carriages and buggies we repair. Only by doing can we teach it, \$500 would do it. Can any one write these checks without feeling it a sacrifice? Please feel our need, and help us to be free to go on doing. My feeble pen must see that over \$500 a month is secured to pay the employed.

MARTHA SCHOFIELD.

Aiken, S. C., Tenth month 3d, 1903.

LETTER FROM ABBY D. MUNRO.

My teachers have all written me that they are ready and waiting anxiously for school to begin. I do hope the Friends will come promptly to the aid of the schools. There never was a time, in my estimation, when the colored people needed the support of their real friends, in every sense of the word, more than they do now, when it has become a sort of fad to bring all their faults and failings to the front, and lose sight of what is good and worthy of respect in them; judging by the worst instead of the best of the race. I believe, though, that God will over-rule even this to their good. I am about ready to start for Mt. Pleasant, and I feel as I am about to begin my work how dependent we are upon our friends. It surely is a work of faith.

Bristol, R. I., Ninth month 27th, 1903.

WOODBROOKE SUMMER SETTLEMENT FOR RELIGIOUS STUDY.

The last three weeks as reported in the *British Friend*.

In the fifth week the place that would have been filled by Rufus M. Jones was taken by Dr. A. E. Garvie who gave a course of four lectures on "The Gospel for To-day." His object was to bridge the gulf that is often felt to exist between evangelicalism and modern thought, by endeavoring so to restate what is essential in evangelical Christianity as to win acceptance from persons who, on account of certain crudities in its popular presentation, feel compelled to turn their backs upon it. The greatest need of the age, he said, was a restatement of the Gospel which would both preserve the continuity of religious faith and life and satisfy the demands of the modern mind. Beginning with a treatment of Sin he showed how the fact of sin needed no support from the supposed historicity of the story of the fall in Genesis. Conscience would be aroused not by a man comparing himself with the imaginary innocence of Adam, but by coming into touch with Jesus Christ, particularly in His death. Orthodoxy had been apt to lay stress on punishment rather than on sin itself as the evil to be escaped; it had failed in-so-far as it had represented punishment as a future judgment rather than a present fact. In another lecture the supreme significance of the Cross was set forth. With the question, why was the Cross of Christ necessary, Christian thought has been battling through the centuries and a final solution is not yet in sight. We need not be surprised at this, for the necessity of the cross was not, at one time at least, perfectly obvious to the Lord Himself. "If it be possible," He prayed, "let this cup pass from me." Theologians are on dangerous ground when they undertake to demonstrate the absolute

necessity of what Jesus thought might possibly pass from Him. But He submitted to the will of the Father and found that led Him to the cross. The effects of the cross are not magical but spiritual; and though we can dispense with scholastic theories, we must seek to enter into its meaning and its worth. The conditions of such understanding are a matter of spiritual experience rather than of intellectual scrutiny. It is when we understand more of what love is, and what sin is, that we shall understand why, when they come together, it involves the cross. A very full report of this lecture is given in the *British Friend* for Ninth month. In the final lecture the importance of the Protestant conception of Justification by Faith was insisted on, as magnifying the freeness and fullness of the grace of God, and keeping men from Pharisaism "the last stronghold into which sin retreats." But "faith" must be rightly understood, not as belittling human reason but enlarging it. Faith really means personal submission to personal influence, not the assent of the mind to doctrines. We have no right to say every one is "either saved or unsaved." Rather, the two elements are, in each of us, in some degree, in conflict, and we all need more saving. A man has just as much hell in him as he has sin, and as much heaven as he has goodness. The true source of goodness for the Christian is fellowship with the living Christ. The real proof of faith is not emotion, but a growing reproduction within us of the crucifixion and resurrection of Christ.

Five lectures were given by W. C. Braithwaite on "The Sources of the Gospel Narratives" during the fourth week.

During this week Edward Grubb, M. A., had the Bible class and took as his subject "The Teaching of Christ on Social Questions." The interest shown in this course was so great that the drawing-room in which the class was held was crowded to its utmost capacity by nearly the whole body of the students. The subject was treated under the headings, "Jesus as a Reformer," "The Family and the Home," "The Use of Wealth," "Charity False and True," and "Christian Citizenship."

Two excellent lectures by T. Edmund Harvey, on Francis of Assisi, beautifully illustrated with lantern slides, made up in part for the absence of Paul Sabatier, the great authority on St. Francis who was to have been present; and a sympathetic account by Charles E. Stansfield, of the life and work of John Woolman, helped to deepen the impression of the value to the world of practical saintliness of life.

Besides the evening lectures two evening conferences were held—one on "The Teaching of the Bible in Schools," and one on "Education in the Society of Friends."

Several lectures were very kindly put in on open evenings by Professor Starbuck of California, on the "Submerged Nine-tenths of Life," "The Control of Life from Within," and "Old Age." To quote the exact words of the *British Friend*, "Keeness of thought, incisiveness of illustration, and a grasp of the spiritual issues of life, marked the utterances of

this American scholar and Friend, who has hitherto been known to us only as the author of a valuable work on 'The Psychology of Religion.'"

During the fifth week, five valuable lectures were given by John William Graham, on "Religion and Modern Psychology," in which the results of the careful scientific investigations of the Society for Psychical Research into the phenomena of clairvoyance, thought transference, etc., were reviewed in their relation to Quakerism.

In the first lecture it was pointed out how, up to twenty-one years ago, science had narrowed her field, and did not deign to inquire into the powers and destiny of the soul; and how on the other hand religion resented any intrusion of the scientific method, welcomed elsewhere, into what she regarded as her peculiar province. But the Society for Psychical Research formed in 1882, by a band of eminent Cambridge graduates, has as a result of a most painstaking inquiry changed all this, and, by cautious scientific method and courageous loyalty to truth, has brought the support of science to our deepest intuitions. John William Graham said that the course was in some sense a "pious tribute to the memory of his masters," Prof. Sidgwick and F. W. Myers. Prof. Sidgwick was the first President of the Society, John Ruskin, Alfred Tennyson were among its vice-presidents, F. W. Myers, Edmund Gurney, were among its chief workers. These men, while faithful to the scientific method, hoped to bring the intuitions of religion into the large realm for which science already vouches.

Out of the great mass of material accumulated by the Society in its twenty-five volumes, J. W. Graham selected a number of typical cases and carefully conducted experiments, convincingly proving, the reality of telepathy, or thought transference without physical contact. He showed how, this being proved, it followed that many positions, already attained by Quaker intuition, were made more evidently real and exact to all. A new epoch in thought has been entered, and a new dimension as it were has been added to the universe. Human service and human love are seen to be one with Divine service and Divine love. The importance of preserving in our meetings for public worship the purity and enthusiasm of mutual love and esteem, is due to the true nature of the act of worship. This is more essential than eloquent sermons, moving music and glowing architecture, love being the perfect bond in earth and heaven, uniting us to God and transforming the earthly into the heavenly. The telepathic law is one of expression of the great Cosmic purpose.

In the concluding lectures, reference was made to the connection between the subliminal or sub-conscious self and the works of genius, Quaker ministry, the perception of states and conditions, and the healing of disease. The mingling of truth and error in what has been called "Christian Science" was clearly pointed out. The reasonableness of the New Testament miracles became more and more apparent as the lectures drew to a close, and many valuable references

to the right conditions for vocal prayer and ministry were much appreciated.

John William Graham also conducted a New Testament Greek class during this week, in which the "passages bearing on the death of our Lord" were taken up.

Kersopp Lake, of Oxford, lectured on "St. Paul and the Corinthians," and on the problem of the sources from which the first three Gospels drew their material.

Evening lectures were on Art and on the Ramayana, the delightful popular gospel of the Hindus, and Elizabeth Powell Bond repeated her lecture on Emerson. Eleanor Wood, an American Friend of the Orthodox body, gave an interesting account of Settlement Work in Chicago.

During the last week there was a lecture on "Indian Religions in relation to Missionary Effort"; an evening lecture by Dr. Hodgkin on "Modern Thought and the Missionary Motive"; a course of five lectures by Professor Ramsay, of Aberdeen, on "The Surroundings of St. Paul"; a lecture on "Marcus Aurelius," by Mary Wallis, who is now associate editor of the *British Friend*; a lecture on the Code of Hammurabi, the oldest code of laws in the world, and one on "Babel and Bible," by C. H. W. Johns, a complete master of what is known of early Babylonian history; on the "Composition and Canon of the Old Testament," by A. Neave Brayshaw, Dr. Edwin D. Starbuck, Professor of Education at Stanford University, California, now on his way to the Continent to spend his Sabbatical year, lectured from the point of view of a psychologist on the question, "What is religion?" These lectures caused considerable interest, and provoked frequent discussion and reply, being somewhat different from the current point of view in psychology. His style was lively, conversational and unconventional; and "both he and his wife," says the *British Friend*, "will leave a pleasant memory and many friends behind them."

The *British Friend* says, "To our minds the most striking feature of the Summer School has been the extent to which the students have been led, behind and below the opinions that divide, into the region of the great facts that unite. Representing different schools of thought, both in the Society of Friends and out of it, they found a unity and fellowship in the common search for spiritual knowledge and experience, which, once enjoyed, can never be forgotten. The spirit of love and communion, the brooding presence of the Heavenly Dove, was over all those six delightful weeks."

CENTENNIAL OF MIAMI MONTHLY MEETING.

AT WAYNESVILLE, OHIO.

ARRANGEMENTS for the Centennial Exercises of Miami Monthly Meeting at Waynesville, Ohio, have been completed and an interesting program prepared. The exercises are to be taken part in by Friends of both branches. They cover two days, Sixth-day and Seventh-day, the 16th and 17th of Tenth month, with three sessions on Sixth-day at 9.30 a. m., 1.30 p. m.,

and 7.30 p. m., and two sessions, morning and afternoon, on Seventh-day. Our friend Davis Furnas is chairman of the Committee of Arrangements. Seth H. Ellis, a minister in the Orthodox branch of Friends, who is well known in the West as a lecturer and writer on agricultural matters, is to preside at some of the sessions.

Historical papers are to be presented by Clarkson Butterworth, of Waynesville, Eli Jay (Orthodox) of Richmond, Indiana, and Davis Furnas. There will be biographical sketches of Joel Wright by Jesse Wright, of Springboro, Ohio, of Robert Furnas, Samuel Linton, Abijah O'Neill, and Samuel Kelley.

W. H. Venable, the poet and historian of Cincinnati, has written for the occasion a poem, "As the Spirit May Move," which he will read. Esther S. Wallace, of Richmond, Indiana, will also read a poem.

Testimonies of Friends will be presented in papers on "Slavery," by May Pemberton (Orthodox), of Milton, Ohio; on "Quakerism and the Recognition of Women," by Mary Battin Boone, of Richmond, Indiana; on the "Ordinances," by Dr. Robert E. Prewitt (Orthodox), of Wilmington, Ohio; on "Temperance," by Esther Pugh, of Selma, Ohio; on "The Trend of Modern Religious Thought toward Quakerism," by Professor J. B. Wright (Orthodox), of Harveysburg, Ohio, and on "Peace and Arbitration," by Professor Elbert J. Russell (Orthodox), of Earlham College.

Besides this full and interesting program there will be addresses by Dr. R. G. Boone (Orthodox), Superintendent of Schools of Cincinnati, on "The Influence of Quakerism on Education"; by President Albert J. Brown (Orthodox), of Wilmington College, on "The Message of Quakerism to the World—God is Love, and he that dwelleth in Love, dwelleth in God and God in him"; by Dr. Joseph S. Walton, of the George School, on the "Fundamental Doctrine of Quakerism—The Indwelling and Inspeaking Spirit of God," and by Wilson S. Doane, of Indianapolis, on "The Vital Message of Quakerism for the World To-day."

Arrangements have been made for reduced railroad fares within the limits of the Central Passenger Association.

All who expect to attend should notify William T. Frame, Waynesville, Ohio.

COMMITTEE MEETINGS AT BUCK HILL FALLS.

ABOUT thirty members of the committees to arrange a program for next year's conference at Toronto were able to accept the invitation of the Buck Hill Falls Company to hold their committee meetings in one of the most delightful of autumn resorts. A goodly number of these left Philadelphia early in the morning of Seventh-day, Tenth month 4th, some of them having eaten a hasty breakfast by candle-light (or its modern equivalent) before leaving their homes.

The scenery between Philadelphia and Trenton consists mainly of glaring advertisements of soaps, cigars, breakfast foods, toilet powders, hooks and eyes, and a brand of whiskey accompanied by the

words, "That's all." One of the party whom light-minded people might call "a temperance crank" said he would want no better theme for a temperance address than this catchword.

Northward from Trenton the Delaware river added beauty to the landscape and by the time the Water Gap was reached the varying tints of reds and yellows displayed by many of the trees gave promise of the gorgeous robe that soon will be worn by Dame Nature in all its completeness. The change at Cresco from car to mountain-wagon was a pleasant relief. The air was mild but refreshing, the trees and shrubbery grew brighter and brighter and our spirits rose higher and higher as we neared the Inn and dinner time, knowing that friendly hand clasps and an appetizing meal awaited us.

The dining-room was not so full as in the days of the First-day School Assembly but the buzz of conversation would have done credit to a hundred tongues. The dinner was all that we had anticipated and the branches of maple and dogwood which adorned the walls, mingled with the rich green of laurel and rhododendron, added to the enjoyment of the meal. Two committees met immediately after dinner and adjourned in time to allow a hasty trip to the falls before supper. Some of us who took this enjoyable walk realized that we are getting too old to come up long flights of steps in a hurry.

A second installment of the committee arrived in time for supper, including the chairman, Dr. O. Edward Janney, and five yearly meetings were now represented. All the guests at the Inn were invited to attend subsequent meetings of the committees, which were held in the evening, and after meeting and after dinner on First-day. The sessions of the committee were full of interest and very harmonious, although widely different opinions were expressed.

After a free discussion there was full unity on certain points. All were agreed that there is a prospect of a large attendance at Toronto, probably reaching the 3,000 promised by the *Toronto Globe*. Other points decided on were that there could be no early devotional meeting as Friends would be quite widely scattered, that there should be no sectional work, and that the afternoon sessions should occupy but an hour and a half each. As the program now stands very few have been selected to prepare papers who are not members of the Society, and these few will ask no compensation. The papers will generally be short, and it is believed that ample time has been left for discussion. During the sessions of the committee there was no lack of the discussion that Friends so enjoy, there being a particularly lively interchange of opinions on the subject of conversion.

The sitting-room was quite well filled during the meeting for worship on First-day and many helpful words were spoken. Among those who ministered were Jesse H. Holmes, O. Edward Janney, Caroline Worth, and Joel Borton. Dr. Janney said that one of the greatest benefits arising from Friends' conferences is the spiritual growth of those who have been active workers in them.

The committee meetings were held in the library,

which is already partially dismantled on the outside, as it is to be moved bodily to a spot northeast of its present location to allow for the enlargement of the Inn. A few members of the committee arose early enough Second-day morning to cross the substantial bridge which now spans the valley between the two hills and go on to the top of the observatory which crowns Buck Hill. Here we looked down on the roof of the Inn and around on the wooded hills that needed but the unveiling of the sun to transform them into a blaze of glory. Before we had done full justice to the appetites our walk had given us the coaches were at the door, but the basket of apples that is always on hand in the sitting-room was passed around as we said good-by; so if we were not stayed with flagons we were comforted with apples as we again rode through the beautiful woods, this time on our homeward way. E. L.

EDUCATIONAL.

GEORGE SCHOOL.

SCHOOL opened Ninth month 22d with an attendance of one hundred and ninety-six students. Of this number one hundred and fifty-five are boarding pupils, seventy-nine boys and seventy-six girls, and forty-one day-pupils.

G. W. Morden, of Queen's University, Ontario, has been secured to fill the position left vacant by the resignation of Prof. R. Grant Bennett. Prof. Morden comes highly recommended, and has had an experience of twelve years' work in the High School of Pictou, Ontario, Canada.

Seventh-day evening, Ninth month 26th, T. J. Elms, Minister of the Presbyterian Church of Newtown gave his experiences of "Boy Life in Australia" to a highly appreciative audience of teachers and students. Following the lecture, the annual reception of the old students to the new was given in the parlors.

A new departure this year is the organization of a new society. The object in view is the promotion of interest and enthusiasm between the two old societies, the Whittier and the Penn. Besides this, it will afford opportunity for higher and more advanced literary work, since it is proposed that the regular work of the other two societies be of such a character as to include any member who is not prepared for the advanced work. The first meeting was held Seventh-day evening, Tenth month 3d. The following program was very successfully given:

Recitation, "Lasca," Beulah Hurley; Recitation, "Haunted by a Song," Harry Sherwood; Society paper, Bertha Pancoast; Recitation, "Uncle Eben and the Trolley Car," Jeannette Jackson; Oration, "Side by Side," Elma Gregg; Shakespearian Signs and Smiles, a Medley; Original Song. F. B. S.

LOCUST VALLEY.

Friends' Academy opened Ninth month 14th with prospects bright for the usual good attendance. The girls' side of the building is full, and from present indications the boys' rooms will soon all be taken. The caliber of the student body as a whole seems to be even better than usual, and those in charge feel much satisfaction at the present condition of affairs at the Academy.

The organization of classes and arrangement of the school work has been completed in a remarkably short time, and cheerful coöperation on the part of teachers and students augurs well for a most pleasant and profitable year for all concerned.

The funeral of W. W. Waldron, who for a term of three years, ending last spring, rendered valuable service as janitor and general utility man at the Academy, took place Ninth month 29th, at Locust Valley. He will be much missed about the school.

Mrs. Blanche Mead, of Philadelphia, who assumes, this

year, the direction of the household department, has had considerable experience in her line of work and comes well qualified to fulfill the duties of her position. She is assisted by Lydia A. Cocks, of Cornwall, who was also assistant last year. Mrs. J. McGeorge Steadman, former head of this department, left Ninth month 15th for Iowa, with her two daughters, to join her sister there.

Percy P. Pike, Instructor in Science and Mathematics at Friends' Academy for four years, is this year studying medicine at the University of Pennsylvania.

Eloise Leland, for four years the efficient head of the primary and lower intermediate department, was married in Sixth month to P. Ross Jewell, who was for three years an instructor at Friends' Academy. They now reside in Connecticut, where Mr. Jewell is principal of a high school.

Emily R. Underhill, who for three years strongly influenced the life at the Academy for good, is this year teaching in Larchmont Manor, N. Y., where she will undoubtedly render invaluable service.

Prin. Jackson has been notified by the Board of Regents at Albany that all papers sent up in Sixth month have been accepted and the students who took the examinations registered as passed.

The Faculty for this year is as follows: A. D. Jackson, B.S., Swarthmore, Principal, Mathematics; Elizabeth B. Flanders, Framingham (Massachusetts), Normal and Radcliffe, Assistant Principal, History and English; Marshall Pancoast, B.L., Swarthmore, German and United States History; Lucia E. Avery, A.B., Middlebury (Vermont), Latin, Greek and English; J. Donald Zulch, B.P., West Chester (Pa.), Normal, Science and Mathematics; M. Elizabeth Lamb, B.L., Swarthmore, French and English Grammar; Edna B. Downing, Metropolitan College of Music and School of Applied Music, Music; Anna C. Jones, Oneonta Normal, lower intermediate; Emily F. Jackson, George School, secretary.

On Tenth month 15th Professor George L. Maris will give the first lecture of the year to the students and their friends, in the afternoon. Professor Maris will talk of his impressions of the "Sunny South." Other lectures will follow. M.

Conferences, Associations, Etc.

BYBERRY, PA.—On Seventh-day evening, the 3d of Tenth month, the Friends' Association invited its interested friends to enjoy with its members an illustrated lecture on "Egypt," given by Dr. Joseph Swain, President of Swarthmore College, whose travels recently in that country enabled him to present pictures never before given to the public, and a lecture which was descriptive of his actual experiences and the scenes observed there. An audience of over two hundred greeted the speaker in Ervin's Hall at Somerton, where the public meeting was held, and the trip taken on that occasion by proxy was much enjoyed as was testified by the manner in which interested listeners pressed forward to voice appreciation and ask questions, at the close of the lecture.

On the day following, which was the regular time of meeting, Tenth month 4th, at the meeting-house at Byberry, was the largest gathering the Friends' Association ever held, many being present who had never attended before. William P. Bonner gave the Scripture reading, the 104th Psalm, and after the minutes were read, Dr. Joseph Swain, the speaker of the afternoon, gave his most excellent address on "A View of Nature and the Bible." Comparing or contrasting, as he did, the two studies he clearly showed how they fitted together,—the study of science (which is but the revealer of nature's laws) only corroborating the Bible truths. The study of biology, of physical science, of astronomy, all showed the learner in an especial manner, the glory of God; the Heavens declaring anew to the appreciative student His handiwork. These studies far from alienating the thoughtful mind from Christianity, tend rather to lead one from nature to God, since a view of creation implies a Creator.

All through this beautiful address ran the clear thought and reverential attitude of the speaker, until upon the minds

of his hearers was impressed the great, fundamental truth of the grandeur of God's works. Appreciative remarks were made at the close by Arabella Carter, Sarah C. James, Nathaniel Richardson, Edward Comly, and Ida R. B. Edgerton. After a moment of silence the meeting adjourned. A. C.

CORNWALL, N. Y.—The Friends' Association met at the home of J. Quimby Brown, Tenth month 4th. The paper of the afternoon was written by Edmund A. Cocks, and read, in his absence, by Alice M. Brown, entitled "Visions." It was an earnest discussion of the two meanings of the word vision, first, that it is something of the imagination only; second, that it is a revelation from God, with a decided preference for the latter. The writer speaks of Paul and his vision, saying, "Although the words which he heard could not be reproduced upon a phonograph, nor would the light which shone around him have made any impression upon a photographic film, yet these facts did not render the vision any less real or vivid to him." From this he passes to other revelations from God, showing that the great movements for good have been started by these seers of visions.

The paper called out some discussion, led by Elizabeth K. Seaman. It was followed by the following readings: "The Footsteps of Christians," by Jennie Westervelt; "The Queries," by J. Walter Styer; "The Silent Meetings," by Charles F. Seaman. These selections were much appreciated, the last being especially interesting. The meeting was well attended, thirty being present. A. M. B., Cor. Sec.

WARRINGTON.—Dr. O. Edward Janney of Baltimore, accompanied by some Friends from York, attended the regular Ninth month meeting at Warrington.

The meeting-house surrounded as it is by a beautiful grove, affords a very pleasant place for any gathering. People come from many miles to attend the Fall meeting at this place. This building is one of the oldest landmarks in the neighborhood. There were a goodly number in attendance on First-day the 27th.

O. Edward Janney presented the belief of Friends very forcibly, giving as the fundamental principles of the Society; The Indwelling Christ Spirit, Belief in the Bible, Peace, Temperance and Honesty. He dwelt at length on each of these and in closing expressed a strong desire, that if all those in that neighborhood who believed these principles to be right, would support them, the meeting-house could again be reopened for regular First-day meetings and the influence for good would be felt in their midst.

Hiram Griest of Menallen offered a beautiful prayer, closing with an earnest wish, that all might know the Father and receive his blessing of "Well Done."

After meeting there was some talk concerning the possibility of a First-day School being opened there, and we think if such a movement could be started it would be successful in awakening Friendly interest. B. K. C.

LITERARY NOTES.

TURKEY is the last place in which an American would expect to find the new woman, but Anna Bowman Dodd, in this month's *Century*, assures us that she is there. Although there are still harems enough in Turkey to satisfy the most exacting tourist, the writer says that the majority of the upper ten thousand follow the European fashion of monogamy. The laws of Mohammed confer upon women a greater degree of legal protection than any code of laws since the middle Roman law. The provision for securing to the wife the free and uncontrolled possession of her property is minutely stipulated in the marriage contract, and a sum is arranged for her maintenance suited to her husband's rank.

In the *Review of Reviews* Dr. Edward T. Devine's illustrated story of the achievements of the Low administration in promoting the welfare of the masses in New York is at once a masterly argument for the continuance of the reform city government in power and a message of encouragement to

municipal reformers everywhere who are striving for social betterment in their various communities. The much-talked-of socialist legislation of New Zealand, as viewed in its actual operation by an observant American business man, is described by Dr. L. C. Warner, while some interesting comments on the relation of trade-unionism to the principles of democracy are contributed by "A Tired Australian."

Representative McCall contributes to the *Atlantic Monthly* an article on the usurpations of the Senate, and forecasts a conflict between the houses which he predicts will be decided in favor of those great principles of popular government which underlie the American Commonwealth. Booker T. Washington describes the evolution through which the South and the negro are passing; he says that there is *no color line in commerce*, and that in industrial training lies the solution of our national race problem and the salvation of his race.

In *Harper's Magazine* Mary Applethwaite Bacon tells the story of an industrial school in the Southern mill district. An interesting result of the children's share in the furnishing and arrangement of the different parts of the house was their gradual perception of the fact that in a properly appointed dwelling certain rooms are to be used for certain purposes. When the first cooking lesson was announced there was an unexpected mutiny,—“We didn't come here to do you-all's cookin'!” The violence of the refusal grew out of the idea that certain forms of labor done for another are dishonoring.

THE FOREST GREETING.

Good hunting!—aye, good hunting,
Wherever the forests call;
But ever a heart beats hot with fear,
And what of the birds that fall?

Good hunting!—aye, good hunting,
Wherever the north winds blow?
But what of the stag that calls for his mate?
And what of the wounded doe?

Good hunting!—aye, good hunting,
And ah! we are bold and strong;
But our triumph call through the forest hall
Is a brother's funeral song.

For we are brothers ever,
Panther and bird and bear;
Man and the weakest that fear his face,
Born to the nest or lair.

Yes, brothers, and who shall judge us?
Hunters and game are we;
But who gave the right for me to smite?
Who boasts when he smiteth me?

Good hunting!—aye, good hunting,
And dim is the forest track;
But the sportsman Death comes striding on:
Brothers, the way is black.

—Paul Laurence Dunbar, in the *Century*.

CHORISTERS.

O WIND and waters, ye alone
Have chanted the primeval tone
Since Nature first began.
All other voices change, but ye
Abide, the soul of harmony
Interpreting to man.

He listens, and his heart is fain
To fashion an immortal strain,
Yet his sublimest lay
Is but the music of a tongue
Attuned to silence, and among
The echoes dies away.

—John B. Tabb, in the *Atlantic Monthly*.

For Friends' Intelligencer.

AT BUCK HILL FALLS.

NOT breezes from the cisterns of the glen,
Nor nets of falling spray, wetting the ferns;
Nor oars a-drip in amber-rippled burns,—
Not these alone I prize, and praise to men:—

Not floods a-thunder down the shaken ravine;
Not drift of mist or shade on distant hill,
Nor monarch pines, keeping their secret still,—
Not these alone—these elsewhere have I seen.

No; more to me the cordial voice and hand,
The brother-tie renewed, the life new-planned,
The unselfish spirit and the friendly voice
Bidding us lift our burden and rejoice.

THE EVANGELICAL MOVEMENT IN RUSSIA.

An agitation quite similar to, yet quite distinct from, the evangelical movement in Austria and in France, has recently been making itself felt in Russia. Details concerning it are given by Dr. Lipsius, the German specialist on religious conditions in the Orient, in his journal, the *Christliche Orient*. We condense his description as follows:

Although the Gospel has been making noteworthy progress in Russia, yet little is being done to hold what has been acquired. Various branches of evangelical Christianity have been making headway, the strict Baptists alone now numbering at least one hundred congregations. Yet the bulk of these are people who are not perfectly clear and established in their faith. As a result, the movement is badly divided and the various denominations show great intolerance of each other. They differ on such subjects as the Holy Scriptures, on the nature of baptism, on the Lord's Supper, on regeneration, and kindred doctrines. As a rule, however, all believe in baptismal regeneration. Regeneration is regarded not only as a new birth, but one that indicates a special blessing from on high, and the line of demarcation between the regenerated and the unregenerated is sharply drawn.

In conversion, it is deemed absolutely necessary that the sinner must shed tears, and this weeping is called conversion. Accordingly all revival services in these evangelical congregations of Russia are characterized by much weeping and a loud confession of sins, and an onlooker often must have fine nerves to witness such a scene. But the act of weeping is a *conditio sine qua non*, and a member who has never shed tears in public is never considered altogether converted. The Christian congregation is considered as consisting of believing and baptized persons, so that the chief bond of union is not external membership in an organization, but a union between the Christian and Christ. Accordingly the Russian Evangelical has a deep distrust of denominations as such. On the question whether Saturday or Sunday should be the day of public worship, there is much dispute, and this discussion has injured the Gospel cause, particularly in Southern Russia, and has driven not a few back into the Greek Catholic Church and

its stagnant creed and life. The wrangle over the question whether the brother or the sister who has not received the baptism of faith shall be admitted to the Lord's Supper has become a chronic evil among the Evangelicals.

More recently a new problem has arisen, namely, whether a child of God can enter military service or must refuse to obey the order of the Government in this regard. Can an officer or a soldier really be or become a child of God? The answer that is generally given is an emphatic negative. It is this feature in the evangelical movement that has made the Russian Government very suspicious, but as yet nothing aggressive has been undertaken against the movement by the authorities. Another question of prominence is whether a Christian can become a judge or participate in political work.

Concerning preaching, the singular view is entertained that when a brother acts in this capacity he is immediately inspired, and whatever he says is to be regarded as the genuine word of God. The presbyter is the instrument and medium of God, and what he commands is the law of heaven. Everybody who has wept, that is, who has been truly converted, may become such an oracle of God, and such absolutely rule the lives of the average member. They condemn the studying of explanations of the Scriptures, and some even go so far as to declare all books outside of the Scriptures as works of the devil. Hostility against all learning and science is very apparent. In many cases, a decided type of fanaticism is developed, one of the leaders, a certain Malzowany, recently declaring that he is "the first-born son of God." This spirit is particularly apparent in the Baptist sections. In some cases movements like that of Dowie's exercise great influence among these people. The whole evangelical movement, although spreading, is yet superficial and without great promise. On the fundamentals of faith these people have anything but clear ideas, and the whole propaganda is one that produces chiefly fanaticism and a multitude of sects.

These facts, as reported by Dr. Lipsius, have called forth interesting comments in many journals. The most noteworthy is from the pen of Dr. Harnack, of Berlin, and appears in the *Christliche Welt*. Harnack himself was born and reared in the German Baltic provinces of Russia, his father having been professor of theology in Dorpat; but his comments are those of a church historian, drawing attention particularly to similar movements in earlier days in the Russian empire. He concludes substantially as follows:

The underlying tendencies that are here operative can be readily detected also in the sources of the history of the church in the first and second centuries. Just of this nature were thousands of Christians in that period; in the same way those primitive believers loved and hated and fought and felt. But they were not all so. Had this been the case, then there would have been nothing fixed or firm in earliest Christianity. And what is this movement as we find it here and as it existed then? Nature religion or natural religion, as this is developed on a low stage of culture. The

Christian element is only a slight factor, and force is the essence of the whole agitation, which is only a slight progress beyond the stage of orgiaism and primitive fetishism. All religions that call forth the consciousness of an inner rapture and disharmony are an evil for mankind, unless they also know how to heal and to help. They produce only fanaticism and hatred. The life-giving power of Christianity they do not possess. The Russian movement is not something absolutely but only relatively new. It is history repeating itself.— [Translated for The Literary Digest.]

Two Factors in the Race Problem.

THE Boston *Pilot* has unearthed an interesting editorial upon the race question written thirteen years ago by John Boyle O'Reilly, but never printed. Mr. O'Reilly was a man of generous instincts, but he did not favor equal rights for women. His article in the main is fair and high-minded, but the little war betrays itself when he says: "The keys of the problem are education, temperance and frugality in the colored men, and purity in the colored women of the South." There is not the slightest recognition here of the need for purity on the part of the men of the South, either white or black. Yet two of the difficult factors in the problem are the assaults upon white women by colored men, and the seduction of colored women by white men.

It is true of the social evil in general that it can never be cured until men are willing to furnish their share of virtue; and this is doubly true where the men belong to the stronger, more educated and more highly developed race. It is hardly fair to expect the poor colored women to furnish all the virtue for themselves and for the white men, too. When will men of all races and nationalities awaken to their responsibility for doing their share to maintain the purity of social life, instead of throwing the whole burden of it upon the women? The best men are already awake to it. We must work to persuade the others to open their eyes.— [Woman's Column.]

The Honesty of Indians.

STEWART EDWARD WHITE, in a recent number of *The Outlook*, relates that Mr. MacDonald, of Brunswick House, once discussed with him the system of credits carried on by the Hudson's Bay Company with the trappers. Each family is advanced goods to the value of two hundred dollars, with the understanding that the debt is to be paid from the season's catch.

"I should think you would lose a good deal," said Mr. White. "Nothing could be easier than for an Indian to take his two hundred dollars' worth and disappear in the woods. You'd never be able to find him."

Mr. MacDonald's reply struck him, for he had twenty years' trading experience.

"I have never," said he, "in a long woods life, known but one Indian liar."

A Competitor of the Liquor Traffic.

HOT milk is becoming a dangerous competitor of the liquor traffic in Stockholm. Professor Curt Wallis is a warm champion of the idea of combating the liquor evil with the aid of milk, and recommends the method introduced by Miss Utrecht in Stockholm. This is quite simple—just an automatic contrivance, something on the order of the slot machine, so popular in this country, where for a small coin, 5 oere, a quarter of a litre of milk, heated to 70 degrees C., can be secured. The experiment was begun last winter with two machines. In four months 18,000 mugs of hot milk had been disposed of. The experiment was considered so suc-

cessful that four more machines were added. The purpose of Miss Utretch was to supply night workers and those who went to work early in the morning with a stimulating and warming beverage, and to guard against the temptation of visiting the liquor shops. Professor Wallis is of the opinion that the idea will be adopted all over Sweden and other countries, and will prove an untold blessing not only to the working men, but to the world at large.—[National Temperance Advocate.]

CURRENT EVENTS.

As an outcome of the recent conference between the Czar of Russia and the Emperor of Austria a telegram has been sent to the ambassadors of these countries in Constantinople. These two Powers "insist on the execution in their entirety of those reforms which were accepted by the Porte" last winter, deplore the fact that the suppression of insurrections has been accompanied by excesses and cruelty, and urge the necessity of supporting the inhabitants who have been deprived of all means of existence and restoring their villages. The two Powers have also addressed the Bulgarian Premier urging his Government to take measures against the revolutionists.

To supply the vacancies in the British Cabinet noted last week, Austen Chamberlain, who was Postmaster General, has been made Chancellor of the Exchequer, and Alfred Lyttleton, Secretary for the Colonies. Other changes have been made as follows: H. O. Arnold-Forster succeeds William S. F. Broderick as Secretary for War, Graham Murray succeeds Lord Balfour of Burleigh as Secretary for Scotland, and Lord Stanley is made Postmaster General. The Duke of Devonshire, leader of the Conservative Party in the House of Lords, has resigned as Lord President of the Council because Premier Balfour in a recent speech asked for a "reversal of the doctrine that taxation should never be imposed except for purposes of revenue." Lord Milner refused a place in the Cabinet in order that he might return to the difficult task of restoring prosperity to South Africa.

A CORONER'S jury at Lynchburg, Tenn., recently rendered a verdict charging 27 men with murder for having participated in the lynching of a negro and 14 of them have been arrested. This is in striking contrast to the action of the grand jury at Wilmington, Del., which refused to indict any of the mob that burned the negro at the stake last summer.

The officials of the Baltimore and Ohio Railroad Company and the employees have succeeded in adjusting their differences peaceably by means of mutual concession. After having met a number of times the conference on the 5th ended in an amicable settlement. The men withdrew the claim they had made for the expenses of the conference and paid their own expenses.

The Jewish year book for the year 5664, which has just been published by the Jewish Publishing Society of America and edited by Cyrus Adler, gives some interesting figures about the numerical growth of the race in this country. New York now has the largest Jewish population of any of the States, with 500,000, and then come Pennsylvania and Illinois, Massachusetts being fourth with 60,000. The total Jewish immigration through the ports of New York, Philadelphia and Baltimore for the past 12 years has been 761,598, and during the past year 58,079 arrived at the port of New York alone. Among these were 30,536 Russian, 18,113 Austrian, 8,314 Rumanian and only 527 German Jews. The total Jewish population of the United States is now 1,127,268, while there are only 276,614 in the British empire.

The colored Congregationalists have recently held a national convention for the discussion of the race problem, and the *Boston Transcript* says that during the four days of the services, "there was not a moment when we forgotten self-restraint and self-poise." In their declaration of

principles they said: "While not accepting the wholesale denunciation of the race, we yet assert that there is too much crime amongst us, and we call upon the home, the school and the church to use their utmost influence in leading the race to abstain from every form of evil and to cleave to that which is good. While preaching against evil we also appeal for fair play in the public press, justice in the courts and fairness at the ballot box."

NEWS NOTES.

GENERAL BRADLEY T. JOHNSON died on the 5th at the home of his son in Goochland county, Va.

RALEIGH, N. C., after a hard contest, voted on the 5th, by a majority of 194 against the saloons and in favor of one dispensary.

The National Convention of United Boys' Brigades was held in Baltimore from the 2d to the 4th, with some 500 boys in attendance.

UNITED STATES SENATOR REED SMOOT has been re-elected an Apostle of the Mormon Church and leader in the governing body of that organization.

SERVICES in celebration of the two-hundredth anniversary of the birth of Jonathan Edwards have been held this week at the Andover Theological Seminary, Massachusetts.

At an informal Cabinet meeting held in Washington on the 2d it was decided that the franking privilege should no longer be allowed to the Government officials of Porto Rico.

PLATFORMS of county conventions in Hawaii nominating candidates for the fall election, are unanimous in recommending that a strong fight for Statehood be made in Congress.

PRESIDENT BUTLER, in his annual report, declares that Columbia needs \$10,000,000 in order to carry out the plans of the University. \$1,721,895 has been received in gifts during the past year.

The Legislative Council of the Moro Provinces has passed a law prohibiting slave-hunting in all territories under its jurisdiction, and providing for the confiscation of all vessels engaged in the trade.

It is already announced that the feature of next winter's naval bill, now in preparation by the House Naval Committee, will be five new battleships of 16,000 tons each.—[Advocate of Peace.]

The Government has sent Consul General Skinner, of Marseilles, on a mission to Menelik, King of Abyssinia, with the view of increasing American Commerce with that well-governed and prosperous country.

HARRY A. GARFIELD, son of the late President Garfield, has accepted the chair of Political Jurisprudence at Princeton, left vacant by Dr. John Houston Finley, now President of the College of the City of New York.

The officers of more than 600 employers' organizations met on the 29th ultimo in Chicago and organized to oppose union labor, and promote the interests of employers and independent workmen by all legitimate means.

DESPATCHES to the London *Times* declare that public feeling in Serbia is insisting on the removal of the assassins, and nothing can be called stable as long as the King retains around his person officers connected with the assassination.

PRESIDENT MITCHELL says that the coal mining situation in this country is more peaceful than ever before since the organization of the United Mine Workers, and that not in many years have three months passed with fewer disagreements and strikes.

NEW YORK publishers and book-dealers have noticed a material decline in novel reading during the past few months. The failure last month of the *New Amsterdam Book Company* is said to have been directly due to the decreased demand for works of fiction.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

10TH Mo. 10.—MANSFIELD, N. J. YOUNG Friends' Association at the home of Anna and Thomas Bunting.

10TH Mo. 10 (SEVENTH-DAY).—NEW York Monthly Meeting at Schermerhorn Street, Brooklyn, at 2.30 p. m.

10TH Mo. 11. (FIRST-DAY).—A CIRCULAR Meeting, under the care of a Committee of the Western Quarter, at Penn's Grove at 3 p. m.

10TH Mo. 11 (FIRST-DAY).—THE FRIENDS of White Plains will gather at 52 S. Lexington Ave., White Plains, at 11 a. m. *

10TH Mo. 11 (FIRST-DAY).—READING Meeting will be attended by Philadelphia Quarterly Meeting's Committee to visit smaller Meetings, at 11 a. m.

10TH Mo. 11 (FIRST-DAY).—NOTTINGHAM First-day School Union at Oxford, Pa., at 2 p. m. Questions pertaining to First-day School work will be discussed. All interested are cordially invited to attend.

10TH Mo. 15 (FIFTH-DAY).—YOUNG Friends' Association of Quakertown, Pa., at the home of Milton and Martha Johnson.

10TH Mo. 16 (SIXTH-DAY).—TWO-DAY (16th and 17th) celebration of anniversary of establishment of Miami Monthly Meeting of Friends at Waynesville, O. It will be participated in by both branches of Friends.

10TH Mo. 17 (SEVENTH-DAY).—ARINGTON First-day School Union, at Upper Dublin, Pa., at 10 a. m. Subject for discussion: "Should Friends' Principles and Discipline be taught in our secular schools?" Carriages will meet train at Fort Washington, leaving Philadelphia at 9.02 a. m., and down train arriving before 10 o'clock. Cars of Lehigh Valley Traction Company will also be met at same place. All cordially invited to attend.

10TH Mo. 17 (SEVENTH-DAY).—CONCORD First-day School Union, at Goshen, Pa., Meeting-house, at 10.30 a. m. All interested are invited to attend. Friends desiring to be met at "Chester Road" on the Philadelphia trolley leaving 63d and Market Sts., at 8.30 a. m., will please notify J. Hibberd Bartram, West Chester, Pa., as early as possible.

10TH Mo. 17 (SEVENTH-DAY).—WESTERN First-day School Union will be held at Penn's Grove Meeting-house, at 10 a. m. All interested are cordially invited. Friends will be met at Elkview Station,

B. C. R. R., if timely word is sent to Samuel H. Broomell, Cochranville, Pa.

10TH Mo. 18 (FIRST-DAY).—HOPEWELL, Va., Young Friends' Association at Hopewell.

10TH Mo. 18 (FIRST-DAY).—A MEETING at Radnor appointed by the Visiting Committee of Philadelphia Quarterly Meeting, at 3 p. m.

10TH Mo. 20 (THIRD-DAY).—WESTERN Quarterly Meeting at London Grove, Pa., at 10 a. m. Ministers and Elders, day before, at 11 a. m.

10TH Mo. 21 (FOURTH-DAY).—EASTON, and Granville Half Year Meeting at Easton, N. Y., at 11 a. m. Ministers and Elders, day before at 3 p. m.

10TH Mo. 22 (FIFTH-DAY).—CALN Quarterly Meeting at Sadsbury, Pa., at 11 a. m. Ministers and Elders, same day at 10 a. m.

10TH Mo. 24 (SEVENTH-DAY).—WESTBURY Quarterly Meeting at Flushing, Long Island N. Y., at 10.30 a. m. Ministers and Elders, day before at 3 p. m.

10TH Mo. 26 (SECOND-DAY).—BALTIMORE Yearly Meeting at Park Ave. Meeting-house, Baltimore, at 10 a. m. Ministers and Elders Seventh-day preceding at 11 a. m. and 3 p. m. Information as to accommodations and railroad arrangements will be found in advertising column.

Coal is abundant this year, but very high in price. The public will be given the opportunity to pay the expenses of the big fight of last year. There is one known way to evade it and get coal at half price. That is to use the Rochester Radiator advertised in our columns. They absolutely save one half the fuel, or your money refunded.

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LAST LOW-RATE VACATION TRIP VIA PENNSYLVANIA RAILROAD FOR THE SEASON.

On October 16th the Pennsylvania Railroad Company will run the last popular ten-day excursion to Niagara Falls from Philadelphia, Baltimore, and Washington for the present season.

On this date a special train will leave Philadelphia at 8.10 a. m., running via Harrisburg and the picturesque valley of the Susquehanna.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; and at proportionate rates from other points, including Trenton, Bordentown, Mt. Holly, Cape May, Salem, Wilmington, West Chester, Reading, and principal intermediate stations. A stop-over will be allowed at Buffalo within the limit of ticket returning.

Special trains of Pullman parlor cars and day coaches will be run through to Niagara Falls. An extra charge will be made for parlor-car seats.

An experienced tourist agent and chaperon will accompany the party. For descriptive pamphlet, time of connecting trains, and further information apply to nearest ticket agent, or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

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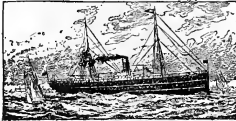
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Scientific American, (\$3),	4.60	Atlantic Monthly, (\$4),	5.30
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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 17, 1903.

Baltimore Yearly Meeting.

RAILROAD ARRANGEMENTS.

Friends desiring to attend the approaching Baltimore Yearly Meeting are informed that arrangements have been made with the railroad companies so that those near the following railroads can obtain excursion tickets to Baltimore and return at a special rate of one fare and one-third for the round trip.

By applying personally or by letter to the undersigned, or to Friends' Book Association, southwest corner of Fifteenth and Race Streets, Philadelphia, card orders on the ticket agents for tickets may be obtained of the Pennsylvania Railroad Company, Pennsylvania Railroad Division,—any point east of Pittsburg; Philadelphia and Erie Division, United Railroads of New Jersey Division, West Jersey Railroad, Philadelphia, Wilmington & Baltimore Railroad, Philadelphia and Baltimore Central Railroad, Baltimore and Potomac Railroad, Northern Central Railway, and the Alexandria & Frederickburg Railway. Also the Baltimore and Ohio Railroad, east of the Ohio river and south of New York City, or other leased or affiliated lines within these limits. Tickets may be purchased from the 20th to the 28th of Tenth month, inclusive with limit of expiration Eleventh month 4th, 1903, inclusive.

These orders are not valid if presented at any point where the excursion rate is less than twenty-five cents. When orders are to be forwarded by mail—a two-cent stamp should be paid by postage.

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For those who cannot be accommodated at the meeting-house, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The committee is prepared to furnish the names of those who offer such accommodations.

In compliance with the arrangements made in 1902, Friends who desire accommodations at Park Avenue Meeting-house, are requested to make known their wish to the committee appointed in each monthly meeting, who will forward the names to the proper persons in Baltimore. The committee on entertainment at Park Avenue can receive applications only through the monthly meeting's committee.

This arrangement, such as it does, an equitable apportionment to each monthly meeting, has been found to give general satisfaction, and it is hoped that Friends will conform as fully as possible to the instructions which have been forwarded.

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to communicate with him, and all Friends qualified as

teachers and desiring positions are invited to register.

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PHILADELPHIA, TENTH MONTH 17, 1903.

{ Volume LX.
Number 42.

GOOD WORDS FOR 1903. XLII.

WHILE *people's minds run in the earthly, after the creatures and changeable things, changeable ways and religions, and changeable, uncertain teachers, their minds are in bondage, and they are brittle and changeable, tossed up and down with windy doctrines, thoughts, notions and things; their minds being out of the unchangeable truth in the inward parts, the light of Jesus Christ, which would keep them to the unchangeable.*

GEORGE FOX.

From his Journal.

GOD'S LOVE.

THE dial

Receives many shades, and each points to the sun,
The shadows are many, the sunlight is one.
Life's sorrows still fluctuate: God's love does not,
And his love is unchanged when it changes our lot.
Looking up to this light, which is common to all,
And down to those shadows, on each side that fall,
In time's silent circle, so various for each,
Is it nothing to know that they never can reach,
So far, but that light lies beyond them forever?

OWEN MEREDITH.

For Friends' Intelligencer.

THE LESSON LEAVES.

At the next summer's conference a decision must be reached as to the nature and scope of the First-day School Lesson Leaves. Would it not be desirable to talk over in the columns of the INTELLIGENCER some of the matters connected therewith? This article is intended rather to open up such questions by presenting one person's view, than to answer them in any final way.

Two matters have been frequently brought up by correspondence and in discussion, one of small importance and one of very great importance. The first is the numbering of the lessons instead of dating them. The reason for the former plan is that no system of dating would be correct for all schools. Some have vacation in winter, some in summer, while a few—a very few—have no vacation at all. A system of dating which would suit one set would not suit another unless a lesson was prepared for every First-day in the year. This used to be the plan and it is satisfactory to the few schools which meet every First-day in the year; but it results, of course, in breaking up the continuity of the lessons for all the others. If each lesson were an isolated unit, unconnected with any other, this would make no difference; but it is very desirable, is it not—that there should be continuity. And this will be attained by publishing

no more than will be generally used during the year and by numbering them instead of dating them. There would be very little labor involved if, when the quarterlies arrive each teacher would date all of them for his class, or the superintendent for the school, which would meet all the demands of both views.

The other matter is a more serious one. There is a demand more or less strong and constant for lessons which—at least as to the portion of Scripture used—shall be uniform for all grades, and which by preference shall be the selections of the International Series. The reasons advanced in favor of the uniform lesson are; (1) the sentimental fitness of the whole school working on the same topic, (2) the advantage to the opening or closing exercises of having all minds engaged alike, (3) the convenience in home preparation of the whole family working on the same subject, (4) the great advantage in the way of lesson helps, since the same matter will be available for teachers of every grade. For the International Series in particular, in addition to these things, there is the wider sentiment involved in feeling that our work is in the same line with that of thousands of others, and the more practical reason that it enables us to join with schools of other denominations in local unions. The further reason is sometimes advanced that we are thus armed for supporting our own point of view at the time when such preparation is most likely to be needed. The great mass of materials in daily and weekly papers, as well as in lesson quarterlies and books of commentary make the fourth general reason to apply with special force to the International Series.

It will somewhat clear the ground perhaps if we stop here to note the aim of the First-day School. In the writer's opinion this is to give opportunity for such training and development of the expanding soul of the child as will make for *conversion* for the "new birth" for the "laying down of life" in order to find greater and fuller life. In the orderly course of young lives the period for this momentous fixing of ideals falls in the period of adolescence centering about the fifteenth year. The years leading up to maturity demand very various subject matter, very various teaching. Now which shall be primary and which secondary—the members of the class or a sentimental desire for uniformity, the members of the class or the general exercise. Shall we adopt the lesson to the child or to the end of making possible a general review? Such questions need only to be asked to be answered. But cannot both ends be met by adopting the same subject matter to different grades? The suggestion is plausible—it is possible, but only by omitting much material valuable for different grades, and often by distorting the meaning

of the Scriptures. There is no more interesting matter in the Bible for little folk than the story of Joseph and his brethren, or of Moses in the bulrushes; but these are not available materials for mature minds. The prophets deal with questions which are near and vital to older people but much of their writings is wholly unsuited to children. What would a child of seven to ten years do with Revelation or with the Epistle to the Hebrews? A recent book on "Principles and Ideals for the Sunday School," by Professors Burton and Mathews, of the University of Chicago, says that an effort so to teach "inevitably results either in the maltreatment of the Scriptures or the confusion of the child, and usually in both." Again the book quoted says "almost every argument that can be urged for uniform lessons in the Sunday-school might be urged for such a course in the public schools." Does any one advocate such a plan in the public school?

That it would be desirable for home study to have uniform lessons is certainly true—if the lessons are proper ones for the students, not otherwise. As to lesson helps they are available, or may be made so, for all grades. Those so widely published in connection with the International Series are in many cases worse than no helps, in that they are frequently misleading or false in both direct statement and in implication; and where the matter is unobjectionable otherwise it is often trivial to the last degree. I open a Quarterly widely used, now before me, and see the creation of Adam set down at 4000 B. C.; the selection of Saul as king told in a thoroughly misleading way; Goliath is confidently stated to have been "nine or ten feet high," and the whole Bible story is presented in perfectly literal and dogmatic fashion. At the end of lesson 11 we pass abruptly from the story of David's kingship to a lesson from the first epistle of Peter. Many commentaries are valuable, it is true, but our teachers generally have no means of distinguishing and are often at the mercy of prejudiced doctrinal presentations.

The arrangement of a properly graded course will be the subject of another paper. It is hoped that general consideration of this subject can be brought about during the coming year.

JESSE H. HOLMES.

THE SOCIETY OF FRIENDS AND THE BIBLE.

Read at a "Friends' Social Evening," Sydney, Australia, by William Benson, and published in *The Australian Friend*, for Eighth month.

THE following paper must be accepted as one of several on the same subject. It does not profess to cover the whole ground. It deals with one aspect only, and would be inadequate, if not misleading, if it were thought to do more.

I have not seen the papers contributed by others, but I understand them to be studies of the views of our earliest Friends, and so there seems room left for me to touch on the present-day aspect of the question. Yet, since the present has its roots in the past, I must myself begin with some historical preface, that we may realize what was vitally distinctive in the Quaker

standpoint, and why it should have seemed so novel and unsound a doctrine to the Christian professors in England 250 years ago.

In all questions of faith, man, since earliest times, has longed for some infallible guidance.

Our Saviour gained the ear of the multitude for His teaching because He taught as one having authority.

In later ages and even down to this day, the great Church of Rome has based its claims upon the alleged divine and infallible authority, centered in the Pope as Christ's sole representative on earth.

But at the epoch of the Reformation there had been an absolute and violent rupture. England with other Protestant countries had altogether severed itself from Rome, rejecting its authority, and scouting its pretensions to interfere or pronounce in matters either spiritual or temporal.

What was now to fill the vacant place as the Soul's court of appeal?

The claim of Rome to prescribe the world's belief was ousted by the demand for the right to exercise individual judgment. But upon what foundation was private judgment to build? There was but one answer. *The Bible*; interpreted, every man for himself. Even yet we hear around us the echoes of the long contention, still unsettled. The strife has often been very bitter, and partisans on either side have pushed their arguments and assertions beyond all reasonable limits.

They were doing so in George Fox's time. To oppose the prestige of the Roman hierarchy with its wealth of long descent, its unbroken tradition, and its priestly succession inherited through the laying on of hands from the very times of the Apostles (a sanction then esteemed most essential)—to oppose all this, the latter found it necessary to invest their new guide with an authority equally divine, infallible, and convincing.

They clothed the Bible with every divine attribute. They declared it, and not the Pope, to be the sole and absolute rule of faith and conduct—the complete and all-sufficient revelation of God's will and purposes, beyond which nothing was to be hoped for or accepted—and the sole medium between God and man for the present and the future, as it was the sole record of His dealings in the past.

The doctrine of the inspiration of the Scriptures was pushed almost to the length of declaring every word to be of equal weight and value—absolute God-given truth—free from all taint of human imperfection. The human element was to be wholly ignored. The Scriptures were to be accepted as flawlessly divine, unhesitatingly, unquestioningly, and in the spirit of a worshiper.

Thus was the letter deified. The Bible itself bore record that the letter killeth—the flesh profiteth nothing—while the Spirit is the true source of light and life, but this was forgotten, and as the marvelous outburst, which we speak of as the Puritan era, gradually lost its first fire and chilled into formalism, the general religious life of England sank to a lower level, it bred more than enough of controversy, but it manifested less and less of holy living in the Spirit of Christ.

Such were the conditions that surrounded those

who became the first to bear the name of Friends. They were men and women of deep feeling, earnestly seeking to know more of God. They loved their Bible, but they craved for something more. Its pages did not fulfill all the heart's needs, for they felt the want of more light to enable them better to understand.

Fox was but one among hundreds yearning for light, going to every place and person where help might be possible, to seek it, and turning away time after time well-nigh heart-broken because no man could aid him. At last the light did dawn upon him, when from within his own breast came the message, "There is one even Christ who can speak to thy condition"—the Spirit of God, the promised Comforter, to lead into all truth. Surrendered to this direct guidance, and living in the same spirit which had moved holy men of old, Fox and others had, to use their now quaint phrase, "wonderful openings out" of truth. The Bible, far from falling into a lessened esteem, became more precious than ever to those who felt their spirits to be akin to the spirit in which the Scriptures themselves had been given forth. How could it be otherwise? Only those that are in the spirit can discern the things of the spirit. The most telling appeal in a foreign tongue does not move us, because we do not understand it. Even in our native speech it moves us little if we listen to it with hostile or indifferent minds, but if we are one in spirit with the speaker, how his words strike home with richness of meaning, lift us and carry us on to heights we had hardly before dreamt of. And so it was with our early Friends and the Bible. They found its teaching to accord with the teaching of the light within their own hearts by which they were enabled to discern the things of God in the Bible itself and in all the daily concerns of life.

Those times were very ignorant as we measure knowledge. Scholastic analysis—the higher criticism—all those new and, to some, doubtful sidelights that now perplex the path of the timorous were then unthought of. Every age has its own difficulties. Our forefathers in the faith took their Bible as they found it, accepting it as written from beginning to end to testify to Christ. In the light of the Spirit they recognized its divine side, but they equally clearly saw its humanity too. As an idol they could not worship it, but as the sole record of our Saviour's life and teaching, and, as such, the outward guide for faith and conduct, they could and did revere and accept it, but not solely upon its own authority but because it was commended to them by the Holy Spirit. At this point the divergence between George Fox and the current teaching of the time becomes clear. It was as to the question of the ultimate authority in matters of religion. Infallible Rome had arrogated that position for herself. Then the reformers had claimed it for an unchallengeable, infallible Bible. Now the Quakers were claiming it for the light of the Holy Spirit shining in the heart of man, by which even the Bible itself was to be tried. Hence they so jealously discriminated between the "Word" made flesh and dwelling amongst men; and the record, be it ever so holy and inspired, that did but tell of Him.

The Scriptures contained the words of God for early Friends, but because so many were confused in their minds they felt a necessity laid on them to emphasize the distinction. Had the name *Logos*, used by John, been left untranslated—as in the Old Testament the name *Emanuel* is left untranslated—probably the necessity would never have arisen.

Emanuel means "God with us." *Logos* means "The Word or Message," and we may be thankful it was translated, for what nobler or more expressive title could have been found; but whenever the confusion in men's thoughts which made the distinction necessary shall disappear, then doubtless our "testimony" will have served its purpose. Its literal maintenance has not always been clearly understood, I fear, either by Friends themselves or those whom they desired to set right.

Thus much by way of preface. Let us now come straight to our own times and see how the two contentions regarding the status and office of the Bible have stood the test of the centuries. Time tries all, sifts the true from the false, and separates the things which cannot be shaken from those that have rested upon a foundation of sand.

The century now closed has been marked by an unparalleled advance in all departments of human knowledge. Its results mould our whole outward life. In this paper we concern ourselves only with the light that modern research has shed upon a far distant past.

Between our standpoint and that of 250 years ago what a gulf is fixed. Then, nothing was known of any ancient writings except the Greek and Roman classics. The Bible, like Melchizedek, stood alone, unrelated to every other thing—not to be compared or collated with any book, for there was none of its average age with which to compare it. A solitary star it shone in a dark firmament.

Not only was the entire ancient literature of the East unknown, but of the history and even the bare existence of the great empires that had surrounded Palestine, scarce a record remained. Yet they had been far advanced in civilization before Abram led his flocks out of Haran. Few men travelled far in George Fox's time, and for those who did, the records they saw were a sealed book. The monuments of Egypt were meaningless, for no one had deciphered their hieroglyphics, and as to the vast mounds under which the cities of Assyria and Babylonia lay buried, they were unvisited. Who would have dreamt that the public libraries of successive races, stretching back through thousands of years, were waiting there, preserved more perfectly in some respects than the Old Testament records, to be revealed in their appointed season.

Since English students of the 17th century did not regard the Bible as within the scope of ordinary history they shrank from any investigation of Scripture from the historical standpoint. They would have deemed it profanation; and so it came about that much in the sacred books which to the mind of to-day not only is open to scrutiny but imperatively calls for it, passed unnoticed by them. We find it difficult to understand how this can have been, but as before said, every

period has its peculiar problems. Our forefathers were seen seekers, but their search lay in other directions.

For us, now, all this is changed. The temples and tombs of Egypt have been opened, and on their inscribed walls we can study her history, dynasty after dynasty, through countless generations. Her ancient peoples live and move before us. We read much of their victories and something of their defeats. We know their habits and daily doings from cradle to grave. Much of their way of thinking and all the details of their religious belief are familiar to us. We have even the pictured record of their conception of the Soul, passing, after death, to stand before the divine judgment seat, there to be examined as to the deeds done during this mortal life, and to receive due reward or punishment. There is no mistake about it. Much of the sculpture is as clear-cut and bright as when first chiselled and colored. Nay more: We are now finding the Egyptian version of the Hebrew episode, and any day the full statement of the case from Pharaoh's standpoint, if it is allowable to put it so, may come to light. Yet still more than this has Egypt to tell us. From the rubbish heaps of one of her cities of a later era, dating from the 1st or 2nd century A. D., there have quite recently been recovered fragmentary manuscripts recording our Lord's own sayings—once the cherished treasure of some early Christian. Some of these sayings correspond (with variations) to texts in the New Testament, whilst one at least is wholly new—what may not to-morrow bring forth!

To turn to Israel's neighbors on the eastern border—the successive empires of the Euphrates valley,—we are learning their secrets too. Nineveh, Babylon and other ancient centers of civilization are yielding to the explorer of to-day tons upon tons of their long-hidden writings. These are being deciphered, and they reveal to us the laws of the State, the transactions of the market, the ritual of their temples and the mythology of their religion. Wonderful to say, among these latter have been discovered narratives more or less parallel to parts of the Pentateuch, amongst others the Chaldeans' account of Noah and of the Flood. This version, I may add, is infinitely inferior to the one we have so long known.

While this flood of light was revealing the history of the nations that had most powerfully affected the fortunes of Israel, a kindred spirit of inquiry had led others to examine the various books of which the Bible itself is composed, in order to ascertain whether new light might not be gleaned from them. This line of inquiry did not begin by challenging their sacred or inspired character, but it did proceed on the assumption that whatever else the Scriptures might be, they were literature, and, as such, open to critical study and to comparison with other literature.

This proposal to call upon the Bible to render account for itself like any other collection of writings, struck at the very foundation of the pedestal upon which the Scriptures had been exalted as something so sacred as to be beyond all challenge or question—the pedestal against which our early Friends had themselves protested.

But zealous defenders joined issue at once with these inquisitive and unsatisfied persons who desired to examine for themselves, and a new and violent conflict soon arose between them.

Most unfortunately, the Bible, in the minds of its would-be defenders, was too often confounded with their own narrow and ignorant interpretation of it. They could not credit it as possible that they should have misconceived its purpose and meaning, and everything that ran counter to their preconceptions they began to cry out against as atheism. Both sides naturally became embittered, and many were forced into an attitude of hostility who had never approached the question in that spirit at all. It has been a sad and a pitiable spectacle to see so grand a cause so terribly mishandled. The Bible's worst foes have sometimes been those of its own household, and the word of God has been made void and discredited, while the battle raged around the banner of man's tradition.

The conflict is not over, but it is drawing to a close and we may look round to see what has become of our Bible and where we ourselves stand.

Foremost of all we recognize that this instinct of critical research which is the characteristic of our time, is no emissary of evil, but God's minister for the further education of mankind—to be welcomed, not feared—irresistible alike whether we welcome it or not.

It is in the air we breathe. No man can live upon the dead atmosphere of a by-gone century or nourish his soul by closing his eyes and ears.

Neither can he hope to draw help and inspiration from his Bible unless he believes in it, and he does not in any real sense believe in it so long as he is afraid to see it subjected to all and every honest test and to open it to the strong light of day.

George Fox's touchstone, testing all things by the Holy Spirit operating in the heart, has come triumphant through the ordeal, and is as applicable now as in his own times. From that test the Bible has also come out not only unscathed, but fuller of Divine meaning for us than ever before. When we see how utterly the mistaken standard against which our forefathers protested has been cut down we are impressed anew with what I may perhaps call the sober sanity of the old Quaker view.

Less hampered than others (would that we could say wholly unhampered) by traditions of men the Friend is free to welcome every new light that is shed on the letter of the Scriptures. The Spirit is but little affected by it, and in no case can Truth of any kind conflict with or cloud the Spirit. Our Society in England through its Summer Schools and Settlements and all available channels is encouraging thorough study. All the windows of its heart it opens to the day, and a renewal of spiritual life and a deepened interest in the Bible story are being experienced as the natural consequence.

Yet one word more, and I close. Even enlightenment has its dangers. We may deliberately put away one idol, but it is perilously easy to construct another and to enshrine it and to be worshipping it before we realize what we have done.

There is I believe grave peril now, in the very joy

and enthusiasm that comes with newly-won knowledge lest we make an idol of intellectual attainment and give it foremost place in our thoughts.

We dare not reject knowledge, but we must keep it in its proper place or it will lead us astray.

Let us turn once more to our Bible and recall that knowledge (by itself) *puffeth* up. It is Wisdom that *buildeth* up. The "Wisdom," like "The Word," is one of the attribute-names of Christ—"Seek Wisdom, saith the preacher, and in all thy getting, get understanding."

And we are to seek it, not in busying ourselves upon the paths of literary attainment, but by sitting like Mary at the feet of our Lord, to receive from Him of His Spirit. Then indeed, and only then, shall we have chosen that better part which will never be taken from us.

NEW TESTAMENT LESSON.—No. 37.

FORM AND SPIRIT.

GOLDEN TEXT.—The letter killeth, but the spirit giveth life.

—II. Corinthians, iii., 6.

Before study of Lesson read I. Corinthians, xiii., 1-13.

PAUL wrote for his time, and, in the main, for his people. The form in which his epistles are written makes little appeal to our time. Many of the questions which he discusses at length have so far disappeared as to seem trivial. Questions of formal Jewish observance, circumcision, the eating of meat offered to idols, the exact place of the Jewish law, the relations of sin, grace and the law—these are reminders that the great apostle was a Pharisee of the Pharisees, a student under the rabbis. A man must think in terms of his experience. We could not look for the simplicity and directness of Jesus in one of Paul's upbringing. He delighted in logical formulas, in stiff legal statements. There could be no better example of the power of the spirit of Christ than in its bursting the bounds of Paul's vocabulary, in making itself felt in spite of his often narrow and pedantic forms of expression. There could be no greater error than that which looks to Paul as the real founder of Christianity. All that is of permanent value in his teaching is due to the spirit reflected from his great predecessor. That which comes from Paul himself—the peculiarities of thought and speech which are characteristic of his personality—have given rise to most of the unchristian conflicts which have rent the Christian church these two thousand years. No schism has ever resulted from the Sermon on the Mount; no wars have arisen from the parables by the sea; no uncharitableness has been founded on the eleventh commandment. But evils of every type have sheltered themselves under Paul's pharisaic legalism.

Yet it need not be so. If we approach his writings in the true spirit of the truth seeker, we will find there the spirit of the Master hidden in the unfamiliar construction of the disciple. This does not mean to approach him as an oracle, but as an earnest, honest, self-devoted man; passionate, loving, subject to fits of extreme depression, and to corresponding fits of exaltation; a man burdened with ill health, working

beyond his strength, careless of personal interests, longing only to further his Master's kingdom. If we come to his writings thus understandingly we will not be disturbed by the involved style, the self-contradiction, the crude illustrations, the false analogies. In one verse (Rom., v., 8) he speaks of God's love for us "while we were yet sinners"; in the next he speaks of our being saved from the "wrath of God" (Rom., v., 9). He says of "the fathers" that they "drank of a spiritual rock that followed them" (I. Cor., x., 4). He quotes promises as given to Abraham and his "seed" (Gal., iii., 16). Because this is singular and not plural he infers that this is a reference to Jesus. If one undertakes to explain such expressions as divine oracles he is lost in obscure dialectics, which lead only to controversy. Christianity is not a formal system, but a life by the spirit. It cannot be expressed in a set of formulas. It is an attitude toward our fellow men and toward the truth. Those are Christians who meet the world in the loving, unselfish spirit of the Christ, whether or no they use such phrases as "justification by faith," "resurrection," "blood of Christ," or any others. Thus Paul met the world. These expressions were not formulas to him, but vital, living speech. By means of them he urged righteousness of life upon men and women to whom such language had real and immediate meaning. Paul dealt constantly with that on which conduct is founded. Do right for love of the brethren, not because of the ten commandments. Spend yourself for mankind, not because it is a hard duty to be done, but because you long for them, yearning over their unhappiness. You are not *required* to do this service or that if you are free in Christ; you are *privileged* to serve and thus reach the heights of which you are capable. You are free from law, not because law is an evil, but because you do not need it. You are free as a child, become a man, is free from the law of his parents, not because he despises his parents, but because he has a better guide. Like the steamboat, he has a motive power in the deep, warm heart of him, and a sure compass so he can go where he will, not obliged to seek out his course by tacking hither and thither according to the winds of law and custom. He may do what he will, because his will is right before God. That the spirit of Paul is the same as that of his Master, becomes clear in the few cases in which Paul throws aside his complexity of style, forgets his legal turn of mind and speaks out his soul in the poetry of earnest enthusiasm. Such is the chapter with which our lesson begins. The same spirit is made evident even more clearly in the self-denying, loving service which made up the active period of his life—suffering long and yet kind, hoping and enduring all things.

I do not in my best moods think of death, but of life. I would live as though there was no such thing in the world as death for me or for others. I would live with my thoughts amid things that endure, in work and duty and love, until death itself is consumed in life, the resurrection going on day by day, this mortal putting on immortality.—[Horatio Stebbins.]

FRIENDS' INTELLIGENCER.

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Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

ON BEING NEIGHBORS.

THE message the settlement workers have been giving us is that neighbors should learn to know each other and to live with each other on such terms that all together, and each one individually, should do all that can be done to make the neighborhood the best it possibly could be; also, that if any one who has had the best advantages in the way of a good education in college and university, and of a good home—if such a one knows of a neighborhood made up of those who have not had such advantages, he (or she) might do well to go and live in that neighborhood and become a part of it and contribute the best he has toward making its ideals and its life a little higher than they could have been without such contribution. People who wish to do this sort of work and are free to do it go to live at the Hull House with Jane Addams and her neighbors, or at the Chicago Commons with Graham Taylor, or at one of the Philadelphia College Settlements. These settlement workers, in going to live among people who used not to be sought out for neighbors and companions and friends by cultured people, have found that it has not been self-sacrifice, but rather self-development. They have found that just as much as these "poor" people needed them they needed the poor people. They learned the same lesson that teachers learn, that you never know a thing so thoroughly until you set about imparting it to some one else. Just as love cannot have its fullest and highest development until there is a loved one who can make no return, so we have not had the truest and best of life until we have shared whatever culture we have been privileged to attain to with those who have not had such opportunities as we.

And so the message of the "settlement workers" has been that the poor and ignorant need those who have leisure and culture, and none the less the leisured and the cultured need to mingle as neighbors and friends on equal terms with those who have little time for culture, and need help in attaining more of it.

Ten years and more ago a settlement here and there, in Chicago, New York, Boston, Philadelphia, was experimenting along this line. The movement spread until nearly every large city has its settlement, some of them half a dozen, Chicago over twenty. But one settlement cannot do this work for a large city; nor can twenty settlements do it for Chicago or New York or Philadelphia. As for the smaller towns no one ever thinks of starting settlements in them, and the plan breaks down completely when one thinks of applying it to country districts. The few settlements we have cannot be thought of as anything more than experiment stations. They have not seriously set about to do the work they have pointed out as so much needing to be done.

The fact is we are not likely ever to see a settlement in every ward or every precinct, in every town and village, and in every country district. And yet there is need for settlement work in every precinct and every village and every township. Right about us in the very neighborhood in which each one of us lives there are those whom we do not know and who do not know us. There are those who are not giving to one another the best that each has to give and who are not doing their best to fit in with one another to make the neighborhood a unity working all together toward the highest ideals.

A young Friend who had been brought up in a neighborhood rather forlorn except for a few well-to-do farmers who are "kind" to their poorer neighbors, had gone away from her home to engage in philanthropic work. She had gone to the city for an opportunity to mingle with those less cultured; yet she confessed that there were poor folks near her home, a whole village full of them. Even on her father's farm there had lived for years an Irish family inside of whose house she had never been.

Within a stone's throw of many of our largest meeting-houses there live enough people who never "go to church" to fill the meeting-house to overflowing; what might well be of still more interest, there are perhaps more than enough children within the same radius to make the "largest Sunday-school" in the town. Yet perhaps it is but a handful who attend the meeting, and as for the First-day school—well, "there are hardly any Friends' children in this neighborhood any more."

If any young Friend has become interested in the settlement idea, and in these days there must be many, he does not need to go off to live in a settlement in order to find a field for work. The best basis for settlement work is not an institution. When you think of starting one in your own home village or country neighborhood you see the truth of that

The basis for the sort of work the settlement workers have called attention to the need of is the home—your own home, together with your neighbor's home. Neighbor means nigh-dweller, the one who lives near you. If you have any light that helps you in your life, and you have a neighbor, a nigh-dweller, who is not the better for that light, then your neighborhood is not as good as you could make it. If you sit in meeting and realize how blessed it is to be there and how much it means to you to come there and worship in that way, and yet know that within a mile of the meeting-house there are many who do not know that blessedness, whose lives do not have the uplift that yours has because of the thoughts you have and live by, then your meeting and your religious life do not mean as much as they might in that neighborhood.

We need to study the settlement movement with the view of making our own homes and our own local meetings the basis for the sort of neighborhood work the settlement workers have called our attention to.

LIFE FROM DEATH.

THERE is nothing that occurs like death to emphasize the wisdom and grandeur of the All-Creative Power. Do we not see the beauty and fitness in the changing seasons, as the natural life in autumn is prepared for the oblivion of winter, to reappear in the spring-time in new forms of beauty and usefulness? We are forcibly reminded of this by the passing onward of our aged Friend Harriet E. Kirk. For many years she was a valued Associate Editor of the INTELLIGENCER, and we hold her in grateful remembrance when we recall her varied concerns, and her great activity in promoting the cause of Truth as held by Friends, especially her earnestness in the matter of informing the young as to our fundamental principle, and its outgrowing testimonies. But when age and waning powers announced that for her the winter of life had come, she could have bravely said,

“Not myself, but the truth that in life I have spoken;
Not myself, but the seed that in life I have sown,—
Shall pass on to ages,—all about me forgotten,
Save the truth I have spoken, the deeds I have done.”

An instinctive feeling of gratitude arises that she, in the times that are past, so well fulfilled her mission, inspiring her successors to face the future with renewed trust. God calls from earth his co-laborers, but not until they have already sown seed which is somewhere maturing in their various stages of development for the furtherance of His work. Sometimes this development is slow and veiled from human sight, but the Christ spirit still lives and is constantly at work with us. We must press forward always keeping the watch, in these days of perpetual

advancement, that we may not lose any vital principle by reason of unfaithfulness,

“To the beautiful order of God's works
May we conform the order of our lives.”

We can ever trust the Creative Power to sustain and uphold that which He has created, even when our finite vision fails to see His wisdom.

BIRTHS.

DARNELL.—At Medford, N. J., Eighth month 23d, to G. Cressman and Ethel Zellej Darnell, a daughter, who is named Beatrice May Darnell.

WARRINGTON.—Tenth month 5th, to Curtis and Elizabeth G. Warrington, a son, who is named Ellis Gartley Warrington.

MARRIAGES.

BARNES—CADWALADER.—At the residence of the bride's father, Yardley, Bucks county, Pa., Tenth month 7th, under the care of Makefield Monthly Meeting of Friends, Edward Yarrington Barnes, of Richmond, Indiana, and Helen Mar Cadwalader, youngest daughter of A. S. and the late Susan Y. Cadwalader.

BOND—WRIGHT.—Ninth month 30th, 1903, at the home of the bride's parents, under the care of Woodbury, N. J., Monthly Meeting, Walker M. Bond, son of John L. and Ann M. Bond, of Winchester, Virginia, to Grace Lillian, daughter of Johnathan B. and Louisa S. Wright, of Harveysburg, Ohio.

LIPPINCOTT—HUNT.—Tenth month 1st, at the home of the bride's parents, Auburn, N. J., H. Raymond Lippincott, a member of Pilesgrove Monthly Meeting, son of Henry and Rachel M. Lippincott, Mullica Hill, N. J., and Elizabeth G., daughter of Jacob J. and Sarah Hunt.

DEATHS.

BRINTON.—On First-day, Tenth month 11th, Mary E. Brinton, wife of W. P. Brinton, Christiana, Pa. Funeral at her late home, Fourth-day, Tenth month 14th. Interment at Sadsbury Friends' burying ground.

GREEN.—On Tenth month 9th, 1903, Benjamin Green, aged 75 years; an attender of Race Street Meeting, Philadelphia, Pa.

HICKS.—On Ninth month 23d, 1903, at Friends' Home, Germantown, Pa., S. Lizzie Hicks, daughter of the late Gilbert Willet and Phebe Matthews Hicks, a member of Green Street Monthly Meeting of Friends.

A meek and quiet spirit was the adornment of this dear Friend. Cheerful and peace-loving, loyal to truth and what she believed to be right; faithful to her duties, and loving and appreciative toward her friends, her influence in life was felt to be helpful and cheering, and her memory now is precious.
S. M. G.

KIRK.—In Philadelphia, on Tenth month 7th, 1903, Harriet E. Kirk, in the 86th year of her age; a member and minister of Race Street Monthly Meeting of Friends. Interment at Warminster, Pa.

LIVEZEY.—On the evening of Tenth month 8th, 1903, at his residence, Plymouth Meeting, Pa., T. Ellwood Livezey, in the 55th year of his age.

LUKENS.—Suddenly, on Tenth month 2d, 1903, Emily Ellis, widow of Reuben Lukens, Jr., in her 71st year; a member of Green Street Monthly Meeting.

MICHENER.—In West Chester, Pa., on the tenth day of Tenth month, 1903, Martha Michener, in her 76th year; an elder of Birmingham Monthly Meeting. Interment at New West Grove, Pa.

OWENS.—At his home, 150 Green Lane, Manayunk, Pa., Ninth month 15th, John Owens, aged 75 years.

PAXSON.—On Sixth-day, the 9th of Tenth month, 1903, at her late residence, Folsom, Pa., Mary Anna Paxson passed away from this life. Her death will be a shock to her relatives and friends, as it came with the suddenness characteristic of heart failure.

Mary Anna Paxson was the daughter of Joseph and Rachel Broadhurst, and was born in Solebury township, Bucks county, Pa., Ninth month 16th, 1818. In 1840 she married Samuel Johnson Paxson. They had four children, only one of whom, Helen M. Bye, survives her. Shortly after her marriage she removed with her husband to Newtown, where he engaged in the conduct of the *Newtown Journal*. Soon after this he purchased the *Doylestown Democrat*, and they lived in Doylestown until he relinquished the management of the paper and retired to Buckingham. In 1888, some years after his death, she removed to Folsom, Pa., where she has since resided.

Kindly in disposition, equable in temperament, of sterling character and sound judgment, she was a helpful wife, a loving and untiring mother, and a friend to all the deserving needy that applied to her. The tender tribute of a fond remembrance will encircle her memory in the hearts of those who knew her. F. P. B.

PEASLEE.—In South Pittsfield, New Hampshire, on Ninth month 21st, 1903, of peritonitis, Edith Agnes Peaslee, in her 14th year. She was the eldest of three children of Albert N. and Hannah Peaslee, and a grandchild of Amos J. and Hannah Peaslee, late of Mickleton, N. J.

PENROSE.—On Tenth month 9th, 1903, Alice T., wife of Benjamin F. Penrose, of Ogontz, Pa.

SHELDON.—At her home in Salt Point, Dutchess county, N. Y., Eighth month 30th, Mary Browning, beloved wife of Jonathan Sheldon, in her 81st year.

She was a life-long member with Friends, and her quiet life was in full accord with their principles. In her family, and among the many relatives and friends who enjoyed her hospitality, she manifested all those sterling qualities belonging to a true Christian life. Indeed no one could help feeling better and nobler who came within her influence, for all through her many days she carried that peaceful, holy calm so suggestive of her beautiful life, that it proved both inspiring and refreshing to those about her. And as one day, so were all, even in her failing strength, which was borne with an heroic effort, passing on to the loved ones ministering to her needs the pleasant smile and cheering word. She was twice married, her first husband being William H. Cornell. While no children blessed that union, by her second marriage she found loving step-children, and was most tenderly cared for through her last tedious illness by a daughter who will ever cherish the sweetest of memories.

And though we cannot clasp her hand,
Nor look upon her face,
Nor listen to her voice again,
Nor watch her ways of grace,—

Still we can keep her memory bright,
And walk the way she trod,
And know she waits until we come
Up to the house of God.

WARRINGTON.—Tenth month 9th, 1903, Ellis Gartley Warrington, infant son of Curtis and Elizabeth Gartley Warrington.

THE United States Geological Survey will next year investigate the mining resources of southeastern Alaska, the formation in the Yukon country and the oil deposits in Alaska.

INSTEAD of resolutions, the universal peace union at Mystic adopted "convictions," and the new word seems fitting. Why should you resolve that a thing is so when you are convinced that it is so? The change in usage can be recommended to any assemblage that has genuine convictions. Political conventions, of course, will continue to "resolve."—[Springfield Republican.]

NOTES.

PHILADELPHIA Yearly Meeting's Committee on Philanthropic Labor meets at the Race Street Meeting-house on the 31st at 1.30 in the afternoon. The sub-committees meet in the morning of the same day as follows: The Indian, in Room 5, at 10.30; Peace and Arbitration, in Room 3, at 10; Colored People, in Race Street Meeting-house, at 9.30; Improper Publications, Room 4, at 10; Purity, Room 2, at 9; Women and Children, Room 5, at 12.15; Equal Rights for Women, Room 6, at 10.45; Temperance and Tobacco, Room 1, at 11; Education and Publication, Room 1, at 9.30; Legislation, Race Street Parlor, at 10.30. The clerks are James H. Atkinson and Eleanor K. Richards.

Few members or ministers of our Society were more widely known or more universally loved than the late Robert S. Haviland. Those who attended the conference at Chappaqua know how much his cheery presence and executive ability contributed to the pleasure and comfort of the visitors. Feeling that there must be many Friends in the seven yearly meetings who would appreciate some token of remembrance of this dear Friend, New York Yearly Meeting has issued a memorial with portrait, a copy of which will be sent without cost to any applicant sending his address to Franklin T. Carpenter, 787 Park avenue, New York.

Friends' City Home Association, an organization of Friends, Fourth and Arch street branch, has recently opened a comfortable and home-like boarding house at 1623 Summer street. Our desire is to provide the shelter of a Christian home for those of our young members who come to the city to engage in business. About twenty guests can be accommodated. E. K. H.

Friends in Sydney, New South Wales, have put up a new meeting-house which was expected to be ready for use by the end of Eighth month, the formal opening to be Sixth-day, the 18th of Ninth month. The *Australian Friend* of Eighth month, which is just to hand, reports the meetings there to be fairly well attended on First-day, both morning and evening.

Arthur Pierson, an active member of the meeting in Melbourne, Australia, left there on the 23d of Seventh month, by the *Suevic* for America, by way of London, his intention being to study in the dental department of the University of Pennsylvania.

The General Meeting of Friends in Australia was to begin its sittings on the 21st of Ninth month. William Cooper, of Sydney, is clerk of the meeting.

Friends in Auckland, New Zealand, hold lantern meetings for the children on First-day evenings, the meeting-house often being filled.

The Friends' High School of Tasmania has been placed under the care of London Yearly Meeting.

COMMUNICATION.

MINISTRY AND SILENCE.

Editors FRIENDS' INTELLIGENCER:

I MUST thank you for your recent editorials "An Educated Ministry" and "Silent Meetings," in which you referred to a rather incomplete letter of mine. The reason I thank you is, that it gives interested ones other views of very interesting subjects.

In common with many of your readers I am a firm believer in an educated minister, such for instance as we find in Isaac Hillborn, John J. Cornell, Joel Borton, Isaac Wilson, etc. I do not wish to appear a champion of the "paid preacher," for such is not the case, but I do think that some provision should be made whereby those who feel called upon to speak, may have the means of equipping themselves for their work,—where we as a society may help those whom God hath chosen as messengers to better fulfil their mission.

I would not for an instant detract from the beauty of the "silent moment" but I question the wisdom of a society failing to provide in its meetings spiritual food of some character, that will enlighten or teach or inspire its members. Silent public worship stands more as an ideal. It fails to "feed the multitude."

If our beloved Lord Jesus had gathered his chosen twelve in silent meeting and had not instructed them to go forth and preach the gospel, we would have had no Christian religion to-day and would have failed to gain the knowledge of salvation. If St. Paul had not preached and written his message, but had gathered a chosen few in silent meditation, the world would have lost a great Christian light. If George Fox had gathered a number of personally convinced ones and had been satisfied to hold silent meetings would we be able to-day to point to that message, "Mind the light"?

Silent meetings may be an ideal of those who deem themselves saved, but the voice of the Master is commanding us, "Go rather unto the lost sheep and as ye go, preach, saying the Kingdom of Heaven is at hand." The value of the "silent moment," in contemplation, after a message, cannot be over estimated but alone it can accomplish little. The music of the waterfall helps the silence of the wilderness. The singing of the birds makes more pronounced the beauty of the woodland stillness.

During the summer just passed, I visited a number of meetings. After a painfully small, silent gathering, and this in a well-known Friends' community, I said to a regular attendant, "Is it possible that this represents all those interested in our Society?" His reply, "Our speakers are at Buck Hill," seemed to satisfactorily solve the mystery. At another place where I was staying, word had been passed that a well-known speaker would attend the meeting and the many teams gathered about bespoke a full meeting-house,—full because the members were spiritually hungry. The same meeting-house, several weeks later, presented less than forty, notwithstanding the fact that the scholars of the First-day School were present. I asked the cause and was told by an elderly farmer, "We just can't get our people out to come an set."

God has entrusted us with a message—are we faithful to his trust? It may be wise to follow in the footsteps of our fathers but it is safer and better to follow in those of our Master. Silent worship may meet the demands of those "in tune with the Infinite," but it goes over the heads of the men and women who want to learn and who need our help. Our membership fails to increase and the interest of those who are already among the number lags, because there is little either to inspire or to stimulate. W. J. MAC WATERS.

2139 N. 20th St., Philadelphia.

FRIENDS AND MONEY-GIVING.

"If God will be with me . . . and will give me bread to eat and raiment to put on . . . then shall the Lord be my God . . . and of all that Thou shalt give me I will surely give the tenth unto Thee."

I ONCE knew a day laborer (a devout man) whose income was not over \$500 a year, but who religiously laid out the tenth of it on the church and in charity.

I know a college-bred man whose bonds and stocks foot up over a million of dollars. He is still in active business, and his income from all sources is one hundred thousand dollars a year. His expenses foot up \$50,000 (including church and charities) and the surplus \$50,000 is added yearly to his capital. Now picture to thyself, dear reader, the joy he might purchase, if, instead of building bigger barns to hold his surplus fruits and goods, he made himself rich toward God by giving Him his *entire* yearly surplus. His children might be thus drawn away from those habits that endanger the heirs of millionaires, to share in the exquisite pleasure of making others happy.

Not all of us have incomes sufficiently large to supply all our needs and leave 50 per cent. to give away besides. Have you ever considered how \$5 a year sounds when divided among the 52 First-days. Some of our meetings have members who contribute one dollar a year. For the privilege of meeting together to worship God, ten cents a First-day cannot be regarded as a very heavy tax. A dollar a year you will see is *less than two cents* for each First-day, and is no contribution at all for an able-bodied person. In my opinion, the cure of our "greatest need" will depend very greatly on the *open-handedness* of our members. It will need home-missionaries and *money* to arrest the marasmus that decimates our Society.

Dear Friend, try the plan of the Patriarch Jacob, and lay out on our church and in charity *one-tenth* of thy income.

R. M. S.

FOR THE ADVANCEMENT OF FRIENDS' PRINCIPLES IN CANADA.

AT Canada Half Yearly Meeting held the 29th of last month, the formation of a Central Association at Toronto was approved, with William G. Brown as President, and Isaac Wilson, George Phillips and Lewis Toole as an Advisory Committee. An invitation will be extended to Pelham Half Yearly Meeting to co-operate.

The general objects are the renewal of interest among those who have not been for a time particularly identified with Friends: the extension of religious principles consistent with the spirit of broad Christian liberty and unity; the advancement of the educational interests, and the making more effective the voice of the Society in conjunction with other like-minded people, in promoting moral reform and better citizenship.

Its formation is largely the result of the decision to bring the General Conference to Toronto next summer, affording a means it is hoped of carrying on a work to which the conference naturally opens the way.

NEW WORKERS WANTED.

THE usefulness of the American Purity Alliance could be greatly increased by the accession to its working force of the many young men and young women whose ardent desire is to throw themselves into some reform work, but as yet have made no choice.

It is to such conscientious and strong-souled young people that we must look for helpers in purity work. They are coming to us slowly and these are warmly welcomed, but we look for a greater number of recruits to join our ranks as time goes on.

There is something in our work that is peculiarly attractive and encouraging. It is especially suited to young people because they have the most influence over other young people, knowing their tastes and their trials and their mutual needs.

A young man or a young woman is able to reach others and impress them in a manner not open to older people, and here is a field of Christian endeavor

that has as yet been hardly entered, and which is attractive to the active young spirits all about us.

A beautiful feature of purity work is that its most effective results are seen among the young; here are gained its most brilliant victories. When a boy or girl has been properly instructed, that one is pretty sure to keep the character free from stain. The object of the chief part of our work is to *prevent* errors, rather than to cause persons to repent them. We keep a bright light flashing from the light-house in order that human vessels will avoid the dangerous reefs, so that there will be no need of dragging them off the rocks and repairing the broken hulls.

While we do what we can to restore the erring, yet our most urgent call we feel to be preservation of the innocent.

Here again the work is seen to be attractive to the earnest young man or woman because it deals with the purity and goodness of character that is found in the soul of the young, endeavoring to so strengthen and instruct, that the native purity absorbs the element virtue, and fortifies itself for the struggle that lies before it.

The most important part of this kind of reform is thus seen to deal with purity rather than impurity, with holiness rather than with sin; to be occupied with preserving that which is sweet and good from contamination with what is foul and wrong.

There are those of so tender and lofty a nature, so full of divine compassion for the erring and suffering that they are not satisfied unless they are searching in the wilderness of sin for the lost ones of the flock. These have our deep sympathy and active assistance. Yet it remains true that prevention is better than cure and that preventive work yields manifold better results.

To this work therefore we sound the call to service. Come and join the forces that are working to preserve and strengthen the character of the present and coming generations. You who rejoice in the charming innocence and beauty of young girlhood; you who glory in the strength, courage and nobility of young manhood; you who have tears and tender memories of motherhood; you to whom the word home means so much of love and service, safety and comfort; you who so love your country that you would lay on her altar, if required, all that you possess, even life itself;—in your hands lies the hope of future generations! In the name of girlhood and manhood and motherhood and home and country, in the name of the pure Christ whose followers you are, help us to hold high the white banner of purity.—[The Philanthropist.]

THERE is always hope in the man who actually and honestly works. In idleness alone is there perpetual despair.—[Carlyle.]

FAITH must be rightly understood, not as belittling human reason, but enlarging it. Faith really means personal submission to personal influence, not the assent of the mind to doctrines.—[Dr. Alfred E. Garvie, at Woodbrooke Settlement.]

For Friends' Intelligencer.

A WHITTIER PILGRIMAGE.

PART I.—EAST HAVERHILL.

It was with a very confused idea as to the relative position of the Whittier landmarks that we set out to find them a week or two ago. That they were somewhere in the neighborhood of Boston was of course well known, but as to where and how to reach them we had a very vague idea. To aid those who may sometime wish to go over the same ground, this letter sketch has been prepared, and it may be helpful.

Haverhill is a town on the Merrimac River, somewhat over an hour's ride, almost directly north from Boston and not far from the New Hampshire line. It is a bustling, apparently thriving town, given up to manufacture of shoes and containing about 28,000 inhabitants. Three miles east of Haverhill, on the road to Amesbury and Newburyport, and reached by a line of electric cars leaving Haverhill every hour, is the Whittier homestead, where the poet was born, Twelfth month 17th, 1807. The house was purchased shortly after Whittier's death by a wealthy friend in Haverhill, who presented it to nine trustees to hold in trust as a memorial of the poet, and as a public museum of Whittier's relics. It was directed that it should be furnished and kept in as near as possible the same condition as when the Whittier family occupied it.

At the roadside when one alights from the "electrics," as new England people mostly call their trolley cars, is a large plain granite stone, inscribed "The Birthplace of John G. Whittier." One hundred yards or more northwardly up the side road, which at this point enters the main road over which we have just traveled, is the old frame farm house. It is on the left of this latter road and the barn is across the road on the right. It was this highway that in the morning after the storm became, as Whittier tells in "Snow Bound,"

"A fenceless drift that once was road."

The farm is occupied by a family who are also caretakers of the house. The rules of the trustees provide that it shall be open to the public certain afternoons in the week, and we were somewhat alarmed on reading the notice, as the day we were there was not an open day, but the pleasant caretaker invited us in, saying that "no one was ever turned away." An admission fee of 10 cents is charged, which goes to support the property.

The house is in fine order, the kitchen with its great fire place restored as near as may be to its original condition, with the oldtime furniture and furnishings.

Sitting in a comfortable chair, with a copy of "Snow Bound," the picture of the home of long ago was wonderfully real. At the side was "Mother's room," raised a step or two above the level of the kitchen floor, the bed furnished with her coverlet and sheets. In the southwest corner was the room in which the poet was born, now simply furnished, with numerous family portraits on the wall. Outside were to be seen the gate post, the leaning well curb, the barn and other familiar objects mentioned in the

famous poem. There too were the bee hives, and at the foot of the well-kept lawn, the Brook, and near by the stone wall which Whittier helped build, and mentions in the poem "The Barefoot Boy."

"Laughed the brook for my delight
Through the day and through the night,
Whispering at the garden wall
Talked with me from fall to fall."

We wandered through the garden full of autumn bloom and along the park-like side of the brook with its many ripples and artificial falls made in olden times to utilize the water for mill purposes. While part of our party rested the writer climbed to the top of Job Hill, which overshadows the little homestead and brings the sunsets near and the evening twilight earlier than to other farms nearby. From the top of the hill is an extended and beautiful view, reaching away over a rolling, well wooded country in all directions. The little brook could be seen wandering through the meadow to a larger water course, which in turn could be traced by the brilliant flame of the swamp maples along its course to the Merrimac River, itself hidden by the intervening hills. The public road with its trolley stretches away to Haverhill in one direction, and uphill and down on through the little town of Merrimac to Amesbury in the other. The whole picture is vividly described in Samuel T. Pickard's "Life of Whittier." In coming down from Job Hill one appreciates his story of the old ox, "Butter" and his rapid descent for it is indeed very steep, and the short cropped grass makes it slippery as well.

An interesting fact in connection with the farmhouse nestling in the valley is that while from the top of Job Hill scores of nearby houses may be counted, there is not a single house visible from the Whittier home. The isolation is complete.

Thomas Whittier, the father, died in 1830, and in 1836 the farm was sold. It was eight miles up hill and down to the meeting at Amesbury, whither the family went regularly on First and Fifth-days. The poet had by this time become absorbed in his literary and reform work, and the care of a hundred and forty-eight acre farm was more than he could manage. After the farm was sold a house was bought in Amesbury, nearly opposite the Friends' Meeting-house.

The good taste with which the house has been restored, the order in which it and grounds are kept, the simple furnishing, the absence almost entirely of the commercial spirit, make it indeed a happy and fitting memorial of the "Quaker Poet." We could only estimate the number of pilgrims who visit it, but the register kept for this purpose was filled with names of people from all over the United States, naturally more from New England than from other sections. After purchasing a copy of "Snow Bound," some of the ever present souvenir postal cards, which together with two views of the house make up all the stock in trade, we reluctantly came away, pausing to pick up a granite pebble from the brook to keep in remembrance of our visit.

From East Haverhill to Amesbury by the trolley is now a pleasant trip of less than an hour, what

must have taken the Whittiers nearly two with their single horse. We did not see the gander which so badly frightened Whittier when a boy, as he and his father trudged up the hill to save the horse, nor were any of the gander's descendants around. But with a crisp, clear autumn day it is difficult to imagine a more pleasant ride than over the Merrimac hills from Haverhill to Amesbury. C. F. J.

(Continued next week.)

For Friends' Intelligencer.

WOOLMAN'S JOURNAL AS A SCHOOL CLASSIC.

It is gratifying to note the high appreciation in which the Journal of John Woolman is held outside the Society of Friends. It has recently been published by the Macmillan Company in their series of pocket American and English classics, price twenty-five cents, edited for use in secondary schools. The volume includes the testimonials of the Quarterly Meeting held at York, England, and of the Monthly Meeting of Burlington, N. J., and an introductory biographical sketch from which we extract the following paragraphs:

"No man has yet appeared on this side the Atlantic who has possessed in larger measure that inward repose which is free alike from the disturbances of the egotistic temperament and from the agitations of one whose aims are external and material. Woolman's aims were wholly impersonal, he seems to have been entirely free from ambition of any kind, and entirely absorbed in the pursuit of peace by the way of complete harmony with the divine will. That harmony he sought not only by self-surrender, but by active pursuit of righteousness. He was one of the most ardent anti-slavery men in those early days when the abolitionist was still in the distant future, and his gentleness gave his advocacy of the cause of the slave a persuasiveness denied most of his fellow-agitators.

"The inward peace which he so often and so happily calls stillness was not only his finest achievement, it was also the characteristic and shaping element in his style, imparting to his Journal a literary quality of the purest kind. Of this quality he seems to have been entirely unconscious, like many other men of genius he wrought better than he knew. Expression was, in his intuition, simply a means to an end which was neither artistic nor didactic, but the refinement and harmony of his nature were such that the free and simple utterance of his thought took on the quality of art and was instinct with its charm.

"There was a touch of Goldsmith's simplicity in him, although nothing of Goldsmith's humor. If to this simplicity are added transparent sincerity and an easy command of pure English, it is not difficult to understand why Charles Lamb said, 'Get the writings of John Woolman by heart'; nor why Henry Crabbe Robinson called Woolman 'a beautiful soul.' 'An illiterate tailor, he writes in a style of the most exquisite purity and grace. His moral qualities are transferred to his writings.' In the last sentence the charm of Woolman is clearly revealed, his nature was

pure and harmonious, and his style, being essentially unconscious, reflected the qualities of his nature. It often happens that men become artists by moral rather than by technical discipline, and being great, bring forth the fruits of greatness in deep and beautiful unconsciousness. "The natural man loveth eloquence," wrote Woolman, "and many love to hear eloquent orations, and if there is not a careful attention to the gift, men who have once labored in the pure gospel ministry, growing weary of suffering and ashamed of appearing weak, may kindle a fire, compass themselves about with sparks, and walk in the light—not of Christ who is under suffering, but of that fire which they, going from the gift, have kindled, and that, in hearers, which is gone from the meek suffering state into the worldly wisdom, may be warmed with this fire, and speak highly of these labors. That which is of God, gathers to God, and that which is of the world, is owned by the world."

"The Journal is not a great piece of literature, but it has a quality which separates it from nearly all the writing which preceded or immediately followed it in the colonies. With Jonathan Edwards and Benjamin Franklin, John Woolman may be counted as possessing the literary gift in colonial times, and making a contribution of enduring interest, not only to our literary history, but to our literature. It is interesting to note that the two pieces of writing which may be classed as literature which have come down from pre-Revolutionary days are autobiographies, but beyond similarity of form the Autobiography of Franklin and the Journal of Woolman have almost nothing in common."

EDUCATIONAL.

SWARTHMORE COLLEGE.

On Fifth-day morning, Tenth month 8th, Dr. Appleton delivered a lecture on Constantinople. The enthusiasm characteristic of all Dr. Appleton's work made this subject doubly interesting. Learned in Greek manuscripts he was able to trace the growth and greatness of Byzantium through Christian and Mohammedan periods to the present day. In regard to the question, "What shall be done with Constantinople and Turkey?" Dr. Appleton considered that this rich city should again become the Greek metropolis which it was before the Renaissance.

On Third-day the Friends' Central School Club held its first meeting. Much enthusiasm was manifest and it is expected that some good work will be done for Swarthmore by this club. The officers elected were: Frederic N. Price, president; Mary Janney, vice-president; Sarah Wood, secretary; Maurice T. Hansell, treasurer.

The Eunomian Literary Society held a very enthusiastic meeting on Sixth-day evening. The question for debate was "Resolved, that the new dormitory rooms should be charged for in accordance with size and convenience," and caused an animated discussion. The negative side obtained the decision. A very complete report on "The Postal System" was given by Henry Price. The committee to consider the expediency and advantages of uniting with the Delphic Literary Society, reported that having met a similar committee from the Delphic it was thought disadvantageous. A committee was appointed to look forward to the raising of money for a library building.

At a regular meeting of the Somerville Society there was introduced to its members an innovation in literary exercises, consisting of patriotic essays and recitations, together with the singing of "The Star Spangled Banner," and "My Native Land." Though short the meeting was very entertaining.

At the regular meeting of the senior class the elections resulted as follows: president, Harold W. Mowery; vice-president, Floyd H. Bradley; secretary, Martha K. Buyers; treasurer, Edward Bassett.

The class of 1905 elected the following officers: president, Frederic N. Price; vice-president, Ralph Jackson; secretary, Helen M. Carre; treasurer, William Linton.

Dean Bond in an address to the student body at a morning collection emphasized the point that the college man or woman should have the right companions. She called attention to the fact that parents write to her more about their daughters' companions than about their Greek and Latin.

On Tenth month 11th Dr. Trotter read a paper in which he showed the similarity between life-work and nature work; each is aiming at development and dispersal. One walks through the woods in fall and the stickers and burrs cling to his clothing, and the seed is carried off; coconuts fall in the sea and are planted in some foreign garden; all nature moves on perfectly. In the meeting Frances M. Robinson, of Richmond, Indiana, and Jesse H. Holmes spoke.

F. N. P.

The second lecture of the College Lecture Course will be by Hamilton W. Mabie, on "Literature as a Personal Resource," on Fourth-day evening, Tenth month 21st, at 8 p. m.

Conferences, Associations, Etc.

PHILADELPHIA, PA.—The regular meeting of the Young Friends' Association was held on Second-day evening, Tenth month 12th, in the Y. F. A. Building. Several reports were read from those appointed to visit smaller meetings through the summer, and appreciation of this form of the Association's work was expressed.

Annie H. Hilborn read a paper entitled "The Blessings of Labor." Her hearers were all impressed with its beauty of thought and dignity of expression. That labor should be considered as a development and not merely as a money-making means, that all fine results of labor are equally inspired, whether from the hand of the artist or the day-laborer; and that simplicity in living and a right enjoyment of simple pleasures will increase the joy and blessing of labor. These were the leading thoughts of the address.

The rest of the evening was spent in suggesting plans for the winter's work of the Association. Edward C. Wilson, by letter, gave us some good ideas, followed by suggestions from J. Eugene Baker, Mary H. Whitson, Joseph C. Emley, and Arthur C. Jackson. More variety and breadth of program was encouraged, and at the same time, a further study of Friends' history and principles was urged. Personal responsibility was given as the keynote of successful meetings.

CAROLINE F. COMLY.

NEWTOWN, PA.—The Friends' Association held their first meeting of the season at the home of Aaron and Mary Anna Packer, on the 7th instant. The president, Evan T. Worthington, opened the meeting by reading the 15th chapter of St. John.

The first paper of the evening was read by William Smith in response to the question assigned him, "What Produced Quakerism?" Martin Luther prepared the way, he thought, for the conditions that produced Quakerism; and the force of the spiritual truths promulgated by Friends had additional strength given by the resistance and persecution of the times. Considerable comment followed the reading of this paper.

"Is Quakerism a vital Christianity? If not, what shall be substituted? If so, how shall it be made more effective?" was answered by Sarah J. Reeder. She said, "Those who understand the essentials of Quakerism must realize that it has in it the elements of vital Christianity, and that if Quakerism has failed to become such, individual inquiry is needed as to the cause of failure. The new Quakerism keeping firm hold of the fundamentals of the old, and finding new fields of labor, may have to step upon some of the customs and traditions of the past; but she felt an assurance that the younger people were feeling an increased interest in the welfare

of the Society, and that the path to that 'greater illumination,' which shall guide them, will lead them into a knowledge and preparation of the work before this people in this day, and that we shall grow nearer and nearer to what might be called a vital Christianity." In reply to the portion of the question, "How shall it be made more effective?" Elizabeth G. Stapler read the remarks of Henry W. Wilbur at the Asbury Park Conference upon the needs of our Society.

George C. Hibbs read some portions from the paper of John William Graham, read at the same Conference, "The Quaker Ministry," in which he gave some of his own experience in the ministry, and made a strong plea for a more intelligent study of the Bible.

Esther Slack, in representing the Current Topic Committee, read from the Extracts of the Illinois Yearly Meeting.

The next meeting of the Association will be held at the Friends' Home on the evening of the first Fourth-day in Eleventh month.

S. T. R.

KENNETT SQUARE, PA.—The Young Friends' Association met at the home of Deborah Thompson, Tenth month 7th. The President, Sharpless W. Lewis opened the meeting by reading the 9th chapter of Ecclesiastes. Routine business was transacted, after which the literary program was taken up. A Biography of Sir Walter Scott, which had been carefully prepared was read by Richard Pennock. Anna Mary Martin gave a very interesting talk on the life of Samuel Janney. Helen Ruth Lewis recited the "Battle of Flodden Field," which she prefaced by a short account of Marmion and other characters mentioned in the poem.

Conrad Hines favored the Association with a voluntary. Delegates were appointed to attend the Conference to be held in Wilmington in the Eleventh month. Members responded to the roll call with sentiments from Scott. After a few minutes' silence the meeting adjourned to meet at the home of Harry K. Hicks, Eleventh month 4th.

M. A. F., Sec.

CAMDEN, N. J.—The Young Friends' Association met Third-day evening, Tenth month 7th, it being the first meeting after the summer vacation. The program of the evening was a paper prepared by Edward Roberts, Jr., on the first session of the Asbury Park Conference, which was devoted to the subject of "Religion." This paper was much appreciated, and called forth many remarks. After a brief silence the meeting adjourned to meet Eleventh month 3d.

FANNIE B. SCHEIBNER, Secretary.

EASTON, MD.—The Young Friends' Association held its opening meeting for this season at the home of the President Elizabeth N. Tylor, Tenth month 5th with an encouraging attendance of twenty-four. Among other business the president reported the public meeting held in the Town Hall, Easton, Fifth month last, under the care of our Young Friends' Association. This meeting, the outcome of a suggestion made by the Committee for the Advancement of Friends' Principles, was ably addressed by our Friend John J. Cornell of Baltimore and it was with regret that owing to inclement weather the meeting was not so largely attended as desired.

There being no prepared program for this meeting voluntary readings were greatly appreciated. Charlotte White responded first by reading the chapter on "Salvation," from the "Principles of the Religious Society of Friends." After a brief discussion Rachel Satterthwaite read "The Quaker's Creed" a beautiful article written by her mother Rebecca Tylor, many years ago. Helen C. Shieve read a poem entitled "The Two Villages" by Rose Terry Cooke, and Wilson M. Tylor read the poem "Do thy own Task" from "Lyrics of Quakerism."

A suggestion was made that those present give a "Current Event" to which many responded. After the usual sentiments the meeting closed with silence.

LAURA BARBER SHINN, Sec.

THE widow of Dwight L. Moody, the evangelist, died at East Northfield, Mass., on the 10th.

LITERARY NOTES.

THOSE who have admired the poems of Joseph Russell Taylor as they appeared in the magazines of recent years, will welcome this poet's first collected work. He entitles his volume "The Overture." (Houghton, Mifflin & Co.)

Never have our familiar birds been portrayed in more telling and beautiful phrases than here. Take this,—

"And look, the brown-thrush up and facing the storm
With a shaken jubilant splendor and storm of song
And more than the heart can bear!"

Or this, as lovely as the fading music of Keats' nightingale,—
"The bobolinks in twilight gray
Withdrawing, and now immortally far away,
Following the sunset."

How melancholy is this!

"I heard alone

The croak of passing ravens. Weird it fell,
And hoarse, and rusty, and like an old great bell
Tolled, and the dark drew on from height to height."

There is great stir and emotion through all the songs; only in the longer poems does the poignancy seem almost "more than the heart can bear." After such ardor and fervency it is restful to come on so sweet an avowal as this,—

"Yet song is sweetest when the song has died;
For I am fashioned of so fragile clay
As most to love the things that pass away,
Though well I love the truer that abide."

Shelley and Keats and Tennyson have helped to shape the melody of this new lyric. There is more poetry in his volume than in a dozen of the usual books of the hour. The fine draughts of beauty, the sympathy with the myth-makers of old, and the fresh and exquisite phrasing, shown in this "Overture," are pledges of a nobler music yet to come.

J. R. H.

There are several articles of especial interest in this month's *North American Review*. Charles F. Thwing, President of the Western Reserve University, quotes a number of prominent business men to prove that a college training is an advantage in business. H. M. Somerville, formerly a Justice of the Alabama Supreme Court, states some of the causes of lynching, and says that there have been few cases of mob violence in Alabama since the laws of that State have authorized the Governor to call special terms for the speedy trial of criminals and to summarily remove sheriffs from office for neglecting to protect their prisoners. Fannie H. Gaffney, Honorary President of the National Council of Women, in an article based on a knowledge of the facts, shows that there is no monarchy in which the political position of women is better than in the United States.

The cover of *McClure's Magazine* is as gorgeous as the leaves of autumn and the contents are as attractive as the cover. Among other good things Walter Wellman describes an engineering project second only in magnitude and importance to the Isthmian Canal, the stupendous undertaking of the Dutch Government to drain the larger part of the Zuyder Zee, convert the rest of it into a great fresh-water lake, and reclaim from the sea a piece of land equal to one-fourteenth the present area of Holland. Though the work, which has hardly begun, will extend over some thirty-three years, each stage of it has been plotted and the cost estimated by the Dutch engineers, with the utmost exactness and thoroughness.

The author of "Books and Reading," in *St. Nicholas* defines a classic as "a book that lives because it says rightly what is worth saying, and is grave or gay as fits its purpose, living on because readers continue to love it. Or, to put the matter more shortly, a classic is a book that is too good to die." Howard Pyle concludes his story of the deeds of King Arthur with these words: "If so be they make you hink it is worth while to live a brave and true and virtuous

life, doing good to those about you, and denying yourselves all those desires which would be ill for others and for yourselves for to yield to, then that which I have written hath not been written amiss."

Rex Christus: An Outline Study of China, published by The Macmillan Company (fifty cents) is a manual for the study of China as a mission field. It is a volume of some 150 pages and its object is "by no means to tell a little of everything that ought to be known about China, but rather so to present a few selected topics as to incite to a genuine study of the subject."

AUTUMNAL DAYS.

THERE is a finger beckoning in the hills, and a voice calling to the free spaces out under the sky. Happy are they whom good fortune has kept till now in the country, and they whom their own self-restraint or the dispensations of necessity—harsh in the enduring but benevolent in the retrospect—allow a vacation now in a season invested with the best and most compelling charms of the year.

The prophecy of a splendid autumn is in the air. Young oaks by the river side are purpling; ruddy wine is spilling over the tops of the sumacs; the maples are lighting their torches in the embers of dying summer. The birds have broken up house-keeping and are at frolic with their families in the woods. They hate to take up the flight to the South until they have seen the departing summer lay his finger on all out of doors and touch it into that wanton chromatic splendor into which autumn hereabouts is wont to flame.

Already the copious color is spread with full brush along the edges of roads and banks of creeks, and dabbled in great spots in the rowan—gentians, sunflowers, asters, marigolds; gay old-fashioned flowers riot in deserted gardens—zenias and salvia and dahlias.

There is satisfaction in the orchards; contentedness, with amplitude of fruitfulness in corn and cattle, in the fields. Chestnuts are ripening, and the hazels and walnuts; the eyes of the lads have spotted the likeliest yields. The acres lie at rest, their season's work accomplished, the corn awaiting the frost, with the pumpkins between the furrows.

The aisles through the woods are a little sunnier for the butternuts and a few other early-fading trees are beginning to lose their leaves; but down their solitudes the alien foot of man scarcely disturbs the busy squirrel. From the higher levels in the open country the reaches are a little broader; the hills, half hidden in haze, stretch away toward some longed-for Carcassonne; the roads wind, white, dotted with slow moving wains, or hayricks, of which every bridge takes toll.

Morning, these rare days, comes like a shout, like the sound of hunting-horn in the hills. There is a zest in the air; an ichor tingles in the veins. But the full day has its suspicion of melancholy—sweet, not sad—and the evening its unescapable solemnity, even with all that pomp of purple and crimson and gold piled up in the sky. For the sun, these last few days, has set the west aflame with a lordlier and unfamiliar splendor, which makes the heart almost

ache; for it is like the mirrored effulgence of another world, where angels toss trumpets of brass and sing "Holy, holy, holy! Heaven and earth are full of Thy glory!"—[Philadelphia Ledger.]

One Lyncher's Confession.

IN Thomas Wentworth Higginson's little volume on Whittier recently issued in the English Men of Letters Series the chapter on "The School of Mobs" closes with this quotation from Field's Whittier:

"Once when he was passing through Portland, Me., a man seeing him go by, stepped out of his shop and asked if his name were Whittier, and if he were not the man who was stoned, years ago, by a mob at Concord. The answer being in the affirmative, he said he believed a devil possessed him that night; for he had no reason to wish evil either to Whittier or Thompson [the English anti-slavery speaker who also was roughly handled], yet he was filled with a desire to kill them, and he thought he should have done so if they had not escaped. He added that the mob was like a crowd of demons, and he knew one man who had mixed a black dye to dip them (the abolitionists) in, which would be almost impossible to get off. He could not explain to himself or to another the state of mind he was in."

CURRENT EVENTS.

DESPITE the fact that millions are being spent on "new law" tenement houses, there are in the Greater New York over 350,000 dark rooms without any windows opening to the outer air or even to another room which itself has windows opening to the outer air. Moreover, these rooms are located in over 40,000 different tenement houses scattered throughout the different boroughs. Under the law a large window, 3 feet by 5 feet, must be cut into each such room. A special and systematic examination of cellar living rooms in tenement houses is to be made so that those which do not conform to the law may be vacated. The Philadelphia Ledger commenting on this says: "The conditions of living in Philadelphia are in gratifying contrast with those indicated by the foregoing statements. The number of separate dwellings in Philadelphia is about 300,000, and tenement life, such as is typified in the windowless room, is scarcely known here. It is a sad commentary upon our boasted civilization that hundreds of thousands of the population of the chief American city are obliged to live in rooms which do not open to the outer air. It is the glory of the Quaker City that her families, with very few exceptions, live in separate houses, which are in fact and in name their homes, open to the air and the sunlight. Every city should require that a proper portion of every building lot shall be left vacant for court space for air and light. This matter does not receive attention in many instances until cities have become overcrowded. The decent housing of its inhabitants should be the first concern of every municipality, and it should receive attention when the municipality is young."

REPRESENTATIVES of the structural building trades including carpenters, hod-carriers, brick-layers and masons, painters and decorators, were in session at Indianapolis during the past week, the object of the conference being to devise some means of uniting the different branches of this important industry that has been so much distracted recently by labor troubles. A general plan for the creation of what will be known as the Structural Trades Alliance of America was agreed upon, which, it is estimated, will affect 1,000,000 men. The platform of principles sets forth the following objects of the organization:

First. The establishment of local and international boards of arbitration, to settle disputes as they arise without resorting to strikes.

Second. When necessary, to give international sympathetic support to all trades affiliated where local boards fail in their efforts to adjust differences.

Third. To safeguard, protect and watch over the interests of members of the organizations affiliated.

Fourth. To protect the autonomy of the several trades represented.

Fifth. To keep agreements with employers inviolable.

Sixth. To avoid and discourage strikes if possible, and to prevent internal strife and friction in the building trades industry.

Seventh. To oppose the formation of dual and rival bodies, demand their complete annihilation and assist only such unions as are affiliated with their respective or national or international unions conforming to this declaration of principles.

Eighth. To encourage and maintain fraternal relations with existing recognized central bodies and to emphasize the necessity for a centralization of organized wage earners.

At the sessions of the General Council of the Lutheran Church of North America at Norristown, Pa., on the 12th, the keynote was unification of effort, not only within their particular section of Lutherans, but of all the branches of the Lutheran faith. A representative of another main division of Lutherans, the General Synod, was present and made a plea for union of all Lutheran bodies, at least for conference respecting educational and mission work. The suggestion was made that a general conference on practical work of all bodies of Lutherans be called.

WAYNE MACVEAGH, Senior Counsel for the United States before the Venezuelan Arbitration tribunal, at The Hague, just before he sailed for New York from Cherbourg, said: "It is impossible to exaggerate the service President Roosevelt has rendered the cause of international arbitration in securing the presence at the same time of nearly all the nations of Europe before The Hague Arbitration tribunal, and inducing them to submit their contentions to its decision. Russia and Austria are represented by Judges, and Great Britain, Germany, France, Italy, Spain, Belgium, Holland and Sweden by Agents and Counsel. The dignity and authority of this court of justice and peace has thus been so universally recognized as to be no longer open to question."

At the first fall meeting of the Executive Committee of the Indian Rights Association, in Philadelphia, the Association's Washington agent, S. M. Brosius, who in a recent report first brought to light in a definite form the scandalous condition of affairs in Indian Territory, gave an account of his second

visit to the Five Civilized Tribes. The committee expressed great pleasure with the President's selection of Charles J. Bonaparte to make a thorough investigation of the matters complained of in the Brosius report. It was said that ever since the publication of the report the Association has been receiving letters from residents of Indian Territory and Oklahoma, confirming S. M. Brosius's statements, and giving much additional information.

THE biography of Gladstone upon which John Morley has been at work for several years, was published on the 9th. The book is necessarily nothing less than a history of an important part of the Victorian Era. The author, himself prominent in national affairs during this period, had possession of the letters and papers of Gladstone, including a curious diary, and many extracts from them are published for the first time. Aside from its interest as history, had the book no other attraction than its style, its three volumes would still be noteworthy. But after all, perhaps the author's greatest achievement has been his revelation of Gladstone the man.

THE Irish Anti-Emigration Society, which has its national headquarters in Dublin, is to carry its mission into the United States, and has already enlisted the aid of several Irish organizations in this country, particularly the Ancient Order of Hibernians, the Friendly Sons of St. Patrick and the United Irish League. The first effort to be made by this organization is to stop the prepaying of passages from Ireland to America. The society has addressed an appeal to the leaders of the various Irish organizations in America and to prominent priests and bishops, declaring that Ireland is being depopulated to such an extent that foreign labor is beginning to invade certain provinces. It was generally expected that the introduction of the Land Purchase bill would have a tendency to stop the influx of Irish to this country, but as yet the statistics show an increase instead of an abatement.

THE correspondent of the *London Times* at Berlin says that Germany is preparing to give a deeper, wider and more technical instruction to customs officials, who in the future must acquire not only a superficial knowledge of the products of commercial industries, but also of chemistry, physics and mechanical drawing. It is also considered desirable that the officials be acquainted with the elements of finance, the commercial policy of various countries and the geography of commerce as well.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

10TH MO. 16 (SIXTH-DAY).—TWO-DAY (16th and 17th) celebration of anniversary of establishment of Miami Monthly Meeting of Friends at Waynesville, O. It will be participated in by both branches of Friends.

10TH MO. 17.—GIRARD AVE., FRIENDS' Association, at 8 p. m.

10TH MO. 17 (SEVENTH-DAY).—CONCORD First-day School Union, at Goshen, Pa., Meeting-house, at 10.30 a. m. All interested are invited to attend. Friends desiring to be met at "Chester Road" on the Philadelphia trolley leaving 63d and Market Sts., at 8.30 a. m., will please notify J. Hibberd Bartram, West Chester, Pa., as early as possible.

10TH MO. 17 (SEVENTH-DAY).—WESTERN First-day School Union will be held at

Penn's Grove Meeting-house, at 10 a. m. All interested are cordially invited. Friends will be met at Elkview Station, B. C. R. R., if timely word is sent to Samuel H. Broomell, Cochranville, Pa.

10TH MO. 17 (SEVENTH-DAY).—ABINGTON First-day School Union, at Upper Dublin, Pa., at 10 a. m. Subject for discussion: "Should Friends' Principles and Discipline be taught in our secular schools?" Carriages will meet train at Fort Washington, leaving Philadelphia at 9.02 a. m., and down train arriving before 10 o'clock. Cars of Lehigh Valley Traction Company will also be met at same place. All cordially invited to attend.

10TH MO. 18 (FIRST-DAY).—CONFERENCE under the care of Abington Quarterly Meeting's Philanthropic Committee at Upper Dublin (Pa.) Meeting-house, at 3 p. m. Subject: Equal Rights for Women. Speaker: Prof. Daniel Batchellor of Philadelphia.

(Continued on page 672.)

THE OLD RELIABLE



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NEWS NOTES.

EX-POSTMASTER GENERAL BISSELL died at Buffalo on the 6th.

THE new Marquis of Salisbury has entered the Cabinet as Lord Privy Seal, the office held by his father till his retirement last year.

DR. FRANCIS L. PATTON, formerly President of Princeton University, was formally inaugurated as President of Princeton Theological Seminary on the 14th.

A COMMITTEE composed of aldermen, appointed by the City Council of Chicago has begun an investigation of the charges that the City Hall is "full of graft."

DISPATCHES from St. Petersburg declare that Russia is about to abandon the government spirit monopoly because of the increase of drunkenness among the peasantry.

THE American Society of Superintendents of Training Schools for Nurses has been in session at Pittsburg. The next meeting will be in Washington, D. C., in 1905.

RICHARD HENRY SAVAGE, the author and soldier, died in Roosevelt Hospital, New York, on the 11th, as the result of injuries by being run over by a wagon some time ago.

REPORTS received at the Navy Department show that there were, during Ninth month, 129 desertions from the battleship Maine, or one to every four men of her crew.

THE mill at Struthers, 'O., one of the finest of the American Sheet Steel Company was closed on the 8th, the volume of business not being sufficient to justify keeping it in operation.

THE American Friends' Board of Foreign Missions has been in session at Richmond, Ind. The general discipline was ordered printed in Spanish, in order to extend the Cuban work.

FIFTEEN per cent. of the employees in the shops and round-houses of the Vanderbilt railroad system have been

dropped, some 1,500 men being thrown out, with a saving of nearly \$3,000 a day.

BLAST furnace operators of all parts of the country are co-operating to prevent an overproduction of iron, and there will be a restriction of production for the next three months by about 600,000 tons.

THE feast of the "Honorable Artillery Company" (of London, and the Boston "Ancients and Honorables" at Boston cost \$60,000, \$75 a plate. The wines were reckoned at \$8,000. 800 people were served.

AT the New York Conference of the Methodist Protestant Church in session at Inwood, L. I., a report approving the proposed union with the Primitive Methodist Church and instructing the delegates to the General Conference to work for it was adopted.

SUPERINTENDENT MILLS, of West Point, in his annual report says: "There has been no relaxation of the effort made to enforce the regulations concerning hazing, and it is a pleasure to state that no departures worthy of notice from the spirit of these regulations have occurred during the past summer."

A SCORE or more of prominent Texans, all of them opposed to Prohibition, held a secret session in Dallas on the 7th and endeavored to learn what is best to be done to stop the local option wave, prohibition being in effect now in nearly 200 counties of the State. The anti-local optionists are alarmed over the number of prominent public men who are joining the local option ranks.

THE World's Sunday School Executive Committee has officially announced that the fourth World's Sunday School Convention will be held in the city of Jerusalem, Palestine, Fourth month 18th-20th, 1904. The Executive Committee is composed of Edward K. Warren, Chairman; John Wanamaker, America; F. F. Belsey, England; Archibald Jackson, Australia; T. C. Ikehara, Japan.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Continued from page 671.)

10TH Mo. 18 (FIRST-DAY).—HOPEWELL, Va., Young Friends' Association at Hopewell.

10TH Mo. 18 (FIRST-DAY).—A MEETING at Radnor appointed by the Visiting Committee of Philadelphia Quarterly Meeting, at 3 p. m.

10TH Mo. 18 (FIRST-DAY).—VISITING Committee of Salem Quarterly Meeting will hold an appointed meeting at Elmer, N. J., at 3 p. m.

10TH Mo. 20 (THIRD-DAY).—WESTERN Quarterly Meeting at London Grove, Pa., at 10 a. m. Ministers and Elders, day before, at 11 a. m.

10TH Mo. 21 (FOURTH-DAY).—EASTON, and Granville Half Year Meeting at Easton, N. Y., at 11 a. m. Ministers and Elders, day before at 3 p. m.

10TH Mo. 21 (FOURTH-DAY).—SWARTHMORE College Lecture Course: Hamilton W. Mabie on "Literature as a Personal Resource"; at 8 p. m.

10TH Mo. 21 (FOURTH-DAY).—PHILADEL-

phia Monthly Meeting at 15th and Race Streets at 7.30 p. m.

10TH Mo. 22 (FIFTH-DAY).—GREEN Street Monthly Meeting at Fourth and Race Streets a 3 p. m.

10TH Mo. 22 (FIFTH-DAY).—CALN Quarterly Meeting at Sadsbury, Pa., at 11 a. m. Ministers and Elders, same day at 10 a. m.

10TH Mo. 24 (SEVENTH-DAY).—WESTBURY Quarterly Meeting at Flushing, Long Island, N. Y., at 10.30 a. m. Ministers and Elders, day before at 3 p. m.

10TH Mo. 24 (SEVENTH-DAY).—A CONFERENCE under the care of the Executive Committee of New York Yearly Meeting's First-day School Association will be held at Flushing at 2.30 p. m., following Westbury Quarterly Meeting. A full attendance is desired.

10TH Mo. 26 (SECOND-DAY).—BALTIMORE Yearly Meeting at Park Ave. Meeting-house, Baltimore, at 10 a. m. Ministers and Elders Seventh-day preceding at 11 a. m. and 3 p. m. Information as to accommodations and railroad arrangements will be found in advertising column.

(Continued on page iii.)

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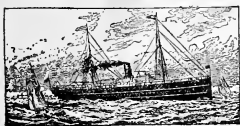
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CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 072.)

10TH MO. 26 (SECOND-DAY).—NEBRASKA Half-Yearly Meeting, at Genoa, Neb., at 11 a. m. Ministers and Elders, Seventh-day before at 2 p. m. Youth's Meeting First-day at 3 p. m.

10TH MO. 27 (THIRD-DAY).—CONCORD Quarterly Meeting at Darby, Pa., at 10 a. m. Ministers and Elders, day before at 2 p. m.

10TH MO. 28 (FOURTH-DAY).—THE FALL Meeting of the First-day School Organization of Philadelphia Quarterly Meeting in the meeting-house at Fifteenth and Race streets, at 8 p. m. Program: 1. "The New Educational Plan," Mary H. Whitson; 2. "Can the New Plan be Adapted to the Small First-day Schools?" Russell H. Smith.

10TH MO. 28 (FOURTH-DAY).—PURCHASE Quarterly Meeting at Chappaqua, N. Y. Ministers and Elders, day before at 2.30 p. m.

10TH MO. 31 (SEVENTH DAY).—COMMITTEE on Philanthropic Labor of Philadelphia Yearly Meeting in the meeting-house 15th and Race Sts., Philadelphia, at 1.30 p. m. The Sub-Committees as follows:

The Indian, in Room 5, at 10.30 a. m. Peace and Arbitration, in Room 3, at 10 a. m.

Colored People, in Race Street Meeting-house, at 9.30 a. m.

Improper Publications, in Room 4, at 10 a. m.

Purity, in Room 2, at 9 a. m. Women and Children, in Room 5, at 12.15 p. m.

Equal Rights for Women, in Room 6, at 10.45 a. m.

Temperance and Tobacco, in Room 1, at 11 a. m.

Educational and Publication Committee, in Room 1, at 9.30 a. m.

Legislation Committee, in Race Street Parlor, at 10.30 a. m.

10TH MO. 31 (SEVENTH-DAY).—HADDONFIELD First-day School Union, at Medford, N. J., at 10 a. m. Subject for discussion: "To what extent should we diversify our teaching in the First-day schools, and are all moral and useful subjects allowable?" All are cordially invited to attend.

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An address, by Isaac H. Hillborn, delivered at a meeting of Friends and others, held in the Girard Avenue Meeting-house, under the auspices of the Committee on Membership of the Monthly Meeting of Friends of Philadelphia. 32 pages, paper. 5c; per dozen 50c. FRIENDS' BOOK ASSOCIATION, Philadelphia, Pa.

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Published by the
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FRIENDS' INTELLIGENCE

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 24, 1903.

Baltimore Yearly Meeting.

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Views and Testimonies of Friends
An address, by Isaac H. Hillborn, delivered at a
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The Journal 1873. }

PHILADELPHIA, TENTH MONTH 24, 1903.

{ Volume LX.
Number 43.

GOOD WORDS FOR 1903. XLIII.

We must be content now and then patiently to wait through the dark hours in seeming inaction, until the light again shines on our pathway. We must remember that what we are is of greater importance than what we do, though at the same time we must endeavor to find out our possibilities and how we can best realize them.

MARY A. WALLIS.

In the *British Friend* for Sixth month.

LIFE'S COMPLETENESS.

THERE are no lives unfinished, incomplete. God gives each man at birth some work to do, Some precious stone of strange prismatic hue To carve and polish until it may be meet To place within his temple, still and sweet. Ere that be done, the soul may not pass through The door to grander worlds, to aim more true, To wider life with love's sweet joys replete. And, if the working time be short, and earth With its dear human ties so hard to leave, Be sure that God, whose thought hath given thee birth, Still holds for thee the best thou can'st receive : Be sure the soul in passing through that door, Though losing much, gains infinitely more.

—*Christian Leader.*

PREPARATION FOR VOCAL MINISTRY.

THE writer has been much interested in the discussion of the ministry among Friends, and desires to add a word from the West.

There seems to be a desire for a more broadly educated ministry, or rather more ministers specially fitted from an educational standpoint, yet at the same time there is a most decided feeling against a professional ministry. How to obtain the one and avoid the other, seems to be the problem set for us.

The need of ministry is obvious, for while one's own thought is essential to control the life, yet the mind is so constituted as to act largely by suggestion. Thought, clearly and plainly expressed, passes from mind to mind, finding its place in each, and if congenial, becomes a part perhaps of the thought of many persons and may influence many lives. Then, too, the profit of a meeting may be greatly increased by the centering of individual thought upon a suggested line.

Situations and conditions vary so much, however, that it would be difficult to apply any rule to all cases. There are silent meetings full of comfort and instruction, and meetings made vocal with expressions of little value and less applicability to the needs of their members; yet there are few cases where words fitly

spoken will fail to add to their interest and profit. It has been stated that there is now a greater tendency to silent meetings than ever before, for the reason that the old active ministers are fast passing away and that few are coming forward to take their places. If this is true, this subject possesses a most vital interest to every one desiring the perpetuation of the Society. Reasons have already been given, but it seemed right for me to present a somewhat different one.

This is an era of reason, and the belief that God works in the world through natural law and not by special impulse, is constantly gaining ground. The supernatural is not given the place, nor is there so much "looking for a sign," as in the days of George Fox and the early Friends, and as a result the "moving of the Spirit," as then manifested in the deep religious exaltation that forgot time or place, overcame all reluctance or timidity and centered the whole thought upon the religious service in hand is not experienced in anything like so great degree. One great impelling power, therefore, is partially absent, and if its place is not supplied the result will necessarily be fewer ministers.

It is not because the Truth has changed or possesses less force than formerly, for it never changes, but remains the same from generation to generation. It is the knowledge, the appreciation of it that is constantly changing, and as it is the truth known to us that makes its impress upon us we could scarcely expect the changed conditions of the present to leave us unchanged or as Friends appeared two hundred years ago.

To very few indeed does the religious call come as it did in the days of Luther or Fox, and it is quite probable that few ministers could definitely locate the time or place of its coming. It doubtless comes in most cases so quietly and naturally as to preclude the idea of a special call; in a desire to render service to the Father; thankfulness for blessings received; a consciousness of the ability to render acceptable service; in response to the desire or approval of friends; a belief in the needs of society; a combination of influences difficult to analyze, and in other ways not usually considered as possessing the dignity of a special call. Any or all of these influences may be felt, but in the absence of what might be construed as the "revealing power" there will be delay in response, for fear of the lack of a Divine qualification. But so far as God works through natural law, the result would be such simple and natural incentives to the ministry as have been mentioned, so that no fear of lack of qualification should be felt if such promptings should be obeyed. Our disabilities proceed from no withholding of the Spirit, but are created only by our disobedience or carelessness in fulfilling the duties that

life imposes upon us. God's line of communication with us is never closed or interrupted except by our own act, and if the flow of life or light is inadequate we have ourselves only to blame. We are often asking for a greater measure of the Spirit; we should strive for keener perception and greater ability to use what is already at our disposal. The work needed is in ourselves, and is one of preparation and adaptation. To illustrate this matter. Electrical energy existed in this world a thousand years ago in as great measure as it does to-day. It was awaiting the ability to use it—the Franklins, the Morses and the Edisons who would give time, skill and knowledge to the use of this wonderful power. It was not in the least a question of the existence of more energy, but of perfecting the means of applying and directing it.

In our desire to humble and demean ourselves by ascribing all to the Lord, do we not lose sight of many duties that we should know were ours to fulfill? In giving His endowment God certainly expected us to act for ourselves in many things, else the endowment would never have been given.

Intelligence and religious perception may not develop together, or on parallel lines, for there may be a high grade of intelligence and learning with little religious appreciation, yet it is well known that the religion of a people of low intelligence is generally crude, material, inclined to idolatry and lacking in spirituality, so that education is quite an important factor in religious progress. Friends take advanced ground in general educational matters, but practically leave out the spiritual, or any attempt at special training for the ministry, expecting the direct action of the Spirit to supply its absence, yet in all other duties of life fully recognize the need of training.

I would not say to any one to take up a certain line of study for the purpose of becoming a minister, but having the desire to so serve, I would say, "Heed it carefully, seek all the light possible, and strive to present the thought that comes clearly and forcibly." To ascribe a weak and poorly expressed thought to the prompting of the Spirit is to belittle and demean the Spirit.

I would take no empty vessel to the meeting but a mind is well stored with religious truth as possible, for to such only, in these "matter-of-fact" days will come the world possessing life and carrying conviction. The earnest minister will think and read much on religious subjects and thus store his mind with what may be profitable for instruction. He may not know when or where it may be appropriate to use it, but the time will surely come when it will prove to be the word fitly chosen and spoken.

T. P. MARSH.

Marshalltown, Iowa.

Not enjoyment, but rectitude, is the chief good, both in this life and the life which is to come. Enjoyment flows from rectitude; but the fountain is higher and purer than the stream. Enjoyment is often an end unworthy to be sought. Rectitude is always to be desired above all things.

OUR DUTY TOWARD FIRST-DAY SCHOOL WORK.

Read at Concord First-day School Union at Goshen, Pa., Tenth month 17th, by Lewis W. Brosius, Superintendent of Wilmington, Del., First-day School.

WILMINGTON FIRST-DAY SCHOOL has been very recently reopened after the usual summer vacation, and is not fully organized, and in shape to do as efficient service as we hope to be able to accomplish a little later on.

We have, given to our hand, as material wherewith to work, a very bright and interesting group of girls and boys, and it is our sincere desire that our officers and teachers may have the needed patience and determination, to so mould this material, that it may develop into the best and fullest womanhood and manhood.

While the intellectual training is largely obtained in week-day schools, and the moral development most powerfully influenced by the home; it is probable, that in these days of less rigid requirement of meeting and church attendance, and a falling off in the practice of regular family worship, that an increasingly larger proportion of our young people get their strictly religious ideas formed from impressions received in the First-day and Sunday-schools.

If this is the case, how important it is that those who are engaged in this work should realize the importance of doing it thoroughly, earnestly, conscientiously.

The questions of intellectual training, deportment, and morals must of course claim our most careful attention, as they should that of all who have to do with the care and training of children at all times, but the one hour of the seven days, is such a small part of the child's life, than we can hope to do no more than supplement in a small degree the training of the home, the week-day school and the play-ground.

But in the First-day School, the children are gathered to learn of the spiritual life, of our relations to our Creator, and of our reasons for our religious beliefs,—subjects that do not come up in the day schools, and are of such a nature that they are seldom discussed among themselves, and are, I fear, increasingly neglected in our homes.

It has been the testimony of too many of our own members, that they have grown to manhood and womanhood, with excellent moral training, and every intellectual opportunity, yet with very indefinite ideas of religion, and practically no clear comprehension of the belief generally held by their own Society. What knowledge they have has been obtained, rather by absorption, than by regular systematic instruction.

This ought not to be. While the First-day schools cannot wholly supply the want, they can do a great deal to help in the matter; and while the responsibility belongs to the whole membership of our society, the burden falls on the few, who through love, duty or other motive, are willing to assume the responsibility of organizing and carrying on these schools.

It is very important that this work should be well and thoroughly done, and it is well that we should consider frequently the requirements and see if we

are measuring up to them. While the workers are almost all actuated by motives of love, it is important for the sake of the child, that the very few instances of misdirected zeal should be gently but firmly restrained.

It is important that all officers and teachers should be good examples of regularity in attendance, and where absence is unavoidable, that the performance of the duties should be arranged for beforehand. Neglect of this usually means that the lesson of that day is practically lost, as it is impossible for a substitute, provided on the spur of the moment, to do the best work for the children. This same objection applies to tardiness.

It is important that there be a well-defined course of study in the mind of the teacher. The consideration of this subject opens a very wide field—too wide to dwell on here, further than to emphasize the thought that the object sought is not merely to entertain and interest the children, which may be necessary sometimes in the case of small children, but to keep constantly in mind the imparting of definite religious instruction and the building up of Christian character.

It is important that the teachers should always be fully prepared with the lesson.

We know that many—perhaps most of the teachers in our schools are women and men, whose lives are full of work, hard work, yet the importance of this work is such, that if time presses, some pleasure should be denied, a substitute provided, or some less important work omitted, rather than fall short here.

Finally it is important that our members who are not teachers and officers should be ready and glad at all times to give the help and encouragement that are so helpful and necessary, in order that the teacher may accomplish the best work and the greatest good by regularly and punctually attending the schools, by cheerfully and willingly substituting when needed, by showing interest in the children's work and progress, by giving the teacher the helpful word, by striving to increase and broaden their own knowledge, by attending and participating in the business meetings.

We have not all the same gifts, but every one who can leave home is needed in some capacity, so that as individuals, and as a society we may grow in spiritual knowledge and prove faithful stewards in the training of the young entrusted to our care.

A CHRISTIAN is of no sect. He can dwell in the midst of sects and appear in their services, without being attached or bound to any. He hath but one knowledge and that is Christ in him. He seeks but one way, which is the desire always to do and teach that which is right; and he puts his knowledge and willing into the Life of Christ. He sighs and wishes continually that the will of God may be done in him and that His Kingdom may be manifested in him. His faith is a desire after God and Goodness, which he wraps up in a sure hope, trusting to the words of the promise, and lives and dies therein.—[Jacob Boehme, 1575.]

For Friends' Intelligencer.

A WHITTIER PILGRIMAGE.

PART II.—AMESBURY.

THE house in Amesbury which the Whittiers bought, and to which they removed in 1836 is on Friend Street, probably so called because the Meeting-house stands on it. It is a two and a half story frame house, differing in no important detail from its neighbors and opposites up and down the street. As we approached we found Samuel T. Pickard, who married Whittier's niece and who was Whittier's biographer, and now occupies the house, superintending some garden work. With a hearty welcome he ushered us in. The first room on the left was being papered and "done up" and electric light was being installed. The furniture from it was consequently scattered around in various places. Samuel T. Pickard first showed us the little parlor room on the right which was filled with associations of the poet. Here, temporarily, was the desk on which "Snow Bound" was written. In the corner was a group of statuary, composed of Whittier and Henry Ward Beecher, who are standing at the rear, and William Lloyd Garrison, who is sitting while talking to a slave.

Over the mantel is an oil painting of his mother. There is a portrait of his sister Elizabeth and in another frame portraits of all, or nearly all, the characters who figure in "Snow Bound." Then there are numerous groups of pressed flowers made by Lucy Larcom. Here too is a table made from a slab from the Borton Elm, with a pedestal from the poet's mother's spinning wheel. There are bound volumes of the *Pennsylvania Freeman*, of which Whittier was editor 1837-1840.

Across the hall and at the rear of the room which is being papered is the "garden" room, with its sunny, cheery outlook over the garden. This was Whittier's work-shop, and it is to-day just as he left it. In the rocking chair by the low window, dozing in the sun, was a cat, now fourteen years old. Whittier was particularly fond of yellow cats, which was the color of this one. Standing in the corner was the favorite cane, a silver capped one made from a beam from Pennsylvania Hall. Although he had many canes given to him at different times some of them with gold heads, this was the stick he preferred and usually carried. It is of it that his stirring poem "The Relic" is written, and this stanza portrays the feeling of affection he had for it:

"And even this relic from thy shrine,
Oh holy Freedom! hath to me
A potent power, a voice and sign
To testify of thee;
And, grasping it, methinks I feel
A deeper faith, a stronger zeal."

In the closet was the familiar high silk hat, which on trial fitted exactly the writer's head. But what a difference in the contents! Whittier always wore a straight collared coat, and we were informed after his residence in Philadelphia, he always ordered his coats from the same Market Street firm of Friendly clothiers, and they were made and forwarded to him without the least change in style and measurement for over fifty years.

Samuel T. Pickard showed us the first daguerreotype portrait of Whittier and many other pictures and letters of interest. Within a day or two during the tearing out for the electric light wires, several letters were found back of the partition, which from their date, 1848, showed that they had been in their hiding place ever since that time, the house having last been altered in that year. One to Whittier from Henry B. Stanton, of particular interest as showing the important position which Whittier held in the political world and also of interest because it was scribbled over with the verses of poetry in process of construction, was presented to the writer as a souvenir of our visit. Then too Samuel T. Pickard wanted us to help ourselves to a book from Whittier's library and after many searchings and changes of mind, we selected the Discipline of New England Yearly Meeting, published in 1828, as being probably a book belonging to the poet's father and mother as well as to himself. In it Samuel T. Pickard pasted a book plate stating it was from the library of John G. Whittier.

We were also shown Whittier's bed room, over the garden room, which too has been preserved as when last occupied by him.

It would be impossible to retell all the many incidents and stories which Whittier's biographer told us. One little fact was particularly interesting. In the photograph album the poet with pen or pencil had marked in a few curls on the foreheads of those of his women friends and relations where he thought the hair was too plain or worn too high. It did not improve the appearance of some of them, but our informant said Whittier liked them best this way.

After leaving the house we visited the Union Graveyard, and there in the section reserved for Friends and enclosed with a well kept arbor vitae hedge were the graves of the Whittier family. Whittier's stone, while somewhat larger than our discipline allows, was a simple marble stone with his name and the dates of birth and death. Here also are buried his sisters, his father and mother and Uncle Moses and Aunt Mercy, who are mentioned in "Snow Bound." In a corner of the enclosure is the grave of his brother and of his niece Elizabeth Whittier Pickard.

All around Amesbury are points of interest in connection with the poet's life, and one interested could spend a week in tramping over the beautiful country. Five miles across the hills and down the Merrimac River is Newburyport, the birthplace and home of William Lloyd Garrison and where Whittier in later life temporarily made his home.

C. F. J.

It was said by one of Elizabeth Fry's sisters that the two prominent features of her character were enterprise and benevolence.



WHEN the world opens to you as a plan of God, when all existence is vocal with his meanings, when his intentions thread the universe so that he who reads human progress, in its largeness or in its littleness, reads God's will,—that is "seeing God."—[Phillips Brooks.]

NEW TESTAMENT LESSON.—No. 38.

JAMES.

GOLDEN TEXT.—Humble yourselves in the sight of the Lord and he shall exalt you.—James, iv., 10.

Before study of Lesson read James, i., 12-18; ii., 1-9; iii., 1-12.

We must now turn from the work and writings of Paul to the progress of events and of thought in the mother church at Jerusalem. For we have preserved in the New Testament not only the letters of the apostle to the Gentiles, but also several from the leading men of the church of the twelve apostles. We must turn back also in time to a period preceding Paul's missionary labors, and not far removed from the beginning of his work in Antioch. It will be remembered that the church at Jerusalem had, like all the early Christian churches, a very loose organization. There was a committee to look after the wants of the poor; there were elders—probably self-appointed—who considered the policy of the church and decided its course; and, above all, there were the apostles set apart, not officially, but by their experience and personal relations with Jesus. With them soon came to be classed the "brothers of the Lord" (I. Corinthians, ix., 5), including James, Jude, and possibly Josias and Simon as well (Mark, v., 3). James, indeed, after the death of James, son of Zebedee (Acts, xii., 2), seems to have become in a way the head of the church at Jerusalem. For we find him apparently making the final decision in the question of the Gentile converts (Acts, xv., 13-21), and mentioned even before the leading apostles (Gal., ii., 9), and receiving Paul at the head of the elders on the occasion of his last visit to Jerusalem (Acts, xxi., 18). It is to be remembered that during the whole apostolic period Christianity in Jerusalem, at least, was one of the many Jewish sects. We have reason to think that the brothers of Jesus did not ally themselves with his followers until after the crucifixion. But we can hardly doubt that they, and most of those drawn by the teaching of the Master, were of the class farthest removed from the strict "legalists." To them the law was not a talisman, an oracle, a code to be obeyed in the letter, so much as a help toward purity of life, a guide to righteousness. Their use of the Law, in other words, was devotional rather than legal. It was such as these that had followed John, and after his death turned to Jesus, with no sense that they had left Judaism behind them, but rather that they had advanced toward a more perfect obedience to the spirit of its requirements. So James seems to have been held in high regard by both Christians and other Jews of Jerusalem. It is probable that he lived "much as one under a permanent Nazarite vow" and in this "we may picture him as highly representative of Palestinian Christians" (Bartlett).

James had caught, like most of the leading disciples, the "sweet reasonableness" of his greater brother. We have seen how moderate was his judgment in the matter of the Gentile Christians already referred to (Acts, xv., 14-21); and on the other hand we may feel that his attitude toward his fellow Jews was not different from that of John, the Baptist, or of Jesus himself—"hoping against hope that the

obdurate majority would finally yield obedience" (Bartlett). It was in this spirit that he wrote the letter which bears his name, probably about the year 44. It was addressed "to the twelve tribes which are of the dispersion," a people not unknown to a dweller in Jerusalem, since there was a constant movement among all foreign Jews to and from that center of their faith.

In this letter we find a beautiful Christian exhortation dealing with certain characteristic evils of that time, and, indeed, of all time. Let us all endure temptation, rejoicing in the strength given us to withstand it. Avoid undue deference to wealth; it is not an evidence of worth, and may often be due to extortion or sharp practice. Fulfill "the royal law" of love. Speak and act as responsible men—men "to be judged by the law of liberty." Faith which consists of mere acceptance is of no value; the very devils believe. Mere assent to a theory of life will not clothe the naked or feed the hungry. "Faith apart from works is dead." "By works is a man justified, and not only by faith." There are those who attempt to set James against Paul in the matter of "justification by faith." Such critics fall again into the error, so often referred to, of reading a letter or a direct address as if it were a scientific treatise. The two writers are presenting the opposite sides of the same truth. Paul said in effect that works without faith is dead. A man may not be made righteous by going through a prescribed course of conduct, by obeying a code of laws. Yet is his righteousness made evident by his conduct; since it is death to sin he will sin no more. James says that a mere assent does not make man righteous, however correct his opinion may be, since faith appears in conduct. The two are wholly in accord.

The writer continues: Beware of the unruly tongue; it is small, but it does much mischief. Avoid faction, seek for meekness, gentleness and peace. Conflicts among you come from your human desires. Do not judge one another, but leave judgment to God. Be direct and truthful in your conversation, not hesitating to confess to each other your failings. Such is about the scope of the letter of James, so simply and clearly expressed, with such loving earnestness and enthusiasm that we can almost venture to recognize the relationship with him who taught as never man taught. The letter returns more than once to warnings against the fear of or love of wealth. These are also sins of our time. They are not sins of the rich any more than of the poor; they are no uglier among the wealthy than among those in poverty. The evil is fundamentally that of a false standard. The attainment of riches is not an evidence of virtue or vice, of wisdom or folly, in the large sense, of simplicity or luxury, of meanness or generosity. Riches come by accident, by skill, by abilities of various kinds, by fraud, by theft, and in many other ways. Our time has come too largely to make attainment of wealth a kind of standard of success, or more, a patent of nobility. There is much evil and dangerous demagogery abroad in connection with riches, all based on a false view of its place and importance.

It is a part of our duty as a society to insist upon character as the only standard of success; to maintain our relations with men on that basis and no other; to neither truckle to the wealthy on the one hand, nor denounce them as a class on the other.

VALUE OF SILENCE.—Living happily in close relations with any one calls for the exercise of the highest kind of diplomacy, for it necessitates being brought into such close touch with that other's moods, which may not be yours at all, and in becoming in some sense a part of that person as he of you. It is equally true whether the relation be business or social. There is but one way of keeping everything moving smoothly, and that is to overcome the friction with the oil of silence—even the silence that says disapproval is better than words from an irritated mind. It does not leave stings to be cured afterward. The more intimate the relation the greater the need of good breeding, and it is never well bred to get into an argument or to say unkind things. No degree of relationship or intimacy justifies in telling needlessly unpleasant truths. If they become necessary to be told there is a way to do this in a spirit of love at the proper time. Surgery of the soul may be imperative, and when it is it is time enough to try it.—[Gathered.]

THEY who complain most about the burdens of work and duty laid upon them are commonly not the hard workers. These latter commonly refuse to admit that they are overworking. In fact, those who live properly in other ways seldom do suffer from hard work. When he was president of Harvard College, Cornelius Felton said that he had never known a student to break down merely because he worked hard.

IN any family circle the gentle influence of one loving soul is sufficient to breathe around it an unspeakable calm; it has a soothing power like the shining of sunlight, or the voice of doves in the evening. . . . Do not fear that your influence will be small: no influence is small: but even if it were, the aggregate of small influences is far more irresistible than the most vigorous and heroic of isolated efforts.—[Selected.]

TAKING UP THE CROSS.—Taking up one's cross means simply that you are to go the road which you see to be the straight one; carrying whatever you find is given you to carry, as well and stoutly as you can, without making faces, or calling people to come and look at you. Above all you are neither to load or unload yourself nor cut your cross to your own liking. Some people think it would be better for them to have it large; and many, that they could carry it much faster if it were small; and even those who like it largest are usually very particular about it being ornamental, and made of the best ebony. But all that you have really to do is keep your back as straight as you can; and not think about what is upon it—above all, not to boast of what is upon it.—[John Ruskin.]

FRIENDS' INTELLIGENCER.

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BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, TENTH MONTH 24, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

HARMFUL DIVERSIONS.

THE query about attending places of amusement of a hurtful tendency is very familiar to the ears of our readers. The answer returned to it is frequently a vague one. The desire to answer truthfully a question which often the overseers from lack of knowledge are unable to answer fully, is manifested in the use of such expressions as "most Friends," or "some Friends," are careful in this respect. The perfunctory way in which the query is answered seems to indicate that it is not doing all that it is intended to do in calling the attention of Friends to the matter of diversions and a careful consideration of the tendencies toward good or evil which they are liable to foster. With this, as with most of the other queries, the important thing is not so much the collective answers as the individual use of the query. It makes comparatively little difference whether we have carefully tabulated statements about such matters as this, but it makes much difference whether each member puts the query to himself whenever he turns aside from the routine of daily work and seeks change and recreation.

Much prejudice has existed in the past, and perhaps still exists, against certain forms of diversion which some of our members conscientiously feel that they may engage in, and we are largely so busy either enforcing our prejudices or combating those of other people, that we often fail to make the application of the query to all our recreative interests. Theatre-going is among the debatable pleasures for Friends. One extreme holds that it is necessarily demoralizing, the other that the dramatic art is a great gift committed to man, and that to see the works of immortal genius put upon the stage is a means of culture as well as a source of pleasure. It is not our purpose to take issue with either view, but to call the attention of Friends who wish to participate in this form of amusement to the desirability of close inquiry in each case of attendance as to the motive that prompts them to go, and as to whether the spectacular effects they wish to witness belong to the realms of immortal

genius, and whether the actors are personifications of a noble art. Often persons of high standing attend the theatre, not because there is anything being played there which will instruct or inspire them, but because they wish to be amused, or to take a friend to some place of recreation, and the program of a theatre offers a convenient attraction. A specious form of reasoning makes easy the road we wish to travel, by ending our deliberations about any debatable matter with the conclusion, "At all events, there is no harm in it."

We feel doubtful about the existence of negations in things that are powerfully attractive. They draw attention either by appeal to "the higher impulse which inspires," or to "the meaner instinct which enjoys," and is not always very particular about what it enjoys. We appeal to Friends to be guided in their indulgence in this form of pleasure by the higher rather than the lower instinct, and to consider dispassionately whether the general tone and influence of the modern theatre is not such that Friends need to be very guarded in the encouragement of this form of amusement.

The multiplication of suburban parks and pleasure resorts, every yard of whose walks is lined with amusements designed to be financially profitable to their promoters, makes it necessary for Friends again to use the query framed by the wisdom of our fathers. Most of these amusements, for which each participant pays a few cents, seem essentially harmless, yet it need scarcely be doubted that the tendency of amusements designed not to instruct nor soothe the nor stimulate, but to catch the careless eyes and ears of the aimless masses of humanity who throng these resorts, is a demoralizing one; and it should be worth while for Friends to forego the novel sensations of scenic railways and toboggan slides for the sake of discountenancing a form of amusement which impoverishes the poor, is the enemy of thrift, and a disturber of the capacity and taste for those natural pleasures which a country park ought to provide.

Friends resident in country neighborhoods do not have the same class of seductive amusements awaiting them at every hand, but they are not free from care and grave responsibility concerning the diversions which are attractive to their children. Out-of-door dances and social parties in public halls whither guests are bidden who would never be invited to the homes of Friends, offer a form of temptation which many parents find it hard to withstand for their children. The growing practice among Friends of allowing their children to participate in all such social pleasures as are common in their neighborhood, the extremely youthful age at which many of them are allowed to be away from home for social pleasure without the care or

protection of any person of mature years, and the tendency toward extending such pleasures far into the morning hours, makes it timely to ask all parents weightily to consider what harmful diversion really means, and to make earnest and continued efforts to turn the desires of their children toward the ample field of healthful and suitable pleasures which are so abundantly provided in this generation.

In general the test for harmful diversions may be made according to the standards of individual conscience, and the effect upon society at large. We do not live unto ourselves alone, and even though a thing is apparently promotive of no evil tendency in us, we nevertheless need to have due regard to the admonition "Eat no meat, and drink no wine, nor do anything whereby thy brother stumbleth or is made weak." When certain forms of diversion seem demoralizing to society at large, the duty of all good men to their fellow-men is to abjure for themselves that which leads others astray.

BIRTHS.

EVANS.—At Bettledwood, N. J., Fifth month 27th, to Joseph K. and Mary Rockhill Evans, a daughter, who is named Martha A. Evans.

HUGHES.—At Lebanon, Pa., Sixth month 21st, to Stanley C. and Lydia Foulke Hughes, a son, who is named Arthur Middleton Reeves Hughes.

MILLS.—Sixth month 19th, to Charles W. and Florence N. Mills, 1444 Massachusetts avenue, Cambridge, Mass., a daughter, who is named Alice Elizabeth.

POWELL.—At Moorestown, N. J., Tenth month 13th, to Dr. Benajah B. and Elizabeth M. Baily Powell, a daughter, who is named Anna Elizabeth.

RIDGWAY.—In Philadelphia, Tenth month 13th, to Henry and Elizabeth Borton Ridgway, a son, who is named Henry Wright Ridgway.

DEATHS.

BOOTH.—At his residence near Londonderry, Pa., on First-day, Ninth month 6th, 1903, Joseph T. Booth, in the 70th year of his age.

"Passing out of the shadow
Into the perfect day;
How can we call this dying,
This beautiful going away."

GREENE.—At her home in Macedon, Wayne county, N. Y., Seventh-day, Tenth month 3d, 1903, of consumption, Sarah Ann Greene, in her 72d year; an elder of Farmington Executive Meeting. Interment in Macedon Center Cemetery.

HAZELTON.—Eighth month 30th, 1903, Edward C. Hazelton, son of the late William and Margaret W. Hazelton, in the 55th year of his age; a member of Pilesgrove Monthly Meeting.

JONES.—Near Fellowship, N. J., on Tenth month 11th, 1903, Emma, infant daughter of Charles D. and Hannah L. Jones, aged five months. Interment on the 14th of the month at Colestown Cemetery.

MOTT.—At her home in Farmington, N. Y., Ninth month 10th, Mary E. Sheldon, wife of Edwin M. Mott, aged 53 years. Interment in Friends' burial grounds at Farmington.

PHILLIPS.—At the residence of her son-in-law and daughter, near Macedon Center, Wayne county, N. Y., on Seventh-day, Ninth month 12th, Elizabeth K. Phillips, aged

86 years; an elder of Farmington Executive Meeting. Interment in Macedon Center Cemetery.

SHEPPARD.—At her home, Oak Park, Illinois, Tenth month 9th, Alvanetta F. Sheppard, wife of Thomas Sheppard, and daughter of Allen and the late Phebe Ann Flitcraft, in her 47th year.

She was always an interested member in the various concerns of the Society, being particularly devoted to the First-day School cause, in which she was for many years engaged. She loved and cherished the young spirits with whom she was associated, and was often thoughtful in gathering such around her in a Christian home. Unselfish, generous and loving while health continued, and when it was her lot to spend many weeks in extreme suffering she was sustained in patient submission, then, at last, with peaceful overshadowing of Divine Goodness, she met death calmly and sweetly.

NOTES.

The *American Friend* reports a unique meeting held for mothers and their babies at the Friends' Meeting-house at Lynn, Massachusetts. The rising generation was well represented, the little ones ranging in age from 2 months to 3 years, and they, taken together with the parents and friends, made a large and pleasant company. The meeting was a preliminary one to a more formal service and consecration by the meeting, to take place by request of the parents. It was hoped that the importance of associating the children with the membership of the church would be felt. A social hour followed the meeting, and light refreshments were served. All who attended were much pleased with the entertainment, and much good should result from the work thus inaugurated.

It has long been a custom for Friends of both branches to attend the religious meeting at the Home for Aged and Infirm Colored Persons, at 44th street and Girard avenue, Philadelphia, on the fifth First-day of the month as often as there is a fifth First-day. The time has been when many Friends have attended these meetings, but of late, owing to the passing away of some who have been concerned in this service and to the feebleness of others the attendance has grown smaller and sometimes there have been but one or two or even none present. Some of the aged ones in the Home who, it appears, value these opportunities, have spoken to Friends about the matter, fearing that the meetings were to be discontinued. Perhaps some whose attention has not before been turned in this direction may feel like taking up this service in the place of those who have come to the time when they must drop out. The next fifth First-day will be Eleventh month 29th. Due reminder will be given hereafter in the INTELLIGENCER in the Calendar of Events of Interest to Friends.

William Ingram, of Telford, Bucks county, Pa., father of William S. Ingram, of Philadelphia, returned on the 10th from a three months' visit in England, Scotland and Ireland. He was met by Friends everywhere with much kindness and cordiality. Traveling alone, the return passage was a trying one, the steamer—*The Philadelphia*—having a rough voyage during the recent severe storm.

The Pennsylvania Peace Society, at its last session, decided to appeal to all the churches of Philadelphia to cooperate with them in endeavoring to remove from the streets the obnoxious posters there displayed, the Society of Friends, through their Philanthropic Committees, having already taken up this concern.

At Chicago's Executive Meeting of Friends, held Tenth month 18th, Jonathan W. Plummer, Hannah A. Plummer, Clifford Ellis and Emma Hollway were among those who spoke in the public meeting.

COMMUNICATION.

THE LESSON LEAVES.

I HAVE been interested in reading the letter of Jesse H. Holmes in last INTELLIGENCER in regard to Friends' Lesson Leaves. I do not think it would be best to make the lessons uniform for all grades, and I think it would be a disadvantage to use the selections of the International Series. I take my views in a measure from the First-day School here in Wilmington. We have pupils from four years old up to twenty, a majority of them not Friends, and some of them used to attending Sunday Schools where literal reading and evangelical explanation of the Bible prevails. Shall we take these little four-year-old children through the theological speculations and dogmatical mysteries, and tangles, of the International Series? Is there any sentimental fitness why the whole of such a school as ours should be working on the same topic? Is it not best to give milk to babes and meat to strong men? If we have exercises (opening or closing) in which all minds can engage to profit, those exercises must be on very simple broad ground on which all can unite—the beauties of nature; the grandeur of creation; the goodness and love of God; the love of and kindness to our fellows; truthfulness, honesty, integrity, purity; the teachings of Jesus; no dogmatical or doctrinal argument. So many different minds in various stages of religious progress cannot profitably be engaged alike. This must be left to the teachers. Adapt the lesson to the comprehension of the class. Never knowingly distort the meaning of the Scriptures. Teach what you believe to be the Truth; if that is in any way not suitable don't touch the subject. I visited a class of small children lately and was instructed myself, and felt that the little ones were both interested and instructed. The teacher had some mustard seed and a picture of a mustard bush. The lesson was given simply, and eyes brightened and interest beamed in their faces; each one took some seed to try if it would grow. The older and more advanced pupils can profit by an advanced study of the Bible to get at the truth of its history and chronology and morality. It should be studied in the light of advanced knowledge and enlightenment. Whittier says:

"Doubts to the world's child-heart unknown
Question us now from star and stone."

We cannot go on worshipping the "letter that killeth but must be under the influence that giveth life." George Fox said, "I read the Scriptures that spoke of Christ and of God, yet I knew Him not but by revelation, as He who hath the key did open." Our early Friends adhered to this ground that immediate revelation was the highest authority by which all Scripture and all opinions and dogmas are to be tried. Truth is the standpoint of criticism, and no ancient record is too sacred to come under its scrutiny. Every truth is holy, and is a revelation from God.

"God is near us now as then,
His force of love is still unspent,
His hate of sin as immanent."

Wilmington, Tenth month 18th.

D. FERRIS.

To bring to each other sane friendship between people who love each other, respect for each other's individuality is of course necessary; but such respect is, after all, an abstract thing, and cannot be cultivated in a moment. While waiting for it to struggle through our stony egotism, there is one thing we can do; we can vow that unless duty seriously and lovingly demands it, there shall be no *unmasked criticism between people who love each other!* Think how it would make for peace if domestic criticism were forbidden at every breakfast table. Think of our own happiness if our brothers and sisters will stop telling us unpleasant truths!—think of their happiness if we could refrain from enlightening them as to their dress, or manners, or beliefs.—[Margaret Deland, in Harper's Bazar.]

THE PARENT, THE CHILD—AND GOD.

[An address by William C. Gannett, author of "Blessed Be Drudgery," "The House Beautiful," etc., before the recent National Conference of Unitarian and other Christian Churches, as reported in the *Christian Register*.]

ALL men and all women are parents in heart,—some of us with children in the flesh, some of us only with dream-children, but not really unchilded by that. So I shall speak as if we all belonged to one class, that of parents; and I want to speak practically.

The parent is a *trustee*. That is perhaps his most significant title. Jesus, in the story, took a little child, set him in their midst, and said—you know what. That is what God is doing every moment all over the earth. He is taking a little child, setting him in the midst between a man and a woman, and saying, "Hold him, keep him, tend him for me. He is my boy, she is my girl: tend them for me." The wondrous thing intrusted to us is the crown of the visible creation,—a body, a mind, a heart, a will, a conscience, a soul, all of them feeble, all of them helpless, all of them vital through and through, all with a destiny of growth, part perishable, but even this a miracle and essential; part, as we think, imperishable.

And each parent is a joint trustee for this living miracle. It comes indelibly stamped as theirs, stamped with their features, stamped with their aptitudes, stamped with their predispositions. Our child looks into our face, and awes us with the sense that it is we two in composite miniature. Nature itself has inscribed our name on it. It is a vast dignity, the greatest conferred by Nature. It is a vast responsibility, the weightiest with which man is burdened. For the parent is God's vicegerent and visible representative on earth. Toward this little soul he is the God creating, for God will continue its making through him. He is the God providing, for God will be Providence to it mainly through him; here in Nature are the materials, but the parent is the one to apply them. He is the God educating, for here in the child are the powers in the germ, and here in society the teachers and text-books; but he, the parent, is to make all the connections. He, under God, is *fate* to the child. Under God,—under God! God not the absentee, but God present, watching, suggesting, securing in some sort his end by that wonderful method of his,—parental love. For, corresponding to the dignity and the responsibility of parentage, is a vast reward, even the joy of having a child, one's very own. No joy like that joy. This is the trustee's commission for services rendered,—the commission prearranged, sealed and secured in the very nature of the trustee,—the father's and mother's love for their offspring. When the little soul arrives on the time-shore, it lands on a mother's breast, and welcome is waiting! The wide world over, that welcome is waiting. The child itself is its own reward.

Now consider more closely this trustee's functions with reference to the soul of the child. The three I would speak of blend into one, yet they are in a measure separate and successive. These functions successively are, to be Image of God, to be Priest, to be Oracle.

First, then, as Image of God. The time does not last long, but there is a time when the mother and father are really as God's very self to the little soul. It images no other God. All that it knows of power, of wisdom, of goodness, of blessing, or of something to fear, is there by its side in its home. The arms that enclose it, the eyes that beam down to it, the voice that bids and forbids, are the arms and the eyes and the voice of the God that it names "mamma" and "papa." As yet there is nothing beyond. They are its little Supreme of authority and dignity and character. When it begins to hear the name "God," the name "Jesus," the names "Washington," "Lincoln," they all seem to mean somebody good and kind,—and it knows its own father is that. So all mix up together in this little one's mind, and one of his early problems in personality is, perhaps, "Which is the better, George Washington or papa or God?" During this time the parent, I say, is actually the Image of God to the child's mind. It does not last long, this time, only during the first three or four years of the life; and the parent exercising the function is almost unconscious of it. If we were conscious of it, we could not stand it. But for the time the function is a real one, and it is probably far more important to the child's after-notion and after-feeling of God than we dream. Happy we parents if, as those afterthoughts dawn, the child feels no great jar and break between its three-year-old and its ten-year-old theology, its three-year-old God and its ten-year-old God.

But soon comes our second relation to our child's soul. We are no longer quite the Image of God to him: he has found us out. He knows us better now. We are good, we are kind, he loves dearly and knows that we love him; but he knows there is a difference between God and us. And now arises our second function,—that of the parent as Priest. It is a blessed time for us now, even more blessed than the earlier, because now we are conscious of the function.

Several different opportunities of priesthood to our little boy's soul and our little girl's soul are going to be ours. There are those earliest altars of all, the mother's lap and the father's knee. There is that sacredest hour in a child's life, the bedtime hour, when all evening sanctities are concentrated in the quiet between a brooding mother-heart and a child-heart. The hour is Nature's confessional hour, and that place Nature's confessional closet between the child and its parent. Then is the little soul all open, tender, brimming with confidences and self-revelation. That is the hour of delight in the true mother's day, when her child's soul lies open to her love and her gaze and her holiest word. In the true father's day, also; for the father who loves his child or himself will not give it all to the mother. Now comes the teaching of the little rituals that the child yearns,—the lisping in words of the child-soul toward the other Mother-and-Father, the great Mother-Heart, the great Father-Hand, of its life.

Another of the parent's opportunities of priesthood is that of the family altar, so called,—the family altar, as it *was* called. Has any sanctity really gone

out from our homes that that term and that practice are no longer familiar among us? The *family altar*! You still bow your individual soul, perhaps, to the dear Father at night or at morning; but from your home, where father and mother and the two or three little ones live as one unit of blessedness, one household of love, has the feeling of *family* thankfulness, family aspiration, family prayer, really gone, that we no longer have anything like the "family altar?" To some of us, as we now think of it, that custom in the mornings of childhood is the most lastingly tender memory that has come down through the years. The dear old custom is disused now, I will not say wholly, unwisely. But is nothing taking its place? Are we never *together* thankful to God, never together thinking of him, never together calling his name? Is the thought of him kept for the separate bed-chambers, and, for the rest of our home, love in abundance and ethics and character,—embodied religion, indeed, but, because embodied and organized, so largely unconscious,—but never a fresh "Thank God" uttered together, never an "Our Father" heard in the home? Why, three times a day there is a natural sacrament opportunity in every home, and three times a day a sacrament apt to be kept in a true one,—a sacrament almost informal, but conscious and tender and holy for those alive to the feeling of God. Three times a day the bread of God is broken for us; three times a day the wines of God are offered to our lips; three times a day father and mother and children gather close to each other, lovers all, hands within reach, with emblems of service, the helping to food and the sharing for necessary parts of the meal. And amid all this beauty of relation and action never a word to God and of God uttered together? Never the silent bowing of the head together to the Heart of it all? Never the lifting of the souls in a household thanksgiving, "Thank God we are here, are part of each other, and he part of us, and we part of him"? Oh, shame on our homes of the liberal faith if we, who have given over our fathers' old habits of family faith, have not in some way or other, simple, sweet, natural, replaced the old custom! It asks for only a moment of time; but that moment really kept, really lived, is more strengthful than almost any other in the whole day. It is the peace beforehand for the day's fight and worry and fret, the day's strain and tire. A moment's reading will do it, friends,—a few verses out of some Bible or a few lines out of some poem. And the tenderest way is for the child, when he is old enough, to come right to the father's or mother's side and do the reading himself, and then turn up the little face for the kiss that seals it all. Are you and I going to forego in our homes that moment of tenderness, God's kiss on us all? You young men and young women, with parenthood still in the distance, and you twos who, yet to be one, have not even greeted each other perhaps, let me tell you the easiest hour to begin the dear custom. It is when you and she, you and he, first enter your home to begin the "new life." The father of your childhood is away now, and the mother away: the new home is your very own, and you two are together,

alone, in the sacredest hour of your life. God has blended you invisibly; now be you blended before him visibly by the sign of the bowed head and the word, or a conscious stillness of gratitude. Begin then and there the new life with the quiet moment at the breakfast meal. The tenderness of the night's silence behind you, the beauty of the morning's freshness around you, then and there, on your first wedded morning, begin the custom which, then begun, may last on into your children's lives as they come into your arms, and may bless those children unspcakably. It is easiest, then, to begin. Yet let none of us older belated ones think it is too late for us to begin that little family tryst with the God of our home.

There is a third opportunity for parental priesthood to the soul of the child. I am thinking now of the father's and mother's general habit of showing reverence for things reverend. For instance, is beauty sacred, as such, in the home? Are the holy and the ridiculous instinctively two, not one, in the household speech? Do love and death and sin and Bible and religion and "God" lie above the levels of jest? Is reverence felt for others' reverence, whatever its object? Or again, do the father and mother care that their child shall care for the church? that their child shall care for the Sunday-school? The former query I leave for others to urge, only saying that the child's interest in the church is almost sure to be no higher than the parent's. But do you know that most of us average parents are arrant ingrates toward one set of coworkers with us,—I mean, the Sunday-school teachers? Most of us, after the morning church service is over, go home; perhaps, after the long sermon, are glad that we can. But fifteen women, and two or three men with them, are *not* going home. They are going down into the other room to spend another hour and a quarter—with whom? With your children. At whose request? At your request, for you send the children to them. Did you ever thank the Sunday-school teacher of your child for that? A Sunday comes too unpleasant for church-going, or too pleasant, and you do not go. For the Sunday-school teacher no such Sunday ever comes: her loyalty to your child forbids. Did you ever thank the teacher for that? An hour and a half a week for forty consecutive weeks is her gift to you. Have you remembered to say anything to her about it? to show any interest in her work? to consult with her over it? to *second* her in it? Did you know that such seconding changes her teacher's task from a hard to a joyful one? and that, unless the home does second the Sunday-school heartily and continuously, it is apt to be almost fruitless of good to a child? Have you ever talked with your child's Sunday-school teacher, I say, about her work for the soul of your child? ever thanked her?

More important, of course, than any and all things besides, is our character and life as the children see us day by day in the home. I said that our functions of Image of God, of Priest, and of Oracle blend. That first equation of all, when we were the only image of God to the child's mind,—that old equation

lasts in a sense, although it has dimmed, and the "only" is gone. I mean that his notions of God are still being shaped and colored by our characters. Words about him without character to match are soon felt as unreal by the little child-mind, so shrewdly detective. "God" is compact of ideals to us; and our child's ideals of duty, of honor, of justice, of disinterestedness, of tender love, are all saturated largely by our *reals* of these qualities. A father's sincerity often determines for life the ethics of his boy's theology; a mother's love, the depth and horizons of his faith in the Infinite Goodness. This is so well known that it need not be dwelt on, but it is more important for practical priesthood than anything else to be said. All mediatorship centres in this. We parents cannot teach more of God to our child than we have incarnated of God in ourselves. Remember nothing else that I say, but remember that we parents cannot teach more of God to our child than we have incarnated of God in ourselves.

Here are four or five ways, then, in which the mother and the father are the natural Priests to their child. And these ways, put together, determine the atmosphere of the home. The atmosphere of home,—that word tells the whole story. Let the atmosphere of its home be that of reverence and aspiraticn,—not merely of goodness, but of goodness aspiring; not simply of ethics in practice, but of ethics at worship,—and our child is pretty safe in its home. For it will be living in the light of God shining visibly through the parent's ideals.

A few words, now, of the parent's third function,—that which I called being *Oracle* to the child-soul. In Greek lands of old the oracle was the shrine to which men went to ask questions of the gods. A shrine corresponding to that belongs in each home,—a place where the little one can bring its quaint curiosities concerning the universe, asking for light. The child-soul, six or eight years on earth, is all a-flower with questions about God and itself, and the whence and the why and the whither of things. We do not have to *wake* the God-sense, Nature takes care of that: our part is only to guide, to enlighten, to educate it. And such deep-simple conundrums as our six-year-olds can invent,—levelling, of course, the wisdom of sages, to say nothing of ours! It *must* ask these questions of some one. Who is to answer them? Who, first, but the parent?

Suppose that he says, "I know not the answers myself, and I will say naught to my child," or, a more common way, "I have my opinions, my 'faiths,' if you please, but am not going to prejudice the mind of my child: he shall grow, and solve as he may his own problems." That parent is *abdicated part of his parenthood*. And abdicating in favor of whom? In favor of a nurse, of a Sunday-school teacher, of a Sunday-school book, of a novel, a newspaper, of the child's little playmates, of neighbors who are sure that *they* know and are only too faithfully anxious to tell, among the things they would tell being some of the last things in the world a parent of the liberal faith would like his child to believe. In society like ours the child is sure to be influenced, "prejudiced,"

one way or another. The question is not of influence or no influence, but only of whose? In heathen countries and famine times they sometimes "expose" the new-born babe to the mercy of the street or the wood. The parent who refuses to be, as well as he can, the "Oracle"—that is, the intellectual interpreter of God to his child—is "exposing" its *soul* to the street. It is pitiful, tragic. The child has a right to say, "Father, this is my home, you are my father: tell me your *best!*" Our best,—that is all. "As well as we can,"—no more is required. Give him your best thought of God and his goodness, whatever it be, saying always and humbly: "This is only my seeing: I, too, am a child. And we see more and better as long as we live, if we try to live rightly." That sort of answer serves both of the child's needs: it helps him with the life we have won; "prejudices" him toward the true and the beautiful as we discern it; and it teaches the open mind and the vision that grows. And the child by and by will twice bless us. Whereas the refusal to help teaches not the open mind, but indifference. And no blessing waits upon that. The parent owes the child body bread; he owes the child-mind reading and writing; he owes the child-heart love; he owes the child-soul his own thought of God, his best to the date of the asking. Instead of making our ignorance an excuse and exemption, we should make the child's ignorance a compulsion laid on us to so live that we shall have a good thought of God to give, when he comes to the Oracle.

But let us not think, after all, that it is mainly a *conception* of God that we owe him. The great thing is not a definition, but a feeling; not theology, but religiousness. Whatsoever we try to explain to our child, he is not going to see just the figure of God that we see. Nature not only wakes the God-sense, but takes care of the chamber of imagery, and sets out the quaint little mind-idols according to need, changing them with the years, yet following more or less our parental suggestions. In other words, it is not the *outline* of the God-thought, but the *contents* that we mainly should care for. Never speak the name "God" to your children without the dawn of a smile on your face, as if you were facing some beautiful thing, and you will do more for their souls than by the correctest theology. Make God stand for Goodness, for Love, for Holiness to them, and these "contents" of the God-thought will be carried over from outline to outline by them as they grow. Let us talk without fear in picture-words to them, in "anthropomorphisms," *provided* we also give hints that open escapes toward the Infinite for them. On the other hand, be not afraid of such hints, of such "abstract" words as "life," "light," "love," "truth," in speaking of God to them: be afraid *not* to use these. The child's mind is certainly a literalist: every idea presented to it turns to concrete picture and image. As truly, as truly, it is a Transcendentalist, even an "occultist." Trust your little Transcendentalist! He will understand your abstract terms almost as well as you do,—perhaps better. A mother I know would fain teach her boy no

"doctrine," but of course her fate came upon her. One night he asked from between the bedclothes who "God" was. She hesitated, and then, on the instant and on the inspiration, replied, "Wherever you see anything that is beautiful or good, you see God, dear." "Why, then God is *in me*, sometimes!" he answered right off. Could anything be more successful than that? Or analyze this other saying which another mother I knew kept in her heart: it shows how the little minds manage to lay hold of the transcendental, while tuning it into the concrete and homely. Jamie was seven years old, and had been taking his Saturday night's bath alone. Coming back to his mother, he told her he had been making up a new prayer in the tub: "Dear Father in heaven, take away my sins: squeeze them out of my soul, like squeezing water out of a sponge. Then take Truth gently up, and put her there; but still leave the soul open that she may fly in and fly out; that I may speak the truth. Dear Father in heaven, I cannot hear you answer my prayers, but I know thou dost. Good-night, dear Father." Sin, Soul, Truth, and inaudible Prayer-Answer,—but all in a bath-tub, and bird-flight! And *he*,—he predestinates just such psychological mix-ups, welcomes just such familiarities! Fear not, ye of little faith, your child can understand *you*; for God, who is teaching through you, is also, all the time, teaching his own deep things behind you.

Image, Priest, Oracle, to the child-soul,—even this it is to be parent, to the end that the soul of the little child shall grow God-like. I speak as to fellow-trustees.

EDUCATIONAL.

SWARTHMORE COLLEGE.

On Fourth-day, the 14th inst., President Swain spoke at the dedication of the "Institute for Colored Youth" at Cheyney, Delaware county, Pa.

At a special meeting of the Eunomian Literary Society, the committee appointed to confer with the President in regard to advancing the interests of literary work and to consider the making of the Eunomian reading room more exclusively for its members, reported the room to be locked part of the day. The society adopted the following rules: 1. The room shall be open to the public from 2 to 4 p. m. and closed on First-day; 2. The library shall be open to the public from 1.30 to 2 p. m. on Sixth-days. The President consented to these conditions. From this radical change it is hoped literary work will be greatly encouraged.

In the Fifth-day evening collection President Swain announced that the contract for the dormitories had been signed and that work would be started in a few days. It is expected that the basement will be completed, up to the first floor, by the middle of Twelfth month.

Sixth-day evening, Tenth month 16th, President Swain attended Moorestown Y. F. A. and gave his address, "A View of Nature and the Bible."

In meeting Doctor Holmes spoke on "Intellectual Courage," likening man to the mountain climber who had but the steep yielding cliffs in front of him, and all that was beautiful behind him. He said that we must still work up higher and higher, strong in the resolve to mount the rocks and stand on the summit.

The Young Friends' Association held its regular meeting Tenth month 18th, 1903. Dr. J. H. Holmes, Robert Fyle and Caroline Hadley were named on the program as persons chosen to take part in the exercises of the meeting. The officers elected for the following term are: President, Halli-

day Jackson; Vice-President, William Linton; Secretary, Esther Rogers. The topic discussed was "Toronto and the Conference." The meeting was very interesting and starts the year in an auspicious manner.

On Sixth-day Dean Bond gave a reception to the Freshman girls. A very enjoyable evening was spent. The upper classes were entertained at President Swain's on Tenth month 17th, 1903. The Seniors and Juniors buried the hatchet for the evening and enjoyed one of the most pleasant evenings of their college life.

F. N. P.

ABINGTON.

The Abington Friends' School opened on Ninth month 15th, with a fair attendance. Since that date the roll has materially increased, so that the outlook for the school year is very satisfactory. A new heating system has been installed in the building; the need for this improvement has long been felt. In addition to this, several repairs and minor improvements were also completed during the summer recess.

The Faculty for 1903-4 is as follows: George M. Downing, M. S. (Pennsylvania State College), Principal; Science and Mathematics. Carrie B. Way, B. L. (Swarthmore College), English. Isadore E. Cropsey, B. Mus. (Syracuse University), German and Music. Harry H. Derr, (Graduate of West Chester Normal School), Mathematics and History. Lyndon E. Ayres, B. A. (Bucknell University), Latin and Mathematics. Emma Schmidt, French and German. May E. Stevenson (Graduate of School of Industrial Art), Manual Training. Rachel S. Martin (Graduate of West Chester Normal School), Principal of Primary Department. Elizabeth R. Cox (Graduate of Abington Friends' School), Assistant in Primary Department; Geography. Alda D. Leaw, Matron.

The Abington First-day School, which consists largely of the students of this school, was organized in the meeting-house on Tenth month 4th. Emma W. Gaskill is superintendent, and classes are in charge of the superintendent, George M. Downing and Anna T. Roberts.

The interior of the meeting-house presents a much improved appearance; the walls have been newly plastered and the ceilings panelled. Many curious hunters carried away relics in the form of old lath and nails which had been removed from the building in the course of repairs. The laths were hand-split and the nails hand-wrought over two hundred years ago.

GEORGE SCHOOL.

Tenth month 17th, the Whittier Literary Society held its first regular meeting. The following program was given: Song, by four girls; recitation, "The Painter of Seville," Anna Stubbs; declamation, Fred Chambers; reading, "Aunt Sylvia's First Lesson in Geography," Elsie Cadwalader; "The Whittier Greenleaf," Harry Sherwood; essay, "The Art of Dyeing," Helen Woodward; recitation, "Intensely Utter," Lucile Gathrop; round, by eight boys; play, "A Studious Girl," Ruth Price and Jean Beatty.

Seventh-day evening Tenth month 10th, Helen Borton, of Woodstown, N. J., read "The Lost Word" by Henry van Dyke, before the Young Friends' Association. The beautiful selection was most feelingly and simply given and for about an hour, the reader held every one—even the youngest—in almost breathless silence.

F. B. S.

A LARGE meteor which fell at Mendon, Mich., destroyed a portion of the bridge over the St. Joe River. It buried itself in the earth and made a hole nearly 30 feet deep. It gave forth a screeching sound as it passed through the sky, and struck the earth with a report that was heard for a long distance.

AN agreement of the pastors of the larger churches of Lincoln, Nebraska, taking measures to discourage the establishment of several projected new churches on the ground that the field is already covered, is described by the newspapers as an "ironclad agreement intended to drive out the small church and return greater revenues to the larger."

Conferences, Associations, Etc.

WESTERN FIRST-DAY SCHOOL UNION.—The Western First-day School Union was held at Pennsgrove Meeting-house, Seventh-day, Tenth month 17th, 1903.

The day was a rainy one and while the number present was not so large as is sometimes noted, the interested workers were there. The presiding clerk read the 2d chapter of I. John as an opening exercise. After the reading and approval of the previous minutes and reports of the several standing committees of the Union, the reports from the schools were read and commented upon, some of which were very encouraging, while others were not so hopeful.

In the afternoon session, a little girl from West Grove School gave a beautiful recitation "The Pansies," and a member of Pennsgrove School in an able manner recited a touching temperance story, "Old Soapy."

The following questions, "What are the chief impediments in the way of making First-day Schools more successful?" "What are the ends in view in studying the Bible?" "What are the advantages of the 'One-Topic' Lesson Leaves?" were the subjects for discussion and brought out varied sentiments and valuable suggestions.

A beautiful feeling of nearness and love seemed to pervade the meeting and many present bore testimony at the close to the helpfulness and benefit of this Union and of the inspiration of the hour, giving evidence of the presence of the Heavenly Father. It was decided to hold the next Union at West Grove Meeting-house. E. P. W., Rec. Clerk.

CONCORD FIRST-DAY SCHOOL UNION.—This body held its autumn session at Goshen, Chester county, Pa., on the 17th inst. Although the day was rainy the house was well filled, many driving miles to attend, and the meeting was a lively and inspiring one, the delegates returning to their work with renewed enthusiasm for it. The report from Wilmington was thought too valuable to be kept within the limits of Concord Union. It is published in full in another column.

WEST PHILADELPHIA.—The Junior Young Friends held their first social for the winter at the home of George Miller, on Sixth-day evening the 16th of Tenth month. A very interesting program consisting of a recitation by Mary Dunham, a talk by Dr. Thatcher on his summer vacation, a recitation by William Webster, Jr., and a few words from Anna M. Biddle and others on their summer experiences.

The following were appointed on the program committee for our next meeting, Ralph Bicknell, Edna Webster, Lida Scott and William Webster, Jr. W. W., Jr.

MANSFIELD, N. J.—The Young Friends' Association met Tenth month 10th at the home of Annie and Thomas Bunting, with twenty-eight in attendance. The Vice-President called the meeting to order by reading the 17th chapter of St. John.

The evening exercises were opened by Mary S. Harvey, who read from the discipline on "War." Martha E. Gibbs' question "Was there any excuse for the persecution of the Friends by the Puritans?" was ably answered. She said the Friends generally thought there was no excuse for such persecution as was suffered by the early exponents of our faith. Bancroft, the historian, says their belief was identical with ours. Yet, it is given as some excuse that "the early advocates of the Quakers in New England displayed little of the mild philosophy, the statesman-like benevolence of Penn and his disciples, though they possessed the virtue of passive resistance in perfection." The martyrs, Mary Dyer, Wm. Robinson, Wm. Leddra and Marmaduke Stephen fell victims, rather to the contest of will than to the opinion that Quakerism was a capital crime. How many of us this day would be willing to undergo such persecution for our faith? The question, "What do you think is the most important reform movement at this time?" was answered by Annie Bunting, selecting as the movement "Temperance," and reading an article showing the evil done in South and North Dakota. Where towns are free from the sale they prosper. "Is the Spirit of the Life the same as the Inner Light?" was generally answered. "Christ

said, My Words are the Spirit and the Life," was quoted by Thomas A. Bunting. Others said they saw no difference.

Mary R. Moore gave us selected current topics. A reading was rendered by Edith S. Gibbs entitled, "The Manliest Man." Cyrus S. Moore gave us a talk on the rapid development of the West from his recent observation.

The next meeting will be held at the home of Anna B. and Robert Taylor on Eleventh month 7th, 1903.

MABELLE E. HARVEY, Secretary.

QUAKERTOWN, PA.—The Young Friends' Association met at the home of Milton and Martha Johnson, Tenth month 15th, with a good attendance. The President opened the meeting with a Scripture reading, Galatians, fifth chapter. The usual time was devoted to business. Elmer Jordan and Emma Shaw were appointed to attend the General Conference of Friends' Associations at Wilmington, Del., Eleventh month 14th. The regular program was taken up. Emma Shaw continued the history reading of "Life of Benjamin Hallows." J. Miles Jordan continued reading from the book entitled "The Man of Plain Speech." We find both these readings very interesting. Two readings were given from the *Friends' Journal*, one by Phebe R. Bewley on "Wastefulness," another by Isaac W. Reeder "The Sending of the Apostles." Anna W. Ball recited "Dost Thou Know?"

Dost thou know? Yes, truly yes,

It is a little thing;

But of power untold to bless,

Through life's wandering—

For what sweeter music heard

On earth's sphere than a "Kind Word."

Sentiments were given, a short silence observed. The meeting adjourned to meet in Eleventh month at the home of Edward Shaw.

A. B. R., Cor. Sec.

HOPEWELL, VA.—The regular meeting of the Young Friends' Association, was held Tenth month 18th. After the reading of the First Psalm, M. S. Lupton had an interesting article on George Fox's Journal. Laura A. Robinson read a poem entitled, "The School of Sorrow." Lewis Pidgeon read an essay, which was published some time ago in the INTELLIGENCER, "The Quakers as Makers of America." We thought it contained much good, worthy of our study. A very interesting selection of Current Events, was read by Annie Rees. A communication was read from the Executive Committee, asking us to forward the names of five delegates to attend the General Conference of Friends' Associations, to be held at Wilmington, Del., Seventh-day, Eleventh month 14th, 1903. A committee was appointed to select the delegates. After a few minutes' silence, the meeting adjourned.

C. P., Cor. Sec.

ACCTONK, VA.—The Young Friends' Association met at home of Joseph W. Cox, Tenth month 4th. The president opened the meeting with a reading of the 37th Psalm. Sarah E. Cox read the biography of Mary Brooke. Chas. M. Pidgeon read an essay that had been loaned to the association, being a comparison of the Dunkards, Shakers and Quakers, which called forth some discussion. Mary Lukens read the second chapter from "The Penns and Penningtons." Lida Gillingham recited "A Voice in the Twilight," and Dorothy Walton "The Oak Baby."

After election of officers, roll call and a short silence the association adjourned to meet at the home of Warrington Gillingham, Eleventh month 1st, 1903.

ELLEN LUKENS, Secretary.

The French lecturer who will this year deliver the Hyde lectures, under the auspices of the "Cercle Francais de l'Universite Harvard," will be Anatole Leroy Beaulieu, author and member of the Institute of France. The general subject of this course of lectures will be "Christianisme et Democratie," and will embrace a survey of the political and religious history of France.

CURRENT EVENTS.

THE final arrangement of an arbitration treaty between England and France has revived interest in such a treaty between the United States and England. If a similar treaty to the one that failed by a few votes in 1897 were to come before the Senate now, there could be little question of its ratification. Louis Sinclair, M. P., Joint Honorable Secretary of the House of Commons' Commercial Committee said a few days ago that the committee's next work would be to endeavor to arrange an arbitration treaty with the United States. In France too there is a strong desire to act on a resolution passed some time ago by the Chamber of Deputies in favor of a Franco-American treaty.

THE object of the National Civic Federation Conference in session in Chicago last week was to do what it might toward establishing more rightful relations between employer and employees and to end strife. The "open shop" and the attitude of union workers toward those not members of the union was very freely discussed and took up much of the time of the conference. Among the speakers were John Mitchell of the Mine Workers, John M. Stahl of the Farmers' National Congress, Marcus M. Marks of the National Clothing Manufacturers' Association, of New York, W. H. Pfahler of Philadelphia, President Buchanan of the Iron Workers, Dr. Josiah Strong of New York, President Gompers of the Federation of Labor.

THE ninety-fourth annual meeting of the American Board of Commissioners for Foreign Missions met at Manchester, N. H., last week. Reports showed the receipts for the year to have been \$740,771, the disbursements \$740,522.

The Eastern Missionary Convention of the Methodist Episcopal Church was holding an enthusiastic convention at the same time in Philadelphia.

This week the International Missionary Convention of the Christian Church has been in session at Detroit. At one of the sessions Ex-Governor Drake of Indiana announced that he would give \$5,000 to start a Bible college in India, he having already given \$5,000 each for Bible colleges in Japan and China. This denomination has a total of 117 missionaries and 290 native helpers. For the coming year it proposes to raise \$250,000 for mission work.

THE purpose of the Congress of Arts and Sciences, to meet at the St. Louis Exposition, Ninth month 19th to 26th, 1904, is to demonstrate the inter-relation of all scientific work. A committee in its interests consisting of Dr. Simon Newcomb, Washington, D. C.; Professor Hugo Muensterberg, Harvard, and Professor A. W. Small, Chicago, has spent four months in Europe, and in that time presented 130 invitations to the most noted of the European savants, of which 114 have accepted. Germany, Great Britain, France, Austria, Italy, Switzerland, Russia and Holland will be represented at the Congress. Each scientist invited will contribute a definite piece of work, and the Exposition has appropriated \$200,000 to cover the expense of the congress and the honorariums of the speakers.

REPORTS to the Board of Managers of Haverford College at their annual meeting at Fourth and Arch Streets, Philadelphia on the 13th show that \$73,267 have been donated to the college during the year just ended, and that there has been an increase in the invested funds of \$34,209. Invested funds now amount to \$1,000,000, and the real estate is valued at \$1,000,000. The students number 129, more than ever enrolled before. President Sharpless said in his annual report that there is no trace of professionalism in the athletic sports at the college. No member of the football team receives pay, and the coaches give their services gratis.

ROCKEFELLER HALL, the new dormitory of Bryn Mawr College, will be completed within a few weeks. It is built of gray stone, and the main wing is 347 feet long, containing the rooms for the students. The hall is to hold eighty-four students, and about two-thirds of these will be able to have a

study and a small adjoining bed room each. The rest will have single rooms. John D. Rockefeller gave the building, costing \$145,000, as part of his munificent gift to the college, the other part being the central lighting and heating plant.

In southeastern Europe the movement for Turkey to withdraw two soldiers for every Bulgarian withdrawn, and so for gradual decrease of both armies seems to be progressing. Bulgaria it is stated has ordered the disbandment of 10,000 troops now on the frontier, also one class of Bulgarian reservists to the number of 5,000. If Turkey follows suit others will be disbanded. Meantime many Macedonians are emigrating and it is reported that a lively agitation is on foot to induce more to come to the United States.

THE decision of the Alaska Boundary Commissioners was signed on the 18th by all except the two Canadian Commissioners. The decision grants all the American claims except in regard to Portland Channel which was decided in favor of Canada, giving her her only outlet to the sea in the northwest.

NEWS NOTES.

THE King and Queen of Italy ended on the 18th a visit to the President of France at Paris.

KING LEOPOLD of Belgium has been on a visit to Emperor Francis Joseph in Vienna.

JOHN JOSEPH KAIN, Roman Catholic Archbishop of St. Louis died in Baltimore on the 13th.

"MOTHER" STUART, one of the founders of the W. C. T. U. died at Auburn Park, Ill., on the 14th.

THE visit of the Czar to Rome has been postponed until spring on account of supposed danger from the Socialists.

THE Pope has appointed Monsignor Merry del Val Papal Secretary of State, to succeed Cardinal Rampolla. He has been acting secretary ever since the conclave, of which he was secretary.

GORDON MCKAY, the inventor of the shoe sewing machine bearing his name, died at Newport on the 18th. It is understood that he left a large bequest to Harvard University and established a maintenance fund for the Institute for the Training of Colored Youths, for which he had given a large tract of land and a house near Narragansett Pier.

DR. BOOKER T. WASHINGTON returned on the 13th from Europe where he had been seeking rest and studying dairies and dairy products in Normandy for the benefit of the Tuskegee work.

RABBI DR. KAUFMAN KOHLER was inaugurated President of the Hebrew Union College at Cincinnati on the 18th, to succeed the late Dr. Isaac M. Wise the great leader of liberal Judaism in America.

KING OSCAR in his speech from the throne at the opening of the Storting at Christiania on the 19th announced that negotiations had been opened with various Powers for the conclusion of arbitration treaties.

DR. JONATHAN TAFT, one of the best known dentists in the country, and founder and for many years dean of the dental department at the University of Michigan, died at his home, in Ann Arbor, on the 17th.

THE annual convention of the United Textile Workers began in Philadelphia on the 20th. Child labor, the hours of work for women and the extension of the union are among the questions which will come before it.

ANTONIO OPISSO DE YCAZA, a native of the Philippine Islands has been admitted to the bar in Washington, being the first person, not a born or naturalized citizen ever admitted to practice before the District Courts.

A DISPUTE is reported in the daily papers between the Artillery Company of Holy Trinity Church, Philadelphia, and the pastor over a brass cannon valued at \$500, which the pastor has "under lock and key in the parish house."

THE wife of Sidney Strong, the Congregational minister of Oak Park, Chicago, formerly of Cincinnati, O., died on the 14th at Naples, Italy, being with her husband on her return from official visits to the South African mission of the American Board.

MORE than 25,000 Mormons are to be located in Mexico within the next eighteen months, the five colonies established in Northern Mexico a few years ago now numbering more than 5,000 people. Mexico is looked upon as a splendid field for their growth and expansion.

JOHN MORLEY, M. P., formerly Liberal Chief Secretary for Ireland, who has been in semi-retirement while writing his "Life of William Ewart Gladstone," has now returned to active political life, and has taken his place in opposition to the protectionist policy of the present Government.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

10TH MO. 24 (SEVENTH-DAY).—WESTBURY Quarterly Meeting, the New York Young Friends' Association has engaged a special trolley car for the convenience of Friends attending Westbury Quarterly Meeting at Flushing on the 24th inst. The car will leave the Manhattan end of the Brooklyn Bridge at 8.30 a. m., Brooklyn Borough Hall at 8.45 a. m., Fulton and Greene Aves., at 8.57 a. m., and Gates and Bedford Aves., at 9.02 a. m. It will return after the close of the afternoon meeting.

10TH MO. 24 (SEVENTH-DAY).—A Conference under the care of the Executive Committee of New York Yearly Meeting's First-day School Association at Flushing, L. I., at 2.30 p. m., following Westbury Quarterly Meeting. Paper by Margaret F. Vail. The Adult Class: 1st. The best method of conducting. 2d. The relation it should

bear to the rest of the school. A full attendance is desired.

10TH MO. 25 (FIRST-DAY).—A CONFERENCE under the care of the Philanthropic Committees of the Yearly and Quarterly Meetings in the Meeting-house at Solebury, Pa., at 2.30 p. m. Subject for discussion, "Moral Suasion."

10TH MO. 26 (SECOND-DAY).—BALTIMORE Yearly Meeting at Park Ave. Meeting-house, Baltimore, at 10 a. m. Ministers and Elders Seventh-day preceding at 11 a. m. and 3 p. m. Information as to accommodations and railroad arrangements will be found in advertising column.

10TH MO. 26 (SECOND-DAY).—NEBRASKA Half-Yearly Meeting, at Genoa, Neb., at 11 a. m. Ministers and Elders, Seventh-day before at 2 p. m. Youth's Meeting First-day at 3 p. m.

(Continued on page 687.)

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CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Continued from page 686.)

10TH Mo. 27 (THIRD-DAY).—CONCORD Quarterly Meeting at Darby, Pa., at 10 a. m. Ministers and Elders, day before at 2 p. m.

10TH Mo. 28 (FOURTH-DAY).—THE FALL Meeting of the First-day School Organization of Philadelphia Quarterly Meeting in the meeting-house at Fifteenth and Race streets, at 8 p. m. Program: 1. "The New Educational Plan," Mary H. Whitson; 2. "Can the New Plan be Adapted to the Small First-day Schools?" Russell H. Smith.

10TH Mo. 28 (FOURTH-DAY).—PURCHASE Quarterly Meeting at Chappaqua, N.Y. Ministers and Elders, day before at 2.30 p. m.

10TH Mo. 31 (SEVENTH DAY).—COMMITTEE on Philanthropic Labor of Philadelphia Yearly Meeting in the meeting-house 15th and Race Sts., Philadelphia, at 1.30 p. m. The Sub-Committees as follows:

The Indian, in Room 5, at 10.30 a. m. Peace and Arbitration, in Room 3, at 10 a. m.

Colored People, in Race Street Meeting-house, at 9.30 a. m.

Improper Publications, in Room 4, at 10 a. m.

Purity, in Room 2, at 9 a. m.

Women and Children, in Room 5, at 12.15 p. m.

Equal Rights for Women, in Room 6, at 10.45 a. m.

Temperance and Tobacco, in Room 1, at 11 a. m.

Educational and Publication Committee, in Room 1, at 9.30 a. m.

Legislation Committee, in Race Street Parlor, at 10.30 a. m.

10TH Mo. 31 (SEVENTH-DAY).—HADDONFIELD First-day School Union, at Medford, N. J., at 10 a. m. Subject for discussion: "To what extent should we diversify our teaching in the First-day schools, and are all moral and useful subjects allowable?" All are cordially invited to attend.

11TH Mo. 1 (FIRST-DAY).—AT CHESTER Meeting-house, Del. Co., Pa., a circular meeting under the care of a committee of Concord Quarterly Meeting, at 3 p. m.

11TH Mo. 1 (FIRST-DAY).—A MEETING at Haverford appointed by Philadelphia Quarterly Meeting's Visiting Committee, at 3 p. m.

11TH Mo. 1 (FIRST-DAY).—ACCONTINK, Va., Young Friends' Association at the home of Warrington Gillingham.

11TH Mo. 1 (FIRST-DAY).—CORNWALL, N. Y., Young Friends' Association at the home of Charles C. Cocks, at 3 p. m.

11TH Mo. 1 (FIRST-DAY).—NEWTOWN,

Pa., Young Friends' Association at the Friends' Home.

11TH Mo. 2 (SECOND-DAY).—NINE PARTNERS Half Yearly Meeting, at Poughkeepsie, N. Y., at 11 a. m. Ministers and Elders Seventh-day before at 3 p. m.

11TH Mo. 3 (THIRD-DAY).—PHILADELPHIA Quarterly Meeting at Race Street Meeting-house, at 10 a. m. Ministers and Elders day before at 3 p. m.

11TH Mo. 4 (FOURTH-DAY).—KENNETT Square, Pa., Young Friends' Association at the home of Harry K. Hicks.

11TH Mo. 5 (FIFTH-DAY).—ABINGTON Quarterly Meeting at Byberry, Pa., at 10 a. m. Ministers and Elders day before at 11 a. m.

11TH Mo. 14 (SEVENTH-DAY).—CONFERENCE of Young Friends' Associations of the seven yearly meetings at Wilmington, Del. Address at the morning session by William W. Birdsall, at the afternoon session by Prof. F. A. Christie, of Meadville, Pa., on "The Views of Early Friends and Present-day Religious Thought."

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Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 31, 1903.

The General Conference

of Friends' Associations will be held in the Meeting-house, Fourth and West Streets, Wilmington, Del., on Seventh-day, Eleventh month 14th, 1903.

PROGRAM.

Morning Session 10.30 to 12.

Address: "An Open Mind," William W. Birdsall, of Philadelphia. Discussion.

Afternoon Session 2 to 4.

Address: "The Views of Early Friends in Relation to Modern Religious Thought," Prof. F. A. Christie, of Meadville, Pa. General Discussion.

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It is usual at this time of the year for papers to make extra inducements in order that subscriptions may run concurrently with the calendar year, and with this end in view, we will accept new subscriptions from the date they are received by us up to, and including, the last issue of 1904, for \$2.00, the price of a year's subscription. The sooner the subscription is received the more copies it will cover. Will our subscribers send us the names of Friends who might like to take advantage of this offer, but who may not want the advertisement? We will write to them.

BUCK HILL FALLS.

Notice is hereby given that the annual meeting of the stockholders of the Buck Hill Falls Company will be held Fourth-day, Eleventh month 4th, 1903, at 9 o'clock p.m., in the Auditorium of the Young Friends' Association Building, 15th and Cherry Streets, Philadelphia.

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The Journal 1873. }

PHILADELPHIA, TENTH MONTH 31, 1903.

{ Volume LX.
Number 44. }

GOOD WORDS FOR 1903.

XLIV.

It is the high privilege of every human soul to be the revelation to others of just so much of the Divine as can be appropriated and lived.

ELIZABETH POWELL BOND.

In "Words by the Way."

DEATH.

"O DEATH!
I would that thou wert dead." Then Death answered me. His voice was gentle, and through all his pallor There gleamed the outline of a smile. I saw Transfigured Death.
"I am God's servant. The flock must be brought home. I go to bring the wanderers to the fold. The lambs are God's, not yours; or yours but to Watch and tend until he sends for them. Through your own fatherhood read God's heart. Through your own watching for the child's return Conceive the thought that glows in love divine."
—Dr. Joseph Parker, in *Christian Herald*.

BALTIMORE YEARLY MEETING.

MINISTERS AND ELDERS.

In the meeting of ministers and elders a minute of unity was read for Elizabeth Lloyd, a minister of Buckingham Monthly Meeting, Pa. Visiting Friends who were present without minutes were William and Henrietta H. Bedell, of New York Yearly Meeting and Mary T. Freeman, of Genesee Yearly Meeting. The representatives were present excepting seven; for the absence of most of these sufficient reasons were given.

William W. Moore was released from further service as clerk at his own request and Alfred Wood and Catharine B. Thomas were appointed clerks for the ensuing year.

Attention was called to the responsibility resting upon ministers and elders for the increase of the membership, and the thought was thrown out that with meetings as with individuals, those that are seeking only to build up themselves will decrease, while those that are concerned to reach out and bless the lives around them will increase in numbers and influence.

As the answers to the queries were read the thought was expressed that attendance at meetings may be encouraged in two ways: by having the meetings full of spiritual life, and by the manifestation of personal interest toward those who absent themselves.

The love and unity reported in the answers was felt to be ground for encouragement, and the power that might be exerted by the seventy-five ministers

and elders present if each one would be faithful was enlarged upon.

A young overseer was referred to who had paid a friendly visit to every family where there was a member of meeting; the result of this was an increased attendance and several applications for membership.

Those who had been removed by death from their accustomed places were held in loving memory. Thanks were returned to the Heavenly Father for his many mercies and the earnest prayer offered that all might receive a fresh baptism of the Holy Spirit.

FIRST-DAY.

The weather on First-day morning was all that could be desired and Park Avenue Meeting-house was full. The silence was broken by John J. Cornell, who explained Friends' basal principles and showed them to be sufficient for the salvation of the soul from sin.

Elizabeth Lloyd said that three things are essential for those who are followers of Jesus the Christ,—they must be children of God, they must bear witness to the truth and they must go about doing good.

Henry W. Wilbur invited all to read the word of God as it is written in books, in nature and in human life. He said that the humblest lives are often the most beautiful in God's sight, and that obedience to divine revelation is the only path to peace. He concluded with an earnest prayer that the weak might be strengthened and the sorrowing comforted.

In the afternoon the Young People's Meeting, in which there were representatives from the various First-day schools connected with the yearly meeting, was conducted by Eli M. Lamb. After a responsive Scripture reading an exercise was given by a class from the Baltimore school showing Bible authority for Friends' testimonies. This was followed by a recitation, "Faith and Reason," by Lydia Reynolds. Helpful talks to the boys and girls were given by Henry R. Sharpless and Reuben Kester, the latter making a strong plea for greater reverence. A suggestive address to teachers by Edwin R. Buffington closed the program.

In the evening the meeting for worship was almost as large as in the morning. Edwin R. Buffington, while holding fast to the eternal foundations, made a plea for new methods as they may be found necessary. Phineas J. Nichols appealed to "the lost sheep of the house of Israel," the prodigal sons in the Society of Friends, to repent the foolish squandering of their inheritance and return to the Father's house. Elizabeth Lloyd said that the Christian life is a life of growth and service and that spiritual birth must precede spiritual growth. O. Edward Janney appealed to all present who had not already given their hearts to God to enter into his service at once. Haviland Hull

enlarged upon the beauty of the religious life. Sarah R. Matthews asked the question, "Am I My Brother's Keeper?" reminding all of the interest they ought to feel in the welfare of others.

SECOND-DAY.

A number of the representatives to the yearly meeting were absent; for ten of these sufficient excuses were given. The report from Centre Quarterly Meeting contained the following passage: "We have felt deeply at this time the bodily absence of our dear departed friend, William P. Fisher, who was taken from our midst so recently. We have missed his wise counsel in our business transactions, but above all we have felt the loss of his silent, deep, spiritual ministry in our meetings for worship."

In addition to the minute read on Seventh-day a minute was read for Chalkley Webster, a minister of Penn's Grove Meeting, Pa. Mordecai and Rebecca Bartram, of Philadelphia Yearly Meeting, were mentioned as being present without minutes. These and all other visiting Friends were given a cordial welcome.

A proposition made last year for a change in the manner of appointing committees was considered, and it was decided that the representatives appoint a nominating committee, consisting of two members from each monthly meeting, and that all committees usually appointed by the yearly meeting be nominated by this committee. The purpose of this change is to guard against the appointment of the same persons to serve on a number of committees that may be in session at the same time.

Edward Stabler, Jr., was reappointed clerk, Elizabeth M. Koser, assistant clerk, and Rebecca J. Broomell, reading clerk. The report of the Joint Committee on Isolated Members was read, and several expressed their interest in the work done. John J. Cornell said he thought the committee had overstepped the limits of its appointment in doing work in some cities that were within the limits of other yearly meetings. Elizabeth Lloyd explained that in such cities as Pittsburg, Buffalo and Cleveland, where there were members of several yearly meetings, the work had been assigned to the section of the committee from the meeting to which the city properly belonged.

A communication was read from the Maryland Anti-Saloon League, and the nominating committee was instructed to name two Friends to serve on the executive committee of the League, and also fifteen Friends to serve on the Central Committee of the General Conference.

The report of the First-day School Committee showed that the interest in this work is maintained. Parents were urged to take their children to home and other meetings whenever possible. A good system of circulating libraries has added much to the interest of the schools. The sum of \$350 was appropriated for the use of this committee.

Epistles were read from Philadelphia, New York, and Genesee Yearly Meetings. Chalkley Webster emphasized the thought in one of them that no matter how coarse the material of which the vessel is made it must be of the right shape in order to be of service.

(To be continued.)

For Friends' Intelligencer.

THE DIVINE IN NATURE.—No. 1.

THE above title is so broad that it includes the entire universe. I can only hope to touch here and there the few points of its outer margin, as they have especially interested me as a teacher of Natural History, during a long life largely devoted to that branch of scientific study.

Looking backward over my own record, I can see plainly that while perhaps, at the time, not wholly conscious of it, I have always approached the study of Nature from the standpoint of the Theist; and that my first object in imparting instruction to the young, has been to implant in the mind a deeper sense of the constant operation of a Supreme Intelligence, originating and controlling all things.

This was, no doubt inevitable, from the qualities of both my parents, and from a descent through a long line of ancestors holding the views of George Fox and William Penn. We are what our ancestors determine, and our work, whether for good or for evil, is, in large measure, dependent upon them. Did parents fully appreciate this great truth, they would certainly be more earnest in endeavoring to endow their children with natures of the highest order, that the stream of life flowing downward through the generations, might be of the purest and best among mankind. Thus, from age to age, the general level would naturally rise, and our individual lives become of national and humanitarian importance through the higher, and ever higher development of our race.

Early in my studies of Nature I became interested in the water crystal as a convenient form of acquaintance with general laws, and made careful and persistent microscopic studies of it from the window pane in winter, and from glass slides cooled to a low degree, which when brought into a warm room, condensed the moisture of the atmosphere in it, and freezing it, afforded a view of the process of crystallization. I studied the water crystal that I might better understand the Plant and the Animal. I made many curious and interesting observations a few of which are of sufficient importance to mention.

In the first place, it may be well to state that what may not inaptly be termed the building blocks of the water crystal are by no means all of a similar form. On the contrary they are highly varied, and may be seen simply as frozen globules, or as more fully crystallized lozenges, diamonds, rhombs, hexagons, triangles, spicules, bars, fans, stems, leaves, and plates difficult to name. Neither are these blocks built up, invariably, by the same methods.

Snow crystals, in free air, with room to expand symmetrically on all sides, are usually, but not always, in a horizontal plane, radiating in six directions, dividing the circle of 360° into parts of sixty degrees each. Around a central pole, which may or may not be shown, the building blocks are arranged in a less or more complicated manner, some of them being so exquisitely beautiful that they affect the mind like a rich strain of music; and they are doubtless deposited under rhythmic laws equivalent to

those of poetry and song. It is in allusion to the harmony of rock crystals that Prof. Tyndall has written "The beams of the earth are laid in music." So different are the patterns of snow crystals, that, considering the countless atoms in a drop of water, and the thousand fold number of smaller particles in each atom, it is not probable that any man has ever seen two complicated snow crystals formed exactly alike. Variability is as much a law of nature as is harmony, but each crystal is, in itself, a completed poem. The harmonies of nature seen by the eye, heard by the ear, or felt by the soul, are all of the same Divine nature, and should be accepted with profound gratitude, let us find them where we will.

On a fine, clear, cold, winter's morning, frost crystals on the window pane offer an admirable study. At first view we may roughly group the differing forms as feathery, star-like and straight-lined. The feathery forms often look white, instead of transparent, on the outer edges. Under a compound microscope, this effect is seen to be produced by a crumpling and contortion of the blocks, as though a strong pressure upon them had been exerted after their crystallization. It adds greatly to the beauty of the forms, emphasizing their outline and giving massiveness to the plumes. At the point of starting, the force exerted is evidently much less feeble, the blocks showing no crumpling or disarrangement. Possibly there is an analogy here to the breaking into flower and fruit in the plant, and members in the animal. Whether this is true or not, these feathery frost forms are exceedingly beautiful and interesting. Frequently on a stem like that of a plant, may be disposed lozenges in the manner of leaves, and on another stem of the same feather, may be arranged hexagons in a similar manner.

In the vertical lines, the same difference of method is exhibited. These are usually found to be composed of six-rayed stars superimposed one above the other, to the unassisted eye appearing only as a roughened line. But an entirely different method of construction may also be found. A vertical line will occasionally be met with which may be resolved into three or four lines. In the latter case, the two inner lines will be simply frozen globules, but on each side will be rows of lozenges or spicules, each one attached to a corresponding globule, on one side overlapping in an upward direction, and on the other in a downward direction. When four of these lines are composed of globules and spicules, the resemblance to the back bone of a fish is so striking that no one can avoid seeing it. In reality, we have before us, a bilateral mode of building up the water crystal. There is also proof of the existence of a force whose office is to reverse, by turning the plates upward on one side and downward on the other. Naturalists may, as they often do, discuss the point where bilaterality first makes its appearance in the plant or the animal world, but the compound microscope proves that it exists in the water crystal, and how much lower I do not know. It may possibly be found in the atom itself, or in the parts which are a thousand times less than the atoms, but which have

been weighed and the rate of their motion discovered. Let bilaterality appear where it will, it gives us two feet and two hands, two eyes and two ears, two sides to our complicated brains, and helps to balance us in the erect position natural to man. It would lead me too far to enter on the existence of a reversing force in nature, but its importance in the scheme of creation is vast, doubtless far beyond our finite conception.

While examining cooled glass slides, at the instant of insertion under the microscope, two bands, as though made by a camel's hair pencil, swept over the congealing vapor on the glass, moving in opposite directions. They met at an obtuse angle, and here appeared a perfect lozenge under my gaze. I never had the good fortune to see the evolution of the hexagon, but I did see the clearing of vapor from a space in which six globules of water concentrated. These were disposed, three above and three below, a common centre, and, although I could not measure them accurately, they looked as though they might be sixty degrees apart, in obedience to the law for six-rayed crystals. The moisture on the glass evaporated too quickly for the completion of the crystal, but the method of its formation was clearly seen.

At another time, a brilliant crystal, with its rays beveled, formed on the slide I was examining. It had but five horizontal rays, the sixth standing up, perpendicular to these, as a central pole. It did not melt rapidly, and was the most beautiful and perfect crystal which I met with during these microscopic researches. It may have been due to some element, possibly carbon, in the atmosphere of the room, rather than to the water deposited from its moisture.

Spiral movement is nearly always to be seen in the central globules of intricate six-rayed or six-branched water crystals. These central globules appear to have been spirally swirled before the crystallization of the exterior parts. In a drawing which I made, and which is dated December 29th-30th, 1880, penciled in a warm room with the outside thermometer several degrees below zero, spirals are conspicuous at the extremities of branching forms which covered the window pane. These flat spiral coils were large enough to be seen distinctly without the use of the microscope, being at least a half inch in diameter.

Spiral coils are frequent both in the plant and the animal world, as any one may recall who is familiar with the forms of either. In anatomy and palaeontology Professor Cope explains that the four-chambered heart of the mammal, with all its attendant advantages, is due originally, to a spiral movement which brought rudimentary partitions in the three-chambered heart of a lower grade of animals, into close connection with each other, thus closing the aperture which had before existed, and bringing into being a new and higher class of animal life, when the time was ripe for it. Astronomers assure us that the majority of nebula are spiral in form. The pathway of our own sun is supposed to be a vast spiral rising from the unknown, towards the unknown, amid its kindred suns.

Summing up the lessons of the water crystal, we find: 1. Mathematical accuracy. 2. Variability and

free play. 3. Rhythmic action and harmony. 4. Centripetal action, or holding to a center. 5. Centrifugal action, or driving from a center. 6. Bilaterality, or two-sidedness. 7. A reversing force, causing changes on opposite sides. 8. Spiral movements. 9. The combination of all, or any number of these activities.

It is to be remembered that man has nothing whatever to do with the origin of these forces. They are entirely independent of him. They must have been in existence during all time. They must continue during all time, and they must apply to all worlds where oxygen and hydrogen combine to form water, and where the temperature descends below the freezing point. By the water crystal, and by the crystallizing forces, we are connected with all plant and animal life; and with worlds, it may be, innumerable, beyond our ken. How grand is the view which links the least with the greatest in one great system of Divine workmanship.

GRACEANNA LEWIS.

Media, Pa., Tenth month 18th, 1903.

THE HIGHEST CRITICISM.

THE so-called higher critics have for some time past abandoned the term "Word of God" as a name for the Scriptures, but on a ground the reverse of that which for over two centuries has been taken by our religious Society. Our confidence in the declarations of the Bible itself enables us to unite with the Bible's express declaration that Another than itself, even Christ, is the Word of God,—agreeably with the opening of John's Gospel and several other passages; but the shaken confidence of the critics disables them from continuing to name the Bible by that term. Yet we know of some of them who still so revere Christ as God's declaration of Himself to man, and the opener of his counsels to the heart, as with us to call Him the Word of God. So they from a disturbed, and we from an undisturbed confidence in Scripture sayings, place the designation "Word of God" not on any book. We place it on Christ, where the Book itself places it.

"For the Word of God is living and active (literally in-working), and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick-to-discern (literally, a critic or discriminator of) the thoughts and intents of the heart." Here is the higher criticism that we so much want,—even the highest; a criticism *by* the Word and not of the Word, or of his words. To be qualified for "rightly dividing the word of truth," or any of the language of the word of truth, one's soul and spirit, thoughts, and intents of heart, must come under that highest criticism by the Word of God which is living and inworking.

Let the higher critics find out what they may, it will not jostle the faithful witnesses of the highest criticism, who know Him to whom all judgment is committed, and whom they have believed. He the Author and Finisher of our faith, speaking to our condition, is able to serve the purpose of all the written Scriptures to us as the Word of life, without

whose Spirit the letter is dead, and the Scriptures not witnessed as holy.

But let the Scriptures be devoutly cherished, for they testify of Him; yet to what avail, if we will not come to Him that we might have Life? He that has the Scriptures may not have life, but "he that hath the Son hath life," and in that life will best find them precious, opened to his understanding, and sanctified by the Word of Life.—[The Friend, Philadelphia.]

PAUL'S LETTER TO A VILLAGE.

OUT of a thousand who read Paul's Epistle to the Colossians, who knows anything about the town of Colossæ, or remembers that it was only a decaying and dying townlet, little more than a village, that had once been a city, but was now left to itself. This fact is significant, and throws valuable light on the character of Paul and on his methods of work. There are many workers who are interested in the great centres of the population, and who pass by the smaller places. There are many whose work, whether in the city or in the country, is circumscribed to an extent that makes them feel that it hardly counts at all. But Paul was ready to do the needed thing, and the fact that Colossæ was a small and, from a commercial and political standpoint, an insignificant place, did not make him feel that it was not worth while to write to the people there, who were in danger of being led away by false teaching, a letter to strengthen, and warn them. In writing this letter there was no slipshod work, as though it mattered not. But we have here an Epistle that ranks high in the beauty and in the spirituality of its teaching. There are many lessons to be learned from reading it, but the fact of the Epistle and the place where its first readers lived, is a great lesson in itself, and teaches us not to despise the day of small things, or to consider because our work is necessarily a restricted one, that therefore it is of little use. The Colossians proved worthy guardians of the letter, and through them Paul has preached to thousands upon thousands.—[Interchange, Baltimore.]

NEW TESTAMENT LESSON.—No. 39.

HEBREWS.

GOLDEN TEXT.—Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Hebrews, xii., 1.

Before study of Lesson read Hebrews, ii., 1-9;
v., 1-10; xi., 1-12.

THE condition of the Palestinian Christians as a sect of the Jews continued unchanged for a number of years. With the gradual disappearance of the apostles and others who had actually witnessed the events of the life of Jesus there came upon them, however, a critical period. These leaders had lived long in the expectation that most of them would not "taste of death." It was believed that Jesus himself had promised that the Son of man should come in his kingdom during the life of "some that stand

here" (Matt., xvi., 28). As one after another "fell asleep" the faith of many was undermined. And this danger to the faith was more serious among the Jewish Christians than among the Gentiles; for the former depended far more on the expected outward kingdom, meeting as it would the Messianic hopes which were the heritage of their whole people. Their presence among the scenes associated with the life of Jesus and with the expected kingdom would tend also to make their hopes more vivid and their discouragement more intense.

The crisis seems to have been reached about the year 62, the year of the martyrdom of James, and near the time of the execution of Paul, if the doubtful tradition of his release after the first trial is ignored. The loss of these two who were regarded respectively as the heads of Gentile and Jewish Christianity was a great strain on the churches of Syria. An added pressure toward the church of their fathers lay in the increasing hostility to Rome among the Jews, showing itself in frequent revolts, and culminating in the beginning of the four years of war from 66 to 70. Patriotism was thus thrown in the balance against their weakened faith. Undoubtedly many returned to the Jewish faith, or perhaps we should rather say, left the Christian sect for the more zealous Jewish party. In Jerusalem the Jewish leaders had early felt the danger of the Christian propaganda. The execution of Stephen had been accomplished by them, that of James, the son of Zebedee, a little later, and the arrest of Peter by Agrippa, had been popular (Acts, xii., 1, 2). But, after this active persecution in the early forties had died away, there seems to have been a period of comparative peace for nearly a score of years. The martyrdom of James, the brother of Jesus, marks the beginning of renewed hostility. No doubt the Christians were felt to be false to their people in their tendency to suffer oppression without resistance when the nation was more and more approaching active rebellion. Moreover, the persecution of the Christians at Rome and elsewhere by order of Nero, and the accusations against them, though unfounded, pointed them out as safe subjects for attack. Some time in this period of storm and stress the church of Jerusalem removed to Pella, beyond Jordan, where its members were comparatively safe during the terrible wars of 66 to 70.

The letter to the Hebrews was written in this time of hesitation and doubt, with intent to encourage and strengthen those about to despair of their faith. The author is not known. The superscription attributing it to Paul is without any reasonable authority; it may be said with certainty that he was not the writer. Probably the author was not of important standing in the church, since he does not give his message the support of his name. The names of Silas, Barnabas, Apollos and Priscilla have been suggested; perhaps the case of Apollos is slightly the strongest, but there can be no certainty. It is believed that the letter was directed rather to one of the outlying churches, as that at Cæsarea, than to that at Jerusalem.

The writer urges upon his fellow-Christians "the

greatness of the salvation already available, and not only guaranteed at a future season." Their Master was greater than the angels, greater than Moses, and therefore the more able to sustain them in temptation. He is also a High Priest, greater than those of the family of Aaron—a priest especially "named of God . . . after the order of Melchizedek" (Heb. v., 10—see Gen., xiv., 18), and so able to more effectively offer sacrifice. And what sacrifice had he offered? No other than himself. Having had this greatest of Masters and greatest of High Priests, would they now fall back on lesser masters and priests? Let them consider their own earlier experiences! Had the sacrifices, the tithes, the ablutions, sufficed to save them from sin? Had not the Christ been more effective? Why should they expect greater things of their ancient faith than they had already experienced? And what would be their standing before God, if, after knowing his will, they voluntarily turned their backs upon it. They would be even in worse plight than if they had never known the higher truth. Let them have faith, as their forefathers, Abraham, Isaac, Jacob, Moses, had faith, and, like them, they would obtain the promised kingdom. Did they suffer and die? Were they persecuted? Others had been persecuted even unto death, and, having remained faithful, had been recompensed. But has not God turned from them since they are made to suffer? What son is there whom his father chasteneth not? If ye were not chastened ye would not be the children of God. Punishment never seems pleasant when we are enduring it, but afterwards we know the value of it. Wherefore be patient under God's chastening. Finally be loving, be pure, be content, be firm in the faith, and grace be with you.

It will be seen that the writer of the epistle assumes throughout that mere existence and comfort do not constitute success. Suffering and death are not signs of God's displeasure any more than luxury and long life are signs of his favor. Righteousness is success. The salvation we need is salvation from sin. We need God, not escape from God's punishments. The appeal is put in a form especially adapted to the Jewish mind, but it is again the appeal of Paul, of James,—of Jesus—the appeal for character and for that attitude toward life which makes for character.

TOPICS: The Place in Life of Suffering and Death. The Persecutions of Nero. The Jewish Christians. What is Christian Character?

GOODNESS is the purpose of religion, and its best proof. Conduct is the end of faith and its strongest support. God has revealed Himself in Christ in order that we may love Him and live with Him and be like Him. If we will do this we shall be sure of Him and help other men to be sure of Him, too. The best evidences of religion are holy and kind and useful and godly lives, really moulded and controlled by the divine Christ. The world waits and we must pray and labor, not for a more complete and logical theology, but for a more real and true and living Christianity. —[Henry van Dyke.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,

ELIZABETH LLOYD, R. BARCLAY SPICER.

BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, TENTH MONTH 31, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

GROWING TOWARD THE LIGHT.

THE development of a human soul has often been compared to the growth of a plant, and there are indeed many points of resemblance. Perhaps where an acorn has fallen to the ground a stone has been rolled over it; the germ within the acorn, in its desire to reach the light, finds its way around the stone and the plant then turns upward, but the stone has retarded its growth. Another tree has started to grow upright but winds blowing constantly in one direction, or some other outside pressure, have caused the trunk to lean; then the branches turn and take an unnatural position toward the trunk in order that they may follow their upward instinct. There are instances of trees whose trunks lie prone along the ground for several feet and then turn upward bearing their branches toward the sky. Still other trees have been broken off or cut down and new trees have grown up from their stumps.

Each one of these conditions is typical of many human lives. There are children born of vicious or ignorant parents within whom there is the God-given impulse toward good. They are groping in the darkness, trying to find the way around the stone beneath which they are buried; if they succeed by their own efforts, or if some kind hand rolls away the stone, there comes a turning point in their lives and they begin growing Godward.

Other children enter life under more favorable circumstances but as they grow older they are surrounded by temptations to which they yield again and again. If they continue to struggle against these temptations, perhaps being helped in their struggle by friends who love them, although their lives for a time may be warped and twisted, they will finally cease their wrong doings and live as God would have them live.

There are men who have turned away from the light for years, choosing to dwell in darkness. To these there may come some sudden revelation, some divine inshining, showing them clearly what they have missed, and then, like the tree whose trunk

lies prone, there will be an intense reaching upward and a beginning of normal growth.

There are human beings so debased and degraded that they seem to be simply animals, desiring nothing but to gratify their appetites. Even in these pitiful human wrecks the dormant soul may be aroused and, like the new shoots growing from the old stump, they will reach out toward the light of God's love.

As the great majority of trees grow naturally heavenward so the majority of human lives obey the impulse that bids them be brave and true and pure and kind. There are few trees that are entirely symmetrical and there are few lives that are not more or less misshapen, but the desire to be good is a common possession. A child born of parents who love God, growing up in an atmosphere of virtue, will develop spiritually as he develops physically, and will have no need to be converted or born again. But those who have been kept in the dark, or whose growth has been hindered by the crowding of other lives, need to have a new environment. As soon as the light of love shines clearly upon them they will turn toward it; this impulse toward better things is conversion, and if circumstances continue favorable the new spiritual birth will lead to a higher spiritual life, until the awakened soul knows what it is to hold communion with God.

SOME SUGGESTIONS.

ONE of the editorials of the *American Friend* for Tenth month 15th is on "Round Tables" for the study of the history and testimonies of Friends in the early days. It is suggested that neighborhood groups be formed, and that, during some of the long winter evenings, they organize with not too much formality or machinery, for a study of the "rich story of our past."

"The course of study will depend very largely," the editor continues, "upon the capabilities of the group and the amount of historical reading which the members have previously done. One of the first things to get acquainted with, for any one who wishes to understand early Quakerism, would be the religious movements which were under way in the English commonwealth when George Fox began his work. Then there is the story of George Fox's own life and work; the type of men who helped him; the reasons for Quaker persecution; the substance of the Quaker message; the planting of Quakerism in America; the political influence of early Quakers; their social work; the character of their ministry; their belief in guidance, and a hundred other subjects equally important.

"Two persons should be asked to make special preparation for the subject of each evening, and to open its consideration with short papers. Meantime all the members of the group should be learning as much as possible upon the subject, so that there can be a fairly general discussion after the papers are finished. The subjects should as far as possible be assigned ahead for the whole winter, so that those who are to have papers can make all their reading count. The question of books will seem a difficulty in communities where there is no library, but a few dollars will secure the indispensable books, and probably there is no way in which the same dollars would yield a better return."

This is the kind of work many of our Young Friends' Associations are engaged in and they can get some good ideas for their winter's programs from these suggestions.

BIRTHS.

BOND.—In New York, Tenth month 22d, to Edwin P. and Winifred Rose Bond, a son, who is named Henry Rose Bond.

PENROSE.—At Neshaminy, Pa., Seventh month 31st, to William and Anna Hallowell Penrose, a son, who is named Joseph Hallowell Penrose.

MARRIAGES.

COLES—WILKINSON.—On Tenth month 21st, 1903, in Friends' Meeting-house, Kennett Square, and under care of Kennett Monthly Meeting of Friends, William Coles, of Moorestown, N. J., and Mary Phillips Wilkinson, of Kennett Square, Pa.

HOOPES—SKELTON.—At the bride's home, Doe Run, on Tenth month 21st, 1903, by Friends' ceremony, W. Penn Hoopes and Anabelle Skelton, both of Chester county, Pa.

MAXWELL—CLOTHIER.—On Tenth month 24th, 1903, at the home of the bride's parents, "Ballytore," Wynnewood, Pa., under the care of the Monthly Meeting of Friends of Philadelphia, John Rogers Maxwell, Jr., of New York, and Lydia B. Clothier, daughter of Isaac H. and Mary C. Clothier.

DEATHS.

BAKER.—On Sixth-day, Tenth month 23d, at his residence near Octoraro, Pa., Thomas Baker, in his 82d year. He was a consistent member of Sadsbury Monthly Meeting of Friends, and as long as physical strength would permit was regular in attendance at the religious and business meetings.

Thomas Baker was widely-known and highly-esteemed in Chester and Lancaster counties. His boyhood home was near Chatham, where his father, Lewis Baker, died when he, the oldest of three brothers, was but thirteen years of age. Though engaged on his mother's farm, he sought every opportunity for study and self-improvement, frequently taking his Euclid or Caesar to the field with him, and spending a few months each winter at one of the academies, at that time the chief educational institutions available.

At the age of seventeen he began his long, successful career as teacher in public and private schools and academies. For this high calling he possessed a remarkable fitness. A mild, even disposition coupled with firmness and impartial justice; a strong intellect and wonderful memory, clearness in presenting new thoughts to the student mind, combined with nobility of character and example, were a few of the qualities which made him a successful educator for upwards of thirty-five years. Very many are the people now in middle life who remember with pleasure and gratitude their school days under his counsel and instruction. Among those who were

thus privileged were Isaac H. Clothier, of Philadelphia, and Congressman Marriott Brosius, late of Lancaster county.

But Thomas Baker was more than a school teacher. His ability and amicable disposition rendered him a useful citizen of the community of which he was an active member for nearly half a century. Not the least of his service was rendered as surveyor and conveyancer of real estate—his books contain "field notes" of many hundred farms in Lancaster and Chester counties. His careful work and good judgment made him particularly helpful in adjusting difficulties arising from disputed property lines.

Thomas Baker was married in 1855 to Eliza, daughter of James and Abigail Jackson, of Bart. She died in 1893. Of their children, four sons survive: Alison, of Smyrna, Pa.; J. Eugene, Principal of Boys' Department of Friends' Central School, Philadelphia; T. Xanthus and Lewis, residing in Lancaster county.

CARLILE.—At Montclair, New Jersey, on Fourth-day, Ninth month 16th, 1903, Emily S., widow of Amos Carlile, in the 82d year of her age; a member of Race Street Monthly Meeting. Interment at West Laurel Hill Cemetery.

LAWRENCE.—At her home in Attica, New York, Tenth month 12th, 1903, of cerebral apoplexy, Rebecca Ann, wife of William C. Lawrence, aged 76. She was the oldest grandchild of Samuel Comfort.

TOWNSEND.—At her home, 1730 Bolton street, Baltimore, Md., Tenth month 27th, 1903, Mary H. Townsend, wife of Joseph C. Townsend, and daughter of the late James L. and Elizabeth M. Sutton.

NOTES.

The Meeting for Sufferings or "representative committee" of London Yearly Meeting at its meeting on Tenth month 2d took into consideration the minute of the late yearly meeting on the opium evil. In the discussion two practical suggestions were made; that the meeting commend the matter to the several quarterly meetings, urging them to take up the responsibility devolving upon Friends; it might also take steps to convene a conference of representatives of the other Christian churches, which are "looking to us for a lead in regard to it." It was generally agreed that until Friends themselves are more fully informed on the question they could hardly invite others to come to confer with them upon it. The first duty seemed to be to "re-awaken the sense of responsibility in our own members." A minute for the quarterly meetings was finally adopted and a committee appointed to see to its circulation, and to arrange, where possible, for small deputations of well-informed Friends to visit the quarterly meetings and speak to the question.

At the same meeting the need of relief for the refugees in Bulgaria and Macedonia, and the responsibility of this country in reference to the terrible anarchy there, came up. Many spoke on this subject. One Friend thought that "we should let the Government understand that we are dissatisfied with the line they are taking." Another said, "While we maintain war to be wrong under any circumstances, we must recognize that English action in the past is largely responsible for the present sad state of affairs." A minute was adopted, to be sent to members of the Government, and to the press, as follows: "We feel deeply the responsibility of our country in the present circumstances, and we record our sense of honor and indignation at the massacres and cruelty now being carried on in Macedonia. While maintaining our principles on the wrongfulness of all war, we believe that there must be ways in which our Government might bring such moral force to bear in their relations with other European Powers, that something would be done to prevent further massacres, and to place the Government of Macedonia on a basis that would effectually prevent their recurrence. We, therefore, urge upon our Government the importance of taking some steps, even if they should involve self-sacrifice to this country, to bring about a happier state of things for the people concerned."

It was reported at this meeting that the application of a certain firm to register "Quaker" as the trade-mark for certain brands of intoxicating liquors, against which Friends had protested, had apparently been dropped.

The annual meeting of the Library Association of Friends will be held in the Lecture Room of Friends' Central School, Fifteenth and Race streets, Philadelphia, Eleventh month 13th, at 8 p. m. A brief business session will be followed by a paper, to be presented by Dean Elizabeth Powell Bond, of Swarthmore College, on "English Friends, and the Woodbrooke Summer Settlement." A cordial invitation is extended to all interested.

The following letter handed us by Joseph B. Haines, clerk of the Monthly Meeting, explains itself:

PHILADELPHIA, Tenth month 21st, 1903.

To the Monthly Meeting of Friends of Philadelphia:

DEAR FRIENDS:—My heart is so filled with gratitude to my Heavenly Father, that I am impelled thus to speak to you, to acknowledge your appreciation of the love that fills your hearts; the varied evidences of which have been manifested the last few days. I am comfortably here, awaiting developments. No surgical operation has been performed; while, perhaps, no progress has been made toward permanent recovery, nothing new appears to discourage.

With love to you, thanking you again and again,

I am your friend,

ISAAC H. HILLBORN.

Since the above date Isaac Hillborn has been removed to his home, and no operation has been performed.

Word comes that our friend Joshua L. Mills is very ill. He was taken the early part of this month with a complication of diseases, and has had to endure intense suffering. The latest word we have had, received on the 23d, was that he had rested pretty well the night before the message was sent.

WESTBURY QUARTERLY MEETING.

WESTBURY QUARTERLY MEETING was held at Flushing, L. I., Tenth month 23d, 1903.

Samuel Haines and James Stringham spoke acceptably in the religious meeting, and Friends were reminded of the spirit in man to which the inspiration of the Almighty giveth understanding.

Loving mention was made of our Friend Robert R. Carpenter whose useful life was thought to be drawing to its close, and of his practical and earnest character.

In the business meeting the query relative to harmful amusements elicited special comment. It was admitted that our busy lives seem to need relaxation at times, but Friends seeking the uplift which might perhaps be received from music and the drama when presented in concerts, operas and plays of the best character, were admonished to discriminate between such and those that were trifling and vapid. Also in the reading of fiction we should distinguish between stories that are ephemeral and frivolous and those that are classics, that are noble and helpful in their character. If relief from the cares of busy life consists of things that make our moral natures stronger, then the diversion is not harmful, but if it is weakening, or even negative, like much card playing, when it is at least time wasted, then it is a harmful diversion.

Edward B. Rawson called attention to our severely plain meeting houses and said that the quality of our meetings is no doubt affected by their simplicity. It might be considered that if our homes, also, were as simple and required less attention, less worry and

care to maintain than they do, perhaps we then would not find it so necessary to seek relief and relaxation in amusements that appear at least to raise question.

Wm. W. Cocks recommended Friends to notice that all the concerns of the queries are important; that we should not let our special interests, like temperance for example, cause us to forget the others, it being as important that we pay our just debts with promptitude as that we refrain from intoxicating drinks.

A suggestion was made that as the queries at present seem to be limited to matters pertaining to the personal lives of our members and to the conduct of their affairs, it might be useful to extend them by adding a query relative to what the society is doing to give better comprehension of our principles among our own members and to extend their influence in the world outside.

In the afternoon a meeting was held on the subject of First-day Schools. Margaret F. Vail opened the discussion by a short paper on the subject of "The Adult Class." In the paper she referred to the need of an adult class not only for the adults themselves, but to give support and countenance to the adolescents, the young people ranging in age from fifteen to twenty years, who "feel unpleasantly conspicuous when all the other members of the school are smaller boys and girls or little children." Relative to the Adult Class she offered the following questions for consideration:

Would it be better for our class to follow the lesson leaf topics and still keep in touch with the other classes, or would it be better to select an entirely independent line of study and let our relations with the rest of the school be kept up in some other line of general exercises?

What would be the best way to take up a study of the Bible?

Has there been any special line of Bible study marked out for Friends' schools?

The matters suggested by the paper were very generally discussed, notably by the younger members. The increase in our knowledge of Friendly thought that may be had by a well-conducted adult class was referred to, and Friends were urged to do all in their power to have not merely one but several such classes in every meeting. The object of such classes should be to make convictions confirmed, to make the members better Friends, better Christians, to make them more efficient instruments in the work of the Society. William M. Jackson said that the proper way to do this is to make people think for themselves. We should not be afraid to discuss any question that may be pertinent, and should discuss all. Is there a God? Does God reveal himself, and how? We need not be afraid of unsettling faith. All progress that has been made has been by unsettling faith in things that were not so. There would not be any unsettling of belief in God, but belief in false conceptions of his character. A class where the teacher is not afraid is one that grows.

Among the pleasant features incidental to the

meetings were the dining together in the large dining-room of the meeting-house, and the ride to and from Flushing in the special trolley cars that had been engaged for that purpose. H. M. H.

THE FRIENDS' CENTENNIAL AT WAYNESVILLE, OHIO.

IN accordance with the program published in a recent number of the INTELLIGENCER, "The Friends' Centennial Commemorative Services," was held at Waynesville, Ohio, on the 16th and 17th of the present month. The weather was all that could be desired, as a shower the previous day had settled the dust and cleared the atmosphere.

Charles A. Brown, on behalf of our branch of Friends, gave a cordial welcome to all assembled to help commemorate this one hundredth anniversary of the founding of Miami Monthly Meeting, and expressed the hope that we meet with the utmost candor and feeling of Christian unity; that we meet, not only in a feeling of tolerance, but in catholicity of spirit, recognizing the universal Truth. The century passed has been a century of democracy founded upon the Fatherhood of God and the brotherhood of man, the early Friends recognized that truth above all others.

The first paper was Clarkson Butterworth's most comprehensive "History of Miami Monthly Meeting from its founding to 1828." Beginning with the Scripture foundation for the faith of Friends—that God writes his law in the human heart, he showed how the seed of inspiration, that had existed from the beginning, took root in the heart of George Fox, who by his earnestness and zeal spread it to others who eventually brought it to American shores resulting in the Friends' meetings of to-day; of which this special meeting whose anniversary we are celebrating, was one. The first assembling of Friends in this place was a volunteer meeting held Fourth month 26th, 1801, at the home of Rowland Richards and wife, when twelve families were represented, 68 persons being present.

Eli Jay, of Richmond, Indiana, followed with a concise "History of the Orthodox Branch from 1828 to present time." In 1827 their membership was 13,925, grouped in eight quarterly meetings with nearly forty monthly meetings and twice as many meetings for worship. He gave the date of the establishment of the various quarterly and yearly meetings since that time, and told of the extensive home and foreign missions, and Bible schools, and the educational work in their six colleges with 1,000 pupils, having spread largely from Miami Monthly Meeting. They now have seventy-one quarterly meetings in seven yearly meetings, with 67,532 members. He impressed the thought that mere numbers are of no value; it is the Christian spirit that actuates the individual that is of value.

At the opening of the afternoon session, Seth H. Ellis, chairman for the Orthodox Friends, spoke a few earnest words of welcome. The gray-haired people who had once had a home here, but from

various reasons, had gone elsewhere; the younger ones who felt a warm interest here because loved parents had told them of their own attachment in days gone by when they had worshiped here; and those who, from press of business-life or other cares, had grown careless of the meeting, these he especially welcomed.

In treating the history of the meeting—our branch—since 1828, Davis Furnas, of Waynesville, Ohio, gave the names of all the Friends who had held official positions in it from 1828 to the present time. There were two recorded ministers in 1828, and had been ten others since. He followed with an account of the meeting for 65 years, as he could recall it, telling of the zeal of the early Friends who so faithfully attended. For 100 years the members of this meeting have met without one omission, twice a week. He explained how the dress and language must be strictly adhered to in that early day, for the reason that these—to say the least—were safe-guards; that no one adhering strictly to these customs, would be led to violate the high ideals of integrity and uprightness held by the Society. The meeting-house was built in 1811 and was slightly remodeled in 1865. He gave an account of the work done for the colored people and Indians, and along the lines of temperance, peace and arbitration. He recognized the fact that there are short-comings among us, and closed by giving a pen-picture of early Friends, by which the younger members were given an idea of the customs of their ancestors.

In summing up "What Quakerism has done for the recognition of woman," Mary Battin Boone, of Richmond, Indiana, cited three things in particular, chivalry, the revival of learning, and the introduction of Christianity; but it remained for the Friends, as a religious body, to raise women to an equality with men.

In her paper on "Quakerism and Slavery," May Pemberton, of West Milton, Ohio, gave a comprehensive review of the attitude of Friends towards slavery. To be a Quaker in the early days was to be a reformer. From the early dawn of Quakerism they have worked against the evils of slavery. She referred to the laws made to exclude slaves from attending the meetings, and how Friends continued to meet at private houses taking their slaves with them. It was Friends, she said, who organized the first anti-slavery societies in America, and she gave interesting portrayals of the treatment they received.

The paper by Dr. Robert E. Pretlow, of Wilmington, Ohio, on "Quakerism and the Ordinances," contrasted the ritualist and the Quaker. He said the early Quakers had no more reverence for the rituals than had their Master, the man of Galilee. They only asked, "Is it right?" It is not the specific act of the washing of the feet or of baptism, but the spirit manifested. . . . Christ never used the word baptism where it meant water. Christian baptism is not material, but spiritual. There is no spiritual life save as the spirit has fellowship with God. The Quaker sees in love the life-giving blood, and in spirit the body. Quakerism knows no other religion than a freedom to worship in the power of God. He

pointed out that George Fox called away from the ordinances because they were empty forms.

"Quakerism and Temperance," was treated by Esther Pugh, of Selma, Ohio, under the heading, "The Influence of Friends on the Temperance Reform." She reviewed the position taken by the early Friends in regard to feeling that they could not conscientiously mingle with other workers or use their methods; yet they felt their way out in the great matters pertaining to their spiritual life, and had now come to see their way clear to join in the work of the W. C. T. U. and other organizations. Nineteen Friends have been State Presidents of the W. C. T. U., and a Friend has for eight years been President of the National Temperance Society.

Interesting biographical sketches followed of Joel Wright, read by Jesse Wright, of Springboro, Ohio, and Robert Furnas, read by Mary F. Frame, of Waynesville, which closed the afternoon exercises.

At 7:30 p. m. Professor J. B. Wright, of Harveysburg, Ohio, read his paper on "Trend of Modern Religious Thought toward Quakerism." He said the most spiritual-minded people see no saving virtue in the outward ordinances. A change has come in the attitude towards war, there is now a consensus of opinion that war is wrong. History has changed, it no longer writes up the awful horrors of war, and the novelist no longer dwells on the details of crime. The theologian has changed as well as the novelist; he teaches love and not war, that to live for others is the highest help. The Quakers have ever been practicing this doctrine of love, and the belated world is coming to understand the principles for which Quakerism stands; its principles are coming to be the possession of the rank and file.

Esther S. Wallace, of Richmond, Indiana, read an original poem in harmony with the occasion, after which Wilson Doane, of Indianapolis, Indiana, read his paper on "Has Quakerism a vital message to the world to-day?"

He alluded to the messages of the past, how the Jews and the Greeks each had their message; how Daniel Webster had a message of statesmanship etc.; and said a man, a nation, a religion, without a message, is dead, and asked the very pertinent question "Is the Society of Friends without a message?"

The flower of the Reformation brought forth Penn and Fox and Barclay, and the Quaker came with a message of faith in the heart needing no priest to interpret it. His was a message of freedom, of knowledge, of piety.

The founding of Miami Monthly Meeting was a message to Ohio and other states. The Society of Friends' message is, not to save souls alone but to keep souls from being lost.

The message of Quakerism is for a higher civilization, not only in Manilla and South Africa, but in Washington City and in Parliament. Let the Society of Friends teach the confirmation of the Divine rule, whatsoever thou wouldst have others to do, do thou even so.

The air was clear, cool and bracing on Seventh-day morning. The early part of the first session was

occupied by the reading of carefully prepared biographical sketches of pioneer members who with those of whom we had heard the previous day had helped so largely in making the history of all our western meetings. Samuel Linton, was read by Mary Bailey, of Waynesville, Ohio; Abijah O'Neal, read by Ella Keys, of Waynesville, Ohio; Samuel Kelly, read by Mabel Wilson, of Selma, Ohio.

We then listened to Professor Elbert J. Russell, of Earlham College, Richmond, Indiana, on "Peace and Arbitration." The influence we call Quakerism is an inherited principle; its net results are far more numerous than any record outside of God's judgment Book, would show. He said the Friend's refusal to fight was only a negative attitude as he refuses from neither cowardice nor treason, but from conscience, and people now show respect to conscience. George Fox lived in that power that removed all cause of war, but he opposed war as he did all other evil. In the truly converted man the impulse to war, and the spirit of it, must cease. It is not a good peace policy to leave the subject of war to war men, and he emphasized the thought that there is a more effective way to overcome evil than by war.

Neither Dr. Boone nor Dr. Venable, of Cincinnati, O., were present, but the "Influence of Quakerism on Education" was interestingly discussed, in brief "Talks" by Pres. Kelley, of Earlham College; Prof. Haines, of Ohio State University; and Dr. Walton, of the George School.

President Kelley paid high tribute to the Monthly Meeting Schools as the forerunner or first impulse toward education. Friends have always inculcated the idea that religion must go hand in hand with education. Prof. Haines said sympathy coupled with good, hard, common sense, is the keynote of education today. Dr. Walton impressed the thought that no knowledge is of any worth save what can be assimilated. There are three things Friends should know: To distinguish between right and wrong; to distinguish between truth and falsehood; and between the beautiful and ugly, and in each case, do it for himself. We should incorporate into the schools of America the doctrine of early Friends, of self-government.

At the opening of the afternoon session, Dr. Walton, in his paper "Fundamental Doctrine of Quakerism," spoke of the unsatisfied yearnings of the human mind; how that part that is finite finds in itself a lack of that which will satisfy; fails to find fulfillment in what men call culture; and the yearning can only be satisfied by the spiritual.

In this age of democracy we scarcely understand what religious liberty is; that it does not mean license. He forcibly illustrated this point by the locomotive engine and the ocean greyhound which are free only when a power other than their own guides them. The mother, with love in her heart for the wayward child, is free only when she has the chance to minister unto him.

A kind of freedom not very well understood in that early day, and not yet fully understood—that Truth was greater than the witness for Truth; that

the gospel is greater than the written Gospel; that Christ is greater than the Bible.

President Albert J. Brown, of Wilmington College, O., spoke without notes. The quality of the message of Quakerism had its origin in the conception that George Fox had of God. It seems that he had a conception that must be fundamentally true because he was able to demonstrate it in practical fulfillment. The doctrine of love means—as John set it forth—that something appeals to the judgment of men, as well as to their emotions. George Fox had the traditions of centuries to appeal to, but he heeded them not, but appealed to God. He was a prophet of God who had apprehended God. There is no class in Quakerism—no priestcraft, every man stands upon his own individuality. He alluded to slavery, intemperance and the industrial problems, and said with love in the hearts there will be unity between the employer and employed, and closed with a strong plea for universal unity.

Some necessary business was transacted, and the closing moments were most fittingly spent in a living silence wherein a prayer of thanksgiving for this remarkable meeting was voiced. M. P. T.

UNIVERSITY EXTENSION IN PHILADELPHIA.

THE University Extension Society has made announcement of the series of lectures that will be delivered during the coming autumn and winter in Association Hall. This will be the fourteenth season that this work has been carried on at 15th and Chestnut Streets. Twenty lectures are to be delivered on Third-day evenings, beginning with one on the 27th by Hamilton W. Mabie, LL. D., of *The Outlook*. In addition to his lecture there were short addresses on the relation of the Extension movement to the free library system. The Mayor presided, and the meeting served as the introduction not only to the lectures in Association Hall, but also to the sixty other University Extension lectures to be delivered in the various branches of the Free Library.

This opening lecture will be followed by six others beginning Eleventh month 3d, by Francis N. Thorpe, Ph. D., on "History and the Historical Novel." The series before the holidays will close with a single lecture on Twelfth month 15th, by William Garrott Brown on "Andrew Jackson and the New Democracy." After the holidays E. L. S. Horsburgh will deliver six illustrated lectures on the "French Revolution" beginning First month 5th, and six others on "The Age of Napoleon" beginning Second month 16th.

In addition to these evening lectures, there will be twelve Fifth-day afternoon lectures, from First month 7th to Third month 24th. The first six of these will be by E. L. S. Horsburgh, on "Renaissance Art," and the other six by Frederick H. Sykes, Ph. D., on "Victorian Poets." All these lectures will be illustrated.

Most of these lecturers have been heard often before by Philadelphia audiences. E. L. S. Horsburgh, however, has only been in Philadelphia on one occasion in the past, when he lectured at one of the Summer Meetings of the University Extension Society. He is staff lecturer in history and literature for the Oxford University Extension Society and for the American Society for the Extension of University Teaching. For twelve years he has given up all other occupation, and has employed himself altogether in University Extension lecturing. In this entire devotion of his time for so long a period to public lecturing, Mr. Horsburgh stands unique among University Extension lecturers in England.

THE latest record in the electric car high speed experiments in Germany was 130 2-5 miles an hour.

EDUCATIONAL.

SWARTHMORE COLLEGE.

PROBABLY one of the most thoroughly enjoyed lectures, that was ever given in Parrish Hall, was delivered by Hamilton Wright Mabie, one of the editors of *The Outlook*, on Fourth-day Tenth month 21st. His subject was "Literature as a Personal Resource." He presented his subject in such a delightfully refreshing manner that though the lecture was long no one wearied of it. He spoke of Homer, and other great writers. It would be one requirement he would make, if he could, that every boy and girl should read the *Odyssey*, for the ups and downs of Ulysses are similar to those of the life of today. He spoke of his relations with Oliver Wendell Holmes; of the power of a good book; of the worthlessness of the poor novel. Tenth month 23d, Somerville held its regular meeting. The program was "An Old-fashioned School." There were spelling bees and many things pleasing and humorous. It was a very successful meeting. Eunomial Literary Society met and adjourned without taking up the literary exercises, till Second-day Tenth month 26th. On the 25th Dr. Benjamin Battin read a paper on the "Value of Silence." Silence is a power for settling the disturbed mind; in the silent thoughtful moments of life the will power, the strength of a character is formed and made stronger. Dr. Jesse H. Holmes spoke in meeting.

In the First-day morning Bible Class at the College, William S. Price spoke on the "Meaning of Work." He dwelt at length upon the evils of those systems which make man a mere automaton. Prof. Riversteiner, professor of Romance languages of Indiana University, will speak Fifth-day Tenth month 29th, 1903. His subject is, "The Prince of Spanish Letters." F. N. P.

Conferences, Associations, Etc.

A ROUND-TABLE CONFERENCE of teachers of primary classes in the First-day Schools of Philadelphia Quarterly Meeting was held in the Parlor at Fifteenth and Race streets, on Sixth-day evening, the 23d. No effort was made to have a formal paper or address, but those present were urged to ask questions concerning their needs, and to present methods and devices which they had found effective. Experience had shown that the teacher should tell the moral and Bible stories rather than read them, that these must be within the grasp of the pupils' understanding, that the pupils must be questioned and re-questioned, and allowed to tell the stories themselves and even try to illustrate them, and that each teacher must adapt her lessons to her class rather than to follow any lesson or series of lessons arranged by other teachers.

Many teachers feel the desirability of concentrating on the Bible stories and lessons that our pupils may be better conversant therewith, also to require that Bible verses be memorized and remembered.

The use of the blackboard for drawing by hand or by stencil was urged, and the stitching of Bible pictures on cards, such as are used in the Kindergarten, has been found helpful. Cards and buttons containing Bible verses have been used with success. Helpful materials and devices can be found at the Church publication rooms, and the books suggested below can be obtained there, at the Unitarian Rooms on Twelfth street below Chestnut, or through the Friends' Book Association, 15th and Race streets.

The following books have been found helpful by teachers in primary classes of our First-day schools: "Childhood's Morning, for Kindergarten use in Sunday-school and Home," by Elizabeth G. Mumford; "Kindergarten Sunday-school," by Frederica Beard; "In the Child's World," by Emily Poulsson; "Boston Collection of Kindergarten Stories"; "Children of the Gospel Days," by William Worcester; "Child's Christ Tales," by Andrea Hofer Froude; "Every-day Life Parables," by Mrs. E. C. Wilson; "The Story Hour," by Kate Douglas Wiggin.

ABINGTON FIRST-DAY SCHOOL UNION.—Abington First-day School Union was held at Upper Dublin meeting house on Seventh-day, Tenth month 17th. The meeting was

opened by Bible reading by Elizabeth Hollingsworth, superintendent of the Upper Dublin school, after which the minutes of the meeting held last Fourth month, at Abington, were read by the clerk, Frank Ball.

The reading of essay reports from the superintendents having charge of the schools which compose the Union, Abington, Byberry, Horsham, Gwynedd, Norristown, Plymouth, Quakertown, Ambler, and Upper Dublin, were then read, excepting Horsham, which gave a verbal report. All of these reports were encouraging, several of them showing increased attendance and added interest since the last Union.

A very fine recitation was given by the Gwynedd School. The Horsham school had a blackboard lesson. Charles Livezey spoke at length on the duty of teachers to feel that they are doing God's work. At the noon recess lunch was partaken of by about 300 persons, who were most kindly served by the Friends of Upper Dublin and Ambler.

After recess reports were read from the business and visiting committees and the program of exercises was taken up. It consisted of most excellent recitations, readings and class exercises. Papers on the question: "Should Friends' Principles and Discipline be Taught in our Secular Schools?" were read by members of Byberry, Norristown and Abington schools. It was felt that this had been a most helpful and interesting union and very well attended notwithstanding the rainy weather. The meeting adjourned to meet at Plymouth meeting the third Seventh-day in Fourth month. — [Doylestown Intelligencer.]

MOORESTOWN, N. J.—A regular meeting of the Young Friends' Association of Moorestown was held Tenth month 16th, 1903. The program was a paper by President Swain on "Nature and the Bible." He compared the Bible to a mountain peak standing strong and firm through all the ages. He said that it was necessary to make a careful study as of a painting, at first we saw but little in a masterpiece, but gradually its full worth and meaning were revealed to us and each hour spent in study of the Bible taught us new meanings and truths. We lose a great deal of the beauty of this Book of books, if we do not study nature in connection with it. Nothing is so important as that in the beginning was God, that every creation implies a creator and when we view the lowly things of every day, we must stop and think that back of it all lies some unseen power. Minds of the broadest culture are Christians and the study of nature leads us to a higher and better life. Astronomy is a profound religious teacher and should we only stop to think and reason we would always have that reverent feeling which causes us to live up to the best that is in us and look through nature up to nature's God.

There was a general discussion and after a brief silence the meeting adjourned. A. B. D., Sec.

LITERARY NOTES.

In *Harper's Magazine* for Eleventh month Professor Petrie describes the excavations in Egypt. He says that on the earliest sacred site of Abydos, the first capital of Egypt, temples had been piled one on the ruins of another until ten ages of building stood stacked together in about twenty feet depth of ruins. Each temple had become partly ruined after a few centuries, and then at last was pulled down, leaving a foot or two of the walls and foundations; and a new temple of a different plan was then erected on the ground. America is not old enough for this to be done even once; but London stands on a mound of over twenty feet of ruins, from which, he says, its past will some day be read as we now read that of Egypt.

Henry van Dyke, writing in *Harper's Bazar* of the college life of girls, says: "There is one good result which I firmly believe girls are going to get out of their collective life, and that is a fuller development of the sense of honor. This is a delicate subject. Every one knows that women are generally better than men. Their standards of purity and temperance and reverence and kindness and self-sacrifice are higher, and they are more in earnest about living up to them. But one

thing is lacking—a clearer conception and a stronger sense of that fine flower of fair dealing which is called honor."

Lippincott's Magazine contains a suggestive story of a man who built his own monument; his name was Hiram Matthews and his monument was a double row of shade trees that arched above the village streets. He planted them in spite of jeers and was afterward blessed by his townspeople. In the same number Maud Howe gives a pleasing description of a private interview with the Queen of Italy.

METEOROLOGICAL SUMMARY FOR NINTH MONTH, 1903.

Mean barometer,	30.156
Highest barometer during the month, 30th,	30.465
Lowest barometer during the month, 20th,	29.768
Mean temperature,	67.8
Highest temperature during the month, 13th and 14th, 87	
Lowest temperature during the month, 30th,	45
Mean of maximum temperatures,	76.1
Mean of minimum temperatures,	59.4
Greatest daily range of temperature, 7th,	25
Least daily range of temperature, 9th,	5
Mean daily range of temperature,	16.7
Mean temperature of the Dew Point,	58.2
Mean relative humidity, per cent.,	76.6
Total precipitation, rain, inches,	3.49
Greatest precipitation in any 24 consecutive hours, 1.40 inches of rain, on the 16th.	
Number of days on which .01 inch or more precipitation, 7.	
Number of clear days 13, fair days 14, cloudy days 3.	
Prevailing direction of the wind from northwest.	
Thunder storms on 5th and 27th.	
Solar Halo on 24th.	

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a. m., 74° on 17th.
Minimum of the wet bulb thermometer at 8 a. m., 41.5° on 28th.
Mean of the wet bulb thermometer at 8 a. m., 59.6°.
Maximum of the wet bulb thermometer at 8 p. m., 72.5° on 10th.
Minimum of the wet bulb thermometer at 8 p. m., 45° on 29th.
Mean of the wet bulb thermometer at 8 p. m., 61.4°.
Mean of wet bulb thermometer for this month, 60.5°.

NOTE.—The means of the daily maximum and minimum temperatures, 76.1° and 59.4° respectively, give a monthly mean of 67.8°, which is 1.3° below the normal, and .8° above the corresponding month in 1902.

The total amount of precipitation for the month, 3.49 inches, is .18 of an inch less than the normal, and 1.17 inches less than fell during Ninth month, 1902.

At Pleasant Hill, Byberry, Philadelphia, there was a white frost on the morning of the 29th and also on the 30th, with a temperature of 38° on the 29th and 36° on the 30th.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Ninth month 30st.

IS N'T IT QUEER?

A LITTLE philosopher sat on a step,
And a deep, long sigh breathed he
Over the ways of grown-up folks—
Their inconsistency.

At night when the sun has dropped over the hill,
And the lamps are all lighted instead,
They say so impressively, "Now it is time
For small boys to be safe in bed."

And yet when you tumble and hurt you so much
They seem so astonished, they do,
If you whimper. They say, "Come, you shouldn't cry;
A grown-up and big boy like you!"

It's queer they never can think you are large,

At night when the dark's in the sky;

It's queer they never will think you are small,

When they know you are going to cry.

—Helen S. Daley in *Youth's Companion*.

Where the Record is Kept.

COULD the young but realize how soon they will become mere bundles of habits, they would give more heed to their conduct while in the plastic state. Every smallest stroke of virtue or of vice leaves its scar. The drunken man excuses himself from every fresh dereliction by saying, "I won't count this time." Well, he may not count it, and a kind heaven may not count it, but it is being counted, none the less. Down among the nerve cells and fibres the molecules are counting it, registering and storing it up, to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work.—[Professor William James in his Text-book on Psychology.]

True Giving.

DR. MILLER tells the story of Henry Thornton, who was a most generous giver to good causes. A visitor called on him one day and asked for a special subscription for missions, and he made out a check for twenty-five dollars. Before the ink was dry a messenger boy came in with a telegram. Mr. Thornton opened it, and the visitor noticed that his face turned very pale and his hand trembled. He said to the visitor, "I have received terrible news. I have lost thousands of dollars. Give me back that check." It was hard to give it back, as, of course, the visitor expected to see it torn up. But Mr. Thornton, on receiving it, changed the twenty-five dollars to two hundred and fifty dollars, saying, "God has taught me that I may not much longer possess my property, and I must use it well." That man had chosen the true way to contentment. Contentment is always possible when we keep an open mind to be taught of God, and realize that in everything we are His stewards.—[Baptist Commonweath.]

CURRENT EVENTS.

WILLIAM E. H. LECKEY, the historian, died of heart disease on the 22d. The books on which his reputation rests are the "History of the Rise and Fall of Rationalism in Europe," the "History of European Morals," and "History of England in the Eighteenth Century." His "Democracy and Liberty," published in 1896, in which he attempted to "show up" Gladstone, had a wide circulation. Four years ago he published "The Map of Life, Conduct and Character," a philosophical volume, rich with impressions and keen observations. He once tried verse, but was no poet. His first work, "Leaders of Public Opinion in England," appeared anonymously while he was yet an undergraduate. This book was widely read and appeared in several editions, the later ones with his name. Almost the last work he did was to write an introduction for a new edition of this first work, which is to appear in England and America this year. He is associated most naturally with the group of writers and public men that includes Justin McCarthy and James Bryce. He was graduated from Trinity College, Dublin, in 1859. He was elected member of Parliament for Dublin University in 1896, and became prominent in the councils of the new Liberal-Unionist party.

PREMIER ZANARDELLI and the entire Italian Cabinet resigned on the 20th. The retirement of the Premier was expected on account of his ill-health, but it was not expected that his retirement would affect the other members. This ministry dates from the early part of 1901, having undergone one reorganization in Sixth month last, when Zanardelli wished to retire but was persuaded to continue. Former Minister of the Interior Giolitti has been asked to form a new cabinet, this choice having been suggested by the ex-Premier, whom the King holds in the highest regard.

The Cabinet of Norway resigned on the 21st in consequence of a decision in favor of the opposition in a disputed election case. A coalition cabinet made up of Conservatives and Moderate Liberals will be formed, King

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

10TH MO. 31 (SEVENTH DAY).—COMMITTEE on Philanthropic Labor of Philadelphia Yearly Meeting in the meeting-house 15th and Race Sts., Philadelphia, at 1.30 p. m. The Sub-Committees as follows:

The Indian, in Room 5, at 10.30 a. m.
Peace and Arbitration, in Room 3, at 10 a. m.

Colored People, in Race Street Meeting-house, at 9.30 a. m.

Improper Publications, in Room 4, at 10 a. m.

Purity, in Room 2, at 9 a. m.
Women and Children, in Room 5, at 12.15 p. m.

Equal Rights for Women, in Room 6, at 10.45 a. m.

Temperance and Tobacco, in Room 1, at 11 a. m.

Educational and Publication Committee, in Room 1, at 9.30 a. m.

Legislation Committee, in Race Street Parlor, at 10.30 a. m.

10TH MO. 31 (SEVENTH DAY).—HADDONFIELD First-day School Union, at Medford, N. J., at 10 a. m. Subject for discussion: "To what extent should we diversify our teaching in the First-

day schools, and are all moral and useful subjects allowable?" All are cordially invited to attend.

10TH MO. 31 (SEVENTH DAY).—AN INVITATION is extended to all who have assisted during the summer at the Flower Mission, Beach street and Fairmount avenue, to meet Philanthropic Committee in room 5, 15th and Race streets, at 12.15 o'clock, when report of work will be read. MARY H. KIRBY, Clerk.

11TH MO. 1 (FIRST DAY).—THE VISITING Committee of Salem Quarterly Meeting will hold an appointed meeting in Lippincott's Hall, in Swedesboro, N. J., at 3 p. m.

11TH MO. 1 (FIRST DAY).—AT CHICHESTER Meeting-house, Del. Co., Pa., a circular meeting under the care of a committee of Concord Quarterly Meeting, at 3 p. m.

11TH MO. 1 (FIRST DAY).—A MEETING at Haverford appointed by Philadelphia Quarterly Meeting's Visiting Committee, at 3 p. m.

11TH MO. 1 (FIRST DAY).—ACCTONK, Va., Young Friends' Association at the home of Warrington Gillingham.

11TH MO. 1 (FIRST DAY).—NEWTOWN, Pa., Young Friends' Association at the Friends' Home.

11TH MO. 1 (FIRST DAY).—CORNWALL, (Continued on page 702.)

THE OLD RELIABLE



**Absolutely Pure
THERE IS NO SUBSTITUTE**

Oscar having entrusted its formation to Professor Hagerup. Sigurd Ibsen, a son of Henrik Ibsen, the dramatist, is the new Minister of State.

THE Board of Health of New York has definitely determined, and has actually begun, to reclaim the marsh lands in the neighborhood of the city. Work has been begun on the worst of the Staten Island marshes and is being pushed forward rapidly. Other marshes are to be drained after the work on Staten Island is completed, and great progress is expected toward the entire abolition of the mosquito and malaria.

FULL State tickets will be elected next Third-day in Ohio, Massachusetts, Iowa, Maryland, Rhode Island and Kentucky. Elections for certain officials will be held in New York, Pennsylvania, Nebraska and Colorado. Interest in the election in the East centers in Rhode Island and Maryland; in the West, in Ohio.

THE latest reports from the Balkan are that the war scare is over for the winter. Orders have been issued for the complete demobilization of the Bulgarian reserves.

NEWS NOTES.

GERMAN naval estimates for 1904 contain no provision for increased naval construction.

THE biennial session of the General Convention of the Universalist Church began in Washington, D. C., on the 22d.

THE twenty-ninth annual convention of the American Bankers' Association began its sessions in San Francisco on the 21st.

A RESOLUTION addressed to President Roosevelt and Secretary of the Navy Moody protesting against the use of wine in the ceremony of launching the battleship *Connecticut* was adopted at the annual convention of the Sons of Temperance of the State in session at Meriden, Conn., on the 20th.

AN appropriation of \$5,000 has been voted by the Chicago city council to pay the expense of investigating rascality around the city hall.

THE President issued a proclamation on the 20th convening the Fifty-eighth Congress in extraordinary session on Eleventh month 9th.

PROF. ROBERT H. THURSTON, director of the Sibley College of Engineering of Cornell University died suddenly at his home in Ithaca on the 25th.

COUNT STEPHEN TISZA, a son of en-Premier Tisza has been entrusted by Emperor Franz Joseph with the task of forming a new Cabinet for Hungary.

FRANKLIN UNION, No. 4, of Press-feeders in Chicago, which is incorporated and has funds to the amount of \$40,000, was sued on the 23d by Rand, McNally & Co., for losses due to strike.

DR. DAVID D. GREGG, pastor of the Lafayette Avenue Presbyterian Church in Brooklyn, N. Y., has been elected President of the Western Theological Seminary, at Allegheny, Pa.

A PAN-AMERICAN CONFERENCE of Bishops of the Protestant Episcopal Church in the United States and of the Church of England in Canada and the West Indies was in session last week in Washington, D. C.

PRESIDENT BAER, on the 20th, ordered all the collieries of the Reading company to be shut down from Tenth month 27th to Eleventh month 4th, which means 45,000 men idle for a week, and the curtailment of the output of these mines by about 240,000 tons. The anthracite market in the East has been overstocked for three months, particularly with the small sizes.

DR. MARCUS M. JASTROW, Rabbi Emeritus of the Rodef Shalom Congregation, Philadelphia, the father of Prof. Morris Jastrow of the University of Pennsylvania and of Prof. Joseph Jastrow of the University of Wisconsin, and himself regarded in this country and Europe as one of the foremost Jewish scholars, died on the 13th, at Germantown.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Continued from page 701.)

N. Y., Young Friends' Association at the home of Charles C. Cocks, at 3 p. m.

11TH MO. 1 (FIRST-DAY).—A RELIGIOUS Meeting, will be held at Friends' Home for Children, 2011 Aspen Street, West Philadelphia, at 3 p. m. Ministering Friends and all others interested are cordially invited to attend.

11TH MO. 1 (FIRST-DAY).—BYBERRY Friends' Association at the Meeting-house, at 2.30 p. m.

11TH MO. 2 (SECOND-DAY).—NINE PARTNERS Half Yearly Meeting, at Poughkeepsie, N. Y., at 11 a. m. Ministers and Elders Seventh-day before at 3 p. m.

11TH MO. 3 (THIRD-DAY).—PHILADELPHIA Quarterly Meeting at Race Street Meeting-house, at 10 a. m. Ministers and Elders day before at 3 p. m.

11TH MO. 3 (THIRD-DAY)—CAMDEN, N. J., Young Friends' Association.

11TH MO. 3 (THIRD-DAY).—SWARTHMORE College Lecture Course; Mabel C. Church, reading of "Everyman," and other selections, at 8 p. m.

11TH MO. 4 (FOURTH-DAY).—KENNETT Square, Pa., Young Friends' Association at the home of Harry K. Hicks.

11TH MO. 5 (FIFTH-DAY).—ABINGTON Quarterly Meeting at Byberry, Pa., at 10 a. m. Ministers and Elders day before at 11 a. m.

11TH MO. 7 (SEVENTH-DAY).—NEW YORK Monthly Meeting, at Rutherford Place, N. Y., at 2.30 p. m.

11TH MO. 7 (SEVENTH-DAY).—STILLWATER Half-yearly Meeting, at Richmond, near Quaker City, Ohio.

11TH MO. 7 (SEVENTH-DAY).—J. RUSSELL Smith will address the Girard Avenue Friends' Association on "The Religious and Social Condition of England at the time of George Fox." There will also be a recitation by Madge E. Heacock, and a talk on "The Origin and Work of the Red Cross Society," by Walker E. Linvill.

11TH MO. 7 (SEVENTH-DAY).—THE annual meeting of the Association for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting will be held at 15th and Race Streets, Philadelphia, beginning at 10 o'clock a. m. The program is as follows: Question for discussion, "How

Can We Arouse Our Young People Educated in Our First-day Schools to Their Obligations in Continuing the Work?" The question will be opened by a paper by Herbert P. Worth; discussed by Emma W. Gaskill, Estelle H. Speakman, Alfred Darnell. A paper "A Systematic Study of the Bible as the Best Means of Christian Development," written by C. Percy Major will be presented.

JOHN L. CARVER, Clerk.

11TH MO. 8 (FIRST-DAY).—SCHUYLKILL Meeting will be attended by the Visiting Committee of Philadelphia Quarterly Meeting, at 10.30 a. m.

11TH MO. 9 (SECOND-DAY).—BALTIMORE Quarterly Meeting, at Little Falls (Fallston), Md., at 10 a. m. Ministers and Elders Seventh-day preceding at 3 p. m.

11TH MO. 10 (THIRD-DAY).—A REGULAR meeting of the Young Friends' Association of Camden, in Friends' Meeting-house, Market street, above Seventh, at 8 p. m. Subject, "Resolved, That the differences which caused the Separation of Friends do not exist to-day." JOSEPH B. TYLER.

11TH MO. 12 (FIFTH-DAY).—SHREWSBURY and Plainfield Half-Yearly Meeting, at Plainfield, N. J., at 11 a. m. Ministers

(Continued on page 703.)

The dealer who sells lamp-chimneys to last, is either a shrewd or an honest man.

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LOW-RATE HOMESEEKERS' EXCURSION TO FLORIDA.

For the benefit of homeseekers, the various railroads to Florida will sell on November 11th special excursion tickets from Washington to the following points at rates quoted:

Sarasota, Fla.,	\$30.05
Braidenton, "	29.70
Ellentown, "	29.70
Palmetto, "	29.70
Manatee, "	29.70
Punta Gorda, "	30.00
Arcadia, "	30.15

These tickets will be good going on November 11th only, and to return within fifteen days, and will not be good to stop off in either direction.

In connection with these excursions, the Pennsylvania Railroad Company will sell one-way tickets to Washington, at regular rates, from all stations on its lines east of Pittsburg and Erie, together with exchange orders on the railroads out of Washington for an excursion ticket from Washington to the above mentioned points at rates quoted.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 702.)

and Elders, Sixth-day morning at 10 o'clock, followed by meeting for worship at 11.

11TH Mo. 13 (SIXTH-DAY).—ANNUAL meeting of the Library Association of Friends, in the Lecture Room of Friends' Central School, 15th and Race Streets, Philadelphia, at 8 p. m. A brief business session, followed by a paper by Dean Elizabeth Powell Bond, of Swarthmore College, on "English Friends and the Woodbrooke Summer Settlement." A cordial invitation is extended to all interested.

11TH Mo. 14 (SEVENTH-DAY).—SALEM Quarterly Meeting at Salem, Ohio, at 11 a. m. Ministers and Elders, same day, at 10 a. m.

11TH Mo. 14 (SEVENTH-DAY).—MIAMI Quarterly Meeting, at Waynesville, Ohio, at 10 a. m. Ministers and Elders, day before at 2 p. m. (All standard time).

11TH Mo. 14 (SEVENTH-DAY).—CONFERENCE of Young Friends' Associations of the seven yearly meetings at Wilmington, Del. Address at the morning session by William W. Birdsall, subject, "An Open Mind"; at the afternoon session by Professor F. A. Christie, of Meadville, Pa., on "The Views of Early Friends and Present-day Religious Thought."

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VOLUME 77, NO. 21.

DECEMBER 17, 1903.

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"Not one per cent," replied the warden.

"Have you no mechanics in prison?"

"Only one mechanic; that is, one man

who claims to be a house-painter."

"Have you any shoemakers?" asked the visitor.

"Never had a shoemaker."

"Have you any tailors?"

"Never had a tailor."

"Any printers?"

"Never had a printer."

"Any carpenters?"

"Never had a man in this prison that could draw a straight line."

REVENGE may be sweet, but it is apt to curdle.—[Selected.]

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THE doctor looked his patient over, and gravely shook his head. "You mustn't carry so much steam; You need a rest," he said. "To burn the candle at both ends Will wreck your system quite; And now I must be off, you know; I'm driven day and night."

A MAN walking along a country road, found an Irishman perched upon a sign-post which pointed north, with the inscription, "This will take you to Malvern." "What are you up there for?" asked the man. "Faith," said the other, "I've been sittin' here for two hours, and I'm wondering what time it starts."—[Christian Register.]

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, ELEVENTH MONTH 7, 1903.

The General Conference

of Friends' Associations will be held in the Meeting-house, Fourth and West Streets, Wilmington, Del., on Seventh-day, Eleventh month 14th, 1903.

PROGRAM.

Morning Session 10.30 to 12.

Address: "An Open Mind," William W. Bird-sall, of Philadelphia. Discussion.

Afternoon Session 2 to 4.

Address: "The Views of Early Friends in Relation to Modern Religious Thought," Prof. F. A. Christie, of Meadville, Pa. General Discussion.

All interested Friends are cordially invited to attend.

Young Friends' Association

THE regular meeting of the Young Friends' Association, Philadelphia, will be held in the Y. F. A. Building, 15th and Cherry Streets, on Second-day, Eleventh month 9th, at 8 p. m.

PROGRAM.

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PHILADELPHIA, ELEVENTH MONTH 7, 1903.

{ Volume LX.
Number 45.

GOOD WORDS FOR 1903.

XLV.

It is perhaps our most urgent present necessity to find—or, having found, to maintain in its purity—some method of approaching the Divine Presence which shall not involve anything contrary to absolute truthfulness.

CAROLINE STEPHEN.

In Friends' Quarterly Examiner for Tenth month, 1903.

DIVINE VISITATION.

"WILT thou not visit me?

The plant beside me feels thy gentle dew,
And every blade of grass I see
From the deep earth its quickening moisture drew.

"Wilt thou not visit me?

Thy morning calls on me with cheering tone;
And every hill and tree
Lend but one voice,—the voice of thee alone.

"Come for I need thy love

More than the flowers the dew or grass the rain;
Come gently as thy holy dove,
And let me in thy sight rejoice to live again.

"I will not hide from them

When thy storms come, though fierce may be their
wrath,
But bow with leafy stem,
And, strengthened, follow on thy chosen path.

"Yes thou wilt visit me;

Nor plant nor tree thine eyes delight so well,
As when, from sin set free,
My spirit loves with thine in peace to dwell."
—*Jones Very.*

THE VALUE OF SILENCE.¹

In the afternoon of day after day, year in, year out, an old man was wont to sit in his arm chair, overlooking a landscape in northern Germany. The greatest productive intellect the world has ever known sat in absolute quiet after a long, hard day's work—for the wise man, Immanuel Kant, had learned the value of silence.

There are some who enter this academic community who were not reared in the Society of Friends, who were never accustomed to the periods of silence, who have had, here for the first time, the privilege of quiet communion. For it is a great privilege to be alone with one's self and God, knowing that in the common worship round about, other souls are moved with the same impulse. And this is the purpose of our periods of silence in the First-day meeting and in the morning assembly—to open up the windows of our hearts and souls to the Divine Light.

One of man's first duties is to know himself, to

study his innate qualities of mind, his will-power, capacity, and effectiveness. This power of self-analysis is not given equally to all and it must in all cases be developed. In no way can it better be trained than in the regularly recurring silent hour. For then it is that the soul must lay bare its inmost secrets, and seek to find its proper place in the harmony of the universe.

How especially important it is that we learn thus to know ourselves and to take counsel of the Heavenly Father at that time of life when we are educating ourselves for future work in the world, and when trying to decide in what sphere that work shall lie. One goes eagerly to parents and friends for advice and comfort. Yet that which he seeks can be obtained most surely and in greatest measure by calm introspection and communion with the Great Adviser of all.

Those who have learned this method of studying the problem of themselves and the outer world have suddenly realized that they appreciate quality in work and thought rather than quantity, that their thought can never be anything but honest and faithful, being in the presence of the Divine,—that they test all truth by the final test in their own minds and hearts, rather than depend on the authority of others,—and that, above all, they develop an independence of character, thought and action far beyond that which comes from the impulse of emotional worship or of any outside stimulus.

As with every good thing in the world, there may be a danger in the silent hour; we may let our thoughts ramble at random, and thus weaken our intellectual and moral natures. But if the thought that we are seeking to discover our rightful places in eternity, our relation to the Divine, be kept in mind, this is little likely to occur.

Some have never learned to use the hour of silence, some, knowing their own shortcomings, are even afraid to look deeply into their own souls; yet this very discontent and restlessness of mind can be cured only by the calmness and content which follow a clear insight into the depths of one's own character. This which great philosophers, poets, and men of action have always told us is a fact we can easily verify for ourselves.

Wealth, heroic action, fame, great intellectual achievement are in store for but few of us; but like all the really great and simple things of life, the power of introspection in the hour of silence is open to us all.

When once we have learned properly to use this faculty, we have laid a sure and permanent foundation for the greatest blessing man can know—a religious spirit in communion with the Divine Father.

GREAT souls have wills; feeble ones have only wishes.—[Chinese Proverb.]

¹ Read before the students of Swarthmore College, Tenth month 25th, by Dr. Benjamin F. Battin.

BALTIMORE YEARLY MEETING.

(Concluded from last week.)

THIRD-DAY.

THE nominating committee reported the names of Friends selected to serve on several committees; these lists were separately united with by the yearly meeting. The time for standing committees to serve was limited to three years.

Baltimore's Committee on Isolated Members reported that every monthly meeting had sent last year's minutes to its isolated members and that several had also sent letters, or copies of the new discipline or both. This committee was instructed to appoint four of its members to serve on the Joint Committee of the several yearly meetings.

The Committee on Indian Affairs reported that since a more general interest has been manifested in the rights of the Indians, Friends have been less active in their behalf. Aid has been given by the committee to an Indian woman to obtain a clear title to her land. In the work that it has done the committee has found the Indian Bureau ready to cooperate. It was stated that there is a fund for the use of this committee with an income of over \$200 a year, and that Baltimore Yearly Meeting has had a standing committee on Indian Affairs since 1795.

The report of Friends' Press Association (composed of women Friends) alluded feelingly to the loss sustained by the death of its chairman, Isabella Tyson. The report stated that an open letter had been sent to the editors of a large number of four- and six-page country papers urging them to keep their columns clean. This letter had also been sent to isolated members asking them to send it to newspapers, and some of them had responded that it was a great pleasure to be able to aid in meeting work. Over 5,000 reports and letters had been sent to editors and associations, and the cooperation of churches had been asked in this work. This report was warmly commended.

The treasurer was directed to pay \$216 to the treasurer of the General Conference. Friends were asked to aid in the effort to obtain a complete set of minutes of the yearly meeting, to be bound and preserved for reference; the years before 1832 are especially desired. The reading of the epistle from Illinois completed the morning session.

In the afternoon the report of the Philadelphia Committee was read, covering the departments of peace, temperance, purity, demoralizing publications, gambling and kindred vices, prevention of cruelty to animals, work among colored people, mission work among women and children, and equal rights for women. The greatest temperance victory reported during the year was the placing of Cecil county, Maryland, under prohibition for four years. The movement in Baltimore to obtain signatures of Friends to a total abstinence pledge was commended to other meetings. A special report of a sub-committee on demoralizing advertisements will be found on page 713. The sum of \$350 was appropriated for next year's work in addition to a balance on hand of \$109.

After the report of the Representative Committee,

a memorial was read for Jesse Hoge, a minister of Goose Creek Monthly Meeting, which concluded with these words: "There remains to us the memory of a simple-minded, pure-hearted man whose aim in life was to be good and do good." Many Friends spoke in loving remembrance of him, reminding one another of the source of his strength and testifying that in all his dealings with his fellowmen Jesse Hoge was the embodiment of love and justice.

FOURTH-DAY.

The report of the committee on Friends' Home was read showing that *The Darlington* has not answered the purposes for which it was intended and has not been self-sustaining. As the present building is not suited to the needs of such a home and no better one is available, the committee was authorized to close the home at such time as seems best.

The Committee on Education reported three schools under the care of Baltimore, Sandy Spring and Menallen Monthly Meetings respectively, with a total enrollment of 272 pupils, 73 of whom are members of the Society. The school in Baltimore has an increased attendance and is doing excellent work. A discussion followed this report as to whether it is more advisable to place young children who must leave home in a boarding-school or in a private family where they can attend a day school. Jonathan K. Taylor, having had experience of both ways, advised the latter.

The first four queries with their answers were read. No deficiencies in love and unity were reported and there were few abatements concerning intoxicants and tobacco, excepting that there are still a number of Friends who use the latter. Attention was called to the fact that cider is intoxicating and that in some Friendly neighborhoods this fall the manufacture and sale of cider as a beverage has been demoralizing to the community.

A communication from London Yearly Meeting entitled "A Plea for Humanity" was read without discussion and referred to the Philanthropic Committee. The reading of the epistle from Ohio closed the day's session.

The afternoon was devoted to the annual meeting of the First-day School Association, over which Eli M. Lamb presided. Interesting reports were read from the different schools. In one neighborhood where there are no Friends' children a mission school has been established. Another school is attended by a number of students from a Dunkard college. The York school reported fourteen in the Bible class.

A discussion followed concerning the best manner of securing reports. Mordecai Bartram described the system of First-day School Unions existing throughout Philadelphia Yearly Meeting and the method of reporting now in use.

The epistles from the other associations and the one prepared in reply were felt to be particularly good. As John J. Cornell said of them, they told of the work done in the schools and of their aims and aspirations without any attempt at preaching.

In the meeting for worship on Fourth-day evening Friends were reminded that this is a transition period

for our Society. Many of the old customs have disappeared and all were admonished in making the changes to keep true to Friends' principles and testimonies, and "Be not overcome of evil, but overcome evil with good." An elderly Friend compared his religious experience to a stream of water. As he sat on the banks of the stream a little water bubbled up out of the ground and added its portion to the stream. The stream flowed on and was increased by others. Simultaneously he felt the Divine Spirit bubbling up in his soul.

On Fifth-day the remaining queries and their answers were considered. The eighth query called forth earnest remarks on oppression in its various forms. Friends were urged to discourage boys' brigades and a desire was expressed that military training might be eliminated from the curriculum of agricultural colleges.

Each monthly meeting was advised to appoint a committee in accordance with the new Discipline, to consider the membership and to see whether there are those who are waiting for Friendly care.

The report of the visiting committee and the appropriation of \$200 for the work were approved. The report of the nominating committee and of the treasurer, also the reply to the epistles were read and adopted.

The meeting closed with a feeling of gratitude for the privileges that had been enjoyed, and the beautiful order and harmony that had prevailed. The young were urged to be more faithful in the attendance of their meetings, and all were reminded that more social visiting might be productive of good results.

The half-hour devotional meetings held each morning before the business sessions were well attended, and brief and helpful thoughts were uttered by many Friends whose voices were not heard in the larger meeting. There were also many intervals of living silence, and those who were privileged to attend were spiritually refreshed and encouraged.

FELLOWSHIP IN THE LIGHT.¹

"If we walk in the light, as He is in the light, we have fellowship one with another."—I. John, i., 7.

WHAT better motto for our Summer gathering could we have than these words, which come to us from very early Christian literature, from one whose soul was flooded with heavenly light and love? We are longing for the light of truth; we desire nothing more than to open our souls to the daylight; we fear nothing from the most searching inquiry, being assured that God is Light, and that truth is always and everywhere of God.

In thus seeking to "walk in the light" there opens before us a "fellowship one with another," deeper than we can possibly experience by the blind following of tradition. Even if for a time our path is lonely,—if we are called on to part company with some of those we love,—yet we shall be joined closely to those who are traveling by the same road. For truth once discovered is the same for all; whereas what separates

us is clinging to our own personal opinions—unwillingness to lay aside what we choose to think. To put from us prejudice and preconception, to seek humbly and reverently to know the facts, is in very truth to yield our intellects to God, and thereby to break down the barriers that separate us from His universal Truth. Reception of the new light which is falling on the pages of the Bible is bringing close together Christians of many different sects and creeds.

But there is a deeper sense in which "walking in the light" yields "fellowship one with another," and we are proving it at these Summer gatherings. The light which flooded the soul of this disciple of the Master was something much richer and more penetrating than a mere intellectual grasp of truth. It was a spiritual vision, an inward and personal unveiling of truth and beauty and love, which had come to him through his relation to the Crucified One. It was something that broke down the walls of isolation not only of his mind but of his inmost heart and will, and opened his whole being to the light of God. It was the surrender of his personality that brought him quickened powers,—as he lost his own life he found it,—when purified in heart his eyes were opened to see God. Hence we cannot do justice to his thought, however difficult it may be for some of us fully to understand it, if we leave out of sight the clause that follows: "and the blood of Jesus Christ His Son cleanse us from all sin."

It is the mud of self-will and of our own imaginings that keeps out the light; the purpose of our Father is to make us clean like the mountain brooks, penetrated through and through by His heavenly sunshine. As our spiritual eyes are thus opened we shall find we are not alone, but in a land where kindred spirits dwell: "truly our fellowship is with the Father and with His Son Jesus Christ;" but it is a fellowship also with other souls that are walking in the same light.

This fellowship some of us here already know, and it is open to us all.

There is a larger fellowship, with human life itself,—and especially with those who suffer sorrow and privation,—which will be the joy of those who are walking in the light; but of which I cannot now speak further. We must not, however, fail to note that the fellowship to which we are called will often be a fellowship of suffering. It is so now: there are those who had hoped to be with us who are prevented by the illness of those they love; and the dear friend and teacher, who has come across the Atlantic to instruct us, is about to give his message in the midst of crushing grief. Our hearts are tendered in sympathy with these; and we may rightly join these deep and tragic tones of human life with that thought of the blood of Christ of which just now we were speaking. The Cross of our Lord reveals to us the redemptive power of suffering, the purifying efficacy of pain willingly borne for others; it impresses on our thoughts the tragedy of human life, and yet opens before us a vision of its meaning.

We need the reminder that it is through tribulation we enter the kingdom of God; that it is not to be

¹Spoken (in substance) at the opening Devotional Meeting of the Woodbrooke Summer School, Seventh month 24th, 1903, and published editorially in the *British Friend* for Eighth month.

won by a course of ice cream and tennis, by things easy and pleasant to the taste. We need to learn more thoroughly the lesson of the Cross—that the cleansing of our hearts from sin, which is to clear our spiritual vision and bring us into the fellowship of the light, is wrought at the cost of the blood and tears and agony of the Son of God Himself,—of a passion in which we are called to share; and we may share it willingly, knowing that the fellowship of His sufferings is also the fellowship of His life.

RELIGIOUS PREPARATION FOR COLLEGE.

It is not dogmatism or bigotry that lies behind the startling but altogether sane suggestion of Chancellor McCracken of the New York University in a recent address to the student body under him when he says:

"I wish we could require from every freshman a Sunday-school diploma that would certify that he knew by heart the ten commandments, the sermon on the mount, a church catechism of some kind, a score of Scripture psalms and best classic hymns.

"This university will join any association of universities and colleges that will demand this as an entrance requirement. So much as in us lies, we will make the college a place for preserving and strengthening reverence for things divine."

It is a long way from the interpretation of religion as dogma to the interpretation of religion in terms of culture and of morality. The Bible as a handbook of dogmatic theology has been eliminated from most systems of education, private or public, but the Bible as a great literary storehouse, as a handbook of the higher life, a text-book in the history of morals and religion, awaits its day in the educational world, and that day is surely to come.—[Unity.]

THE ETERNAL SPIRIT.

[The following extracts from a recent address of George A. Gordon at an anniversary meeting of the Congregational Church in Boston were sent us by Hannah A. Plummer, of Chicago, who says, "A friend brought the address to me thinking I would be pleased to see how the faith in the Holy Spirit was being preached in the churches. So I was and thought other readers of the INTELLIGENCER would be glad to see so much of it at least."]

In the world of religious faith, as elsewhere, the opposing forces of conservatism and radicalism act and re-act on each other, and progress is the issue of the collision. Christianity is the revelation of God through the divine humanity of Jesus. No man is intellectually justified in denying the miracles of Jesus. He does not know enough to deny. No man has a right to make the glory of Christianity depend upon the miracle.

If the Bible appears to be no longer an infallible book, it is that men may come to know the Divine inspirer of it. The Bible seems to me to have gained immeasurably in the process of scientific investigation. In the lyric and epic utterance of supreme souls one still hears the accent of the Holy Ghost. Theories about the Bible are born and die, but the Bible in its really great books remains what it has always been, the monumental witness to the presence in man of the Holy Ghost. The religion of Jesus Christ is after all the religion of the Holy Ghost.

The church is the church of the risen Lord. It began in the consciousness of the risen and reigning Christ. It can never be, without outrage upon history, without revolt from Christian reason, the church of the dead Christ. There comes in upon us with this consciousness, if we will but open the gates, the floods of the Holy Spirit. The Holy Spirit thus becomes the hope of the church. If we have the Holy Spirit, he will guide us into all truth; he will recover to faith and life the truth that the church may from time to time lose. Thinking, believing, doing, living in the strength of the Holy Ghost,—there is no hope save in that experience; and for the soul and for the church in that experience, there is nothing but hope. The recorded Gospel, the recorded Christ, we leave behind as the swift years roll, as the great centuries pass.

That divine life in Galilee and in Judea is far away from our time. We may weep that it is forever receding from the successive generations of men; but we must not forget that it is a part of the history of the race, that it is the abiding and the supreme human memorial, and the glorious deep of the Holy Ghost goes forward with us. It is under the keel of the church. Its currents are all toward good. The secret of existence for the individual Christian and for the whole body of Christians is in a life in the life of God, in a life that cannot be torn from a fellowship with him. The Christ of yesterday and the Christ of to-morrow are in the keeping of the Christ of to-day. The divine past and the divine future are safe, utterly safe, when held in the divine present, "God is our refuge, a present help in time of trouble." "Therefore we will not fear, though the earth be removed and the sea roar and be troubled."

The planet goes forever forward, but it takes with it its atmosphere. Let the moving church take with it faith, the experience, the protection, the infinite gift of the Holy Ghost. The church which shall journey onward, rolled in the atmosphere of the Holy Ghost, shall continue living, fruitful, beautiful, and to it God shall disclose more and more of the splendor of his universe.

You say "Creed"; I say "Faith." A creed at best is but a sorry caricature of a faith.—[British Friend.]

CAST forth thy act, thy word, into the ever-living, ever-working universe. It is a seed grain that cannot die.—[Carlyle.]

FOR nearly nineteen centuries there has been on the part of Christendom a looking *backward* to Him who was personally on earth as Jesus, the Christ; and too generally such an exclusive looking backward as to amount to a blindness to his present and daily appearance to the hearts of men,—those living appearances of the risen Lord by his Spirit which He was so earnest to assure his followers of, in his parting language pleading that they take notice of his being "with them all the days, even unto the end of the world."—[Editorial in Friend, Philadelphia.]

NEW TESTAMENT LESSON.—No. 40.

PETER.

GOLDEN TEXT.—Be ye therefore of sound mind and be sober unto prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins.—I. Peter, iv., 7, 8.

Before study of Lesson read I. Peter, ii., 1-10; iv., 1-19; II. Peter, iii., 1-9.

In his position among the leaders of the early Christian Church Peter paid the penalty of his vacillating and uncertain character. His faithlessness to his Master at the time of the arrest will not have been forgotten. He was shifting and unreliable in his dealings with the question of Gentile Christianity (Gal., ii., 11-13). This weakness could not but discredit him with both parties to a certain extent. The Jewish party turned from him to James, while Paul was, of course, pre-eminent among the Gentiles. But we must not let these failings of the apostle hide from us his real greatness and attractiveness. It is plain that he was too easily influenced by others, and was thus easily led into serious inconsistencies; but this quality often results directly from too much trust in fellowmen, or from an affection which makes contest almost insupportable. Peter was drawn in a spirit of love to the Gentile Christians of Paul's church at Antioch. His experiences with Jesus had led him to be somewhat careless of the minutiae of the law, and he did not hesitate to eat with them. When his friends arrived from Jerusalem their personal influence overbore that of the new acquaintances, and he deferred to their prejudices, thus rightly subjecting himself to Paul's condemnation. We hear little of him after these events; even tradition has little to tell beyond the doubtful story that he suffered martyrdom at Rome in the terrible persecutions of Nero. But we have in the New Testament two letters supposed to be from his hand; and the Gospel of Mark, believed to be the oldest of the Gospels and the historic foundation of Matthew and Luke, is asserted by Papias to be based on his memories of Jesus as written down by Mark. From these and such other evidence as is available we may suppose that Peter carried on extensive and presumably successful mission work in various parts of Syria and Asia Minor. It is probable that he addressed himself chiefly to Jews at first; but he could not fail to be impressed by the successful work of Paul among the outsiders, and he may very likely have turned increasingly to them in his later years. His letter to the churches of Asia Minor (I. Pet., i., 1) shows that he made no distinction between the two classes of Christians. It is plain that he regards all those who have accepted the Messiah as the real Israel, the true heirs of the promises made to the fathers. We must not overlook the fact that the companions mentioned in his letters are Mark, associated in Acts with the work of Paul and Barnabas, and Silvanus (possibly Silas, a companion of Paul), a Greek. Under such conditions Peter would be considered an apostate by all orthodox Jews, and his position would be a doubtful one among those who considered themselves loyal Jews, as well as Christians. It is easy to understand, therefore, how he

ceased to be the leader of the church at Jerusalem (Acts, i., 15; ii., 14, etc.), and why his labors are associated by tradition with the western churches.

The first epistle of Peter was written not long after the anonymous epistle to the Hebrews, considered in our last lesson. Persecution was beginning to be felt, but had not apparently reached great proportions among those to whom the letter was addressed. The conditions of these churches were widely different from those implied in "Hebrews." They had not had many of the leaders among them at any time, and were therefore not so much affected by their death. Moreover, the matter of death among the faithful had already been met by Paul, and doubtless his letters to the Thessalonians, or their substance, had been disseminated widely among the Gentile Christians everywhere. Not being Jews, they did not feel the pressure back to the mother church, which probably weakened very much the churches of Palestine.

The letter is simply a message of faith and cheer to fellow-Christians under trial and persecution. In widely different language he presents again the now familiar idea that suffering and death are not signs of God's displeasure. He urges them to be kindly, truthful, pure, and points to the example of Jesus. Behold, he was crucified, yet his life was a great success. Be not therefore disturbed if ye also are obliged to suffer, to partake of Christ's sufferings; they are to the end that ye may rejoice with exceeding joy. His advice to servants, evidently slaves, does not fully suit our time; but he still looked for a speedy end of the world and made no effort to provide for a permanent arrangement (I. Pet., iv., 7).

Peter's second letter was probably written in the decade following the fall of Jerusalem. With it we must associate the brief epistle of Jude, one of the surviving brothers of Jesus and James the Just. The letter of Peter seems to be an amended copy or expansion of Jude's epistle. Both are directed against certain false teachers, who had been leading the brethren astray by the vicious theory that the "freedom from the law" induced by their faith renders sin impossible; that it includes freedom from moral restraints. Paul describes such evil teachers as those "holding a form of godliness, but having denied the power thereof." The recipients of these letters—probably churches of Northern Syria—are affectionately warned of the danger of this teaching, and as earnestly exhorted to maintain self-control.

TOPICS: The Character of Peter. Peter's Life and Death. Value of Epistles of Cheer. Antinomianism.

A BIOGRAPHER of Samuel Bowley said of him "The love of man was a deep, abiding, and ever active element in his character. It had its foundation in a firm religious belief in the universal Fatherhood of God, and the consequent universal Brotherhood of Man. It was the old Quaker faith investing all men with highest grandeur and equal rights. . . . The lowest and vilest were not to be despised; all were capable of glorious elevation."

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, ELEVENTH MONTH 7, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

BELIEVING IN GOODNESS.

We say that we believe in God and His goodness, that we believe He is present everywhere and rules the universe. How far do we really believe it? Is it a matter of creed with us, a matter of saying so and thinking so; or do we really believe in goodness and that there is a mighty power that makes for goodness in men and in the whole universe?

It is a very common thing to hear a man, himself unswervingly conscientious in business, talk in a matter of course way, even in the presence of his own children, of the tricks and open or half-concealed dishonesty of business, as if these were a necessary part of all business. He will listen to his boys as they take it for granted in their talk of men and affairs that successful business is for the most part a game of bluff and that the man who acts strictly in accordance with right cannot expect to be any more than ordinarily successful. He will listen to this and acquiesce in it. You may, any day, hear young men in conversation over the lunch tables take the same point of view—young men who carry on their own affairs along strictly honest lines and who would not hesitate a moment in choosing an honest course, though they knew it would mean loss, rather than a dishonest one that would lead to gain. They know that they earnestly try to be honest themselves and they know other men who are honest. They also know from the newspapers and from the talk of the town, as well as from their own observation, of rascally doings in business and of tricky men who succeed. In forming their theories of business life why should they prefer to base them on the latter cases, even though they are the ones that are talked about and written about, rather than on their own experience in honest business and on what they know of honest success among the business men of their acquaintance.

As a matter of fact there is more goodness in the business world and among men who are called worldly than some good people are in the habit of attributing

to them, and we shall usually come nearer the truth when we are guessing at motives that we really know nothing about, if we attribute good motives than if we attribute bad ones, for the universe is good at heart, and goodness and integrity are to be found everywhere in it. Those of us who know ourselves to be good and honest or trying truly to be so as far as in us lies ought not to think that such as we are rare in the world.

But even supposing that the honest man is rather an oddity, yet no one will deny that he is to be found. Then why not hold him up to our children if we really believe in him and desire to see more like him? Even if we do not believe much in goodness, if we honestly think there is only a little of it in the world, it would be better to exalt that little rather than industriously to exalt the badness that so persistently thrusts itself upon us.

In considering the "state of Society" at a recent quarterly meeting, as reported in our last issue, attention was called to our plain meeting-houses and the effect their simplicity must have on the quality of our meetings. It was thought that "if our homes, also, were as simple and required less attention, less worry and care to maintain than they do, perhaps we then would not find it so necessary to seek relief and relaxation in amusements that appear at least to raise question." In this connection an article in the *British Friend* for Tenth month is of interest. It is entitled "In Praise of Poverty." The writer taking as his text from Professor James's book on the "Varieties of Religious Experience," "We have grown literally afraid to be poor," says, "It is impossible to over-estimate the value to a child of having been brought up in a home where the 'simple life' is being not talked about but lived, where from his earliest years his highest aspiration is to 'help.' Let him go through life with the same aspiration, and a very blessed life may be his." And again, "If all who profess to follow the Master would be willing to live a life of simplicity for His sake, the problem of poverty in our large towns would soon be solved. If there were only one such family in every village, living in a simple cottage home, mixing in a kindly neighborly way with those around them, such a home might be a centre of light and high influence. Its perfect cleanliness and daintiness would in itself, without a word said, preach a much needed lesson to the women. They would unconsciously learn numberless other lessons,—of gentle kindly manners, of the wise management of children, of love of books and music, and all elevating pursuits."

ANOTHER suggestion made at the same quarterly meeting is worthy of more than passing notice—that "as the queries at present seem to be limited to matters pertaining to the personal lives of our members and to the conduct of their affairs, it might be useful to extend them by adding a query relative to what the Society is doing to give better comprehension of our principles among our own members and to extend their influence outside."

It may not be that we need to add a new query—a missionary query—but we ought to remember in answering the queries we have that we are not clear, for instance in regard to drunkenness, if we have merely refrained from drinking and from the sale of harmful drinks; that it is quite as important that Friends do all in their power to stop the smoking of cigarettes by school boys as that they themselves refrain from the use of tobacco. It is not enough that the members of a meeting have formed certain principles good to live by and do live by them, if they withdraw themselves from the rest of the world and are not eager to bring their good news to those about them.

Let us not wait to get a new query into our Disciplines. The spirit of it is necessarily implied in each one of those we have, and in considering them let us examine ourselves as to whether we are letting the light we have shine as did the early Christian apostles, the early Friends, as do many of our Christian neighbors, and as we ourselves are more and more waking up to the importance of doing.

The editor of the *British Friend* has been taking a vacation in Switzerland and Italy and a letter from him appears in the issue for Tenth month with the title "Under Sunny Skies." Among the book reviews of this issue is one on "The Subliminal Self" by John William Graham, a review of F. W. H. Myers' "Human Personality and its Survival of Bodily Death." Students of these subjects will be interested also in a review of this book that appears in the *Hibbert Journal* for Ninth month, which is not in agreement with F. W. H. Myers' position.

Other articles of especial interest in the *British Friend* are "The Boys' Brigades and Quaker Principles" by H. D. Rowntree and J. B. Priestman, the "Roots of Quaker Ministry" and the second of a series of articles on "The Birthright Member."

A VALUED Friend has called our attention to an inexcusable slip in the report of Mansfield Young Friends' Association in our issue of Tenth month 24th (page 684) where "Marmaduke Stephen" appears, which should be Marmaduke Stephenson or Stevenson, the latter spelling being preferable.

The new cable from Emden, Germany, to Fayal, Azores, which is the first section of the second cable between Germany and New York, has just been completed.

BIRTHS.

BETTS.—On Seventh-day, Tenth month 17th, to Helen Furman and B. Franklin Betts, Philadelphia, a son, whose name is John Carroll Betts.

CLOTHIER.—On Tenth month 30th, 1903, at Overbrook, Philadelphia, to Isaac H. Clothier, Jr., and Melinda Annear Clothier, a son, who is named Isaac H. Clothier, 3d.

CLOTHIER.—On Eleventh month 1st, 1903, at Wynnewood, Pa., to Walter and Edith Ball Clothier, a daughter, who is named Florence.

MOORE.—At Londonderry, Chester county, Pa., Tenth month 4th, 1903, to William F. and Sarah M. P. Moore, a daughter, who is named Ruth Edna Moore.

RAWSON.—In Brooklyn, New York, Tenth month 26th, to Edward B. and Marianna W. Rawson, a son, who is named Philip Nichols.

WILLIAMS.—At 3306 Race street, Philadelphia, Pa., Ninth month 23d, to Carroll R. and Eleanor P. Williams, a son, who is named Carroll R. Williams, Jr.

MARRIAGES.

WILSON—NEFF.—At the home of the bride's parents, Altoona, Pa., on Tenth month 21st, Jesse Shallcross Wilson, of Newtown, Pa., and Maude Louise Neff, the former a member of Makefield Monthly Meeting.

DEATHS.

BEDELL.—At her late residence, College View, near Lincoln, Nebraska, Fourth month 25th, Mary Ann, widow of Benjamin Bedell, aged 77 years; a member of Benjaminville Monthly Meeting, Illinois.

CARPENTER.—At Mt. Vernon, N. Y., on Tenth month 24th, 1903, Robert R. Carpenter, in the 75th year of his age; a member of New York Monthly Meeting.

COMMUNICATIONS.

OUR SILENT MEETINGS.

Editors FRIENDS' INTELLIGENCER:

THE various articles in the FRIENDS' INTELLIGENCER on this subject and our ministry are always of keen interest to me.

If we would but remember that it is more blessed to give than to receive, how great will be our reward, the bitterness of silence will give way to the blessing of speech, however broken or humble may be the word or thought we have to lay before the meeting; let us do it humbly and modestly. If a large meeting, or our own familiar meeting is embarrassing, search out some little country meeting of strangers, where our visit and our halting message will always be most kindly received. How often I remember a visit to Devonshire House Meeting, London. At the beginning a woman Friend, who sat at the head of the meeting, arose and read a few verses from a small Testament; it seemed to strike a keynote for the entire meeting, as after that there were some fifteen or twenty persons who arose to speak.

While I enjoy and appreciate the beauty of a silent meeting, I do not believe it good for us as a religious organization. The ministry of Jesus was not a silent one, in fact it was intensely active, in word and in deed, at home and abroad, in story and illustrations of the most marvelous beauty, let us indeed follow the Master's example.

D. H. W.

MACAULAY ON WILLIAM PENN.

Editors FRIENDS' INTELLIGENCER:

I am reading for the second time (the first many years ago) Macaulay's "England." Although of friendly stock on the mother's side, he is very bitter against them, particularly William Penn. In the appendix is a note or notes by Hepworth Dixon in defense of William Penn. Some years ago my cousin, Samuel M. Janney, defended him against Macaulay's charges. Can you tell me where I can find what

he wrote on the subject. Your attention will much oblige your friend,
WARWICK P. MILLER.

Spencerville, Md., Tenth month 12th, 1903.

[Samuel M. Janney's review of Macaulay's treatment of William Penn is found in the xxii chapter of his *Life of Penn*. The last chapter of Dixon's *Life of Penn* also discusses in detail Macaulay's charges.—EDITORS.]

THE VISION OF THOMAS SAY.

In a private letter from John William Graham he asks for information that the present editors are unable to give, except that the original article was signed L. M. C. instead of M. C. as in the reprint. If any of our readers are possessed of any knowledge of this vision of Thomas Say further than is given in the article referred to, we shall be glad to hear from them. Here is what J. W. G. says:—

"I am sending the account of the Vision of Thomas Say to the Society for Psychological Research. They want to know the source from which the FRIENDS' INTELLIGENCER originally got it. I think it a very impressive and important story; and very like one or two others of its type."

OLD CLOTHES WANTED AT AIKEN.

Editors FRIENDS' INTELLIGENCER:

DEAR FRIENDS:—While those who can spare five hundred dollars for our two great needs (blacksmith and engine), are considering, I make a special appeal to those who can only give old clothes. Our customers are saying, "Your store is running down, we used to get such things." This hurts us. There are so many great bargains North, a few dollars spent up there in children's clothing and shoes would be a great help here. No doubt many firms there would give a little, or at lower prices if some one would ask them. Will some of you do it and thus help your friend,

MARTHA SCHOFIELD.

NOTES.

WRITING of the Woodbrooke permanent settlement in the *Friend* (London) for Tenth month 16th, Joshua Rowntree says, "There are, as I understand, likely to be eleven to fifteen of us of both sexes in residence in the first week, with an accession of some attenders at the classes from outside.

Friends and those in general sympathy with their aims and actions are mainly busy people, and but few can set apart months for special study. But when one considers the years given, and rightly given to ordinary university work, it does not seem unreasonable to expect that some students may finish their mental training by the insight into some of the ways both of adding to it, and of applying it, that ought to be obtainable at Woodbrooke.

Again, which of [the 2,500 Friends teaching in First-day schools] does not wish for a pause now and again from teaching, with a chance of learning instead, both from an inspiring teacher like Rendel Harris, a richly supplied library, and, not least, from personal visitation to the most varied and efficient schools, clubs and institutes to be found in the Society? Yet further are there not many quiet workers, each in his or her own way, who may be glad of an occasional retreat into congenial . . . fellowship. . . . The conditions of modern life, the necessity laid upon us to provide more equality of opportunity for our members, seem to me to point to Woodbrooke almost as a necessity of the future. But because we are as yet few, and pretty firmly set in our ways, time and patience must be given as well as faith and love to the new institution."

The issue of the *Friend* (London), for Tenth month 9th, is a special enlarged edition devoted almost entirely to Foreign Missions in honor of the Friends' Foreign Mission Conference held the last week in Ninth month. The editorial is on The Aim of Foreign Missions. An account is given of the large meeting at Devonshire House to which Friends had gathered to bid farewell to their missionaries who were about to leave for various fields: Nine to India, one to Madagascar, two to China, two to Syria, one to Ceylon, and a committee of three appointed by the Friends' Foreign Mission Board to visit the

China Mission. An account is given of the Friends' Missionary Exhibition held in the Women's Yearly Meeting-house in Bishopsgate street. The Conference of the F. F. M. A. was held at Devonshire House, with Joseph Storrs Fry in the chair at the opening session. Among those who took an active part were Henry Stanley Newman, editor of the *Friend*, J. B. Hodgkin, Albert J. Crossfield, Gulielma Crossfield, Dr. William Wilson, Arthur Pim, Dr. Henry T. Hodgkin.

As a supplement to the Missionary Number of the *Friend* appears a sheet giving some account of the work and financial condition of the La Rochelle Mission of Friends in France. It was established three years ago on the west coast of France, by Charles D. and Mabel Terrell. These Friends have established a temperance café in the midst of drinking places, just opposite the harbor. In the suburb of St. Eloi there is a First-day school, "workers' meeting," and a weekly reunion. At the nearby port of La Pallise, where there is no place of worship, a First-day school has been started, and a mission meeting is held every First-day evening. A Friends' meeting is held in La Rochelle every First-day afternoon, in which, though hymns are sung and there is reading as well as prayer and addresses, yet "the freedom of the ministry, the periods of silent waiting upon God, short though they be, and much of the teaching itself, including our views on war and the sacraments, are surely distinctively educative in our ways of belief."

The Swarthmore *Phoenix* for Tenth month notes that of recent graduates Elizabeth Sutton, 1903, is teaching in the Kennett Square Friends' School; Helen Lease, 1903, teaches in the Friends' School, Salem, N. J., while Margaret Taylor, 1902, has charge of the German classes in Friends' Central School, Philadelphia. William Hannum is working in Denver, Horace Ervien in Altoona, Ohio. Norman Passmore, who is at work in Philadelphia, is boarding in Swarthmore, and occasionally visits the College. George Satterthwaite is working "out West." Walker Bond was married on Ninth month 30th, to a young lady of Ohio.

In order to add to the fund for the use of the Friends' Conference to be held at Toronto, Rebecca B. Nicholson offers to personally conduct an excursion to the World's Fair at St. Louis, all the profits of which will be turned over to that fund. The trip will be made about the middle of Sixth month, and will consume twelve days or more. Persons wishing further information will address, enclosing stamp, Rebecca B. Nicholson, Box 444, Trenton, N. J.

The papers read at the Centennial Exercises of Miami Meeting of Friends at Waynesville, O., an account of which we gave last week, were directed to be printed in pamphlet form and copies may be had, at about 25 cents apiece by applying to Seth H. Ellis, Waynesville, O.

MEETINGS IN CONNECTION WITH BALTIMORE YEARLY MEETING.

YOUNG FRIENDS' ASSOCIATION.

ON Seventh-day evening, Tenth month 24th, a meeting of the Young Friends' Association was addressed by Henry W. Wilbur, of New York, his subject being "Advancement of Friends' Principles." He said that if the principles on which the Society of Friends rests are simply left lying around loose for anybody to pick up who chooses, they will be received by very few. It is the business of our members to become propagandists, and every Friends' meeting-house should be a light for the whole neighborhood. He said that whoever has a helpful thought and the ability to express it, has a gift in the ministry, and that inspired hearers make inspired speakers. The indwelling of the Divine Spirit which is in every human heart will more and more make itself manifest if time is taken for spiritual development.

EDUCATIONAL MEETING.

An educational meeting was held on Second-day evening, Edward C. Wilson, now Principal of the Baltimore Friends'

School, made the first address. He urged the importance of taking care of the body, and expressed his surprise that so few parents ask questions concerning the sanitary conditions of schools. He thought a good school should produce a diversity of results based on a diversity of gifts, and should aim to give power rather than knowledge.

President Swain, of Swarthmore College, said the chief element of a successful life is the cultivation of the powers to be used in a life of service. He spoke of the recognition given to the value of education by the Mosely Commission, which is now studying the schools of America for the benefit of England, and said that one of the best proofs of the value of college education is the fact that no college graduate who has lived his after years well, regrets the time that he spent in college.

TEMPERANCE MEETING.

On Third-day evening a meeting under the care of the Philanthropic Committee was addressed by Edwin C. Dinwiddie, of Washington, who told of the effective work done by the Anti-Saloon League and its influence in securing temperance legislation. Edward Nicholson and Jonathan K. Taylor also spoke briefly.

EQUAL RIGHTS.

A meeting of the Equal Rights Association of Baltimore Yearly Meeting was held on Fourth-day at 2 p.m. Anna W. Janney was appointed a delegate to the National Suffrage Association to be held in Washington. Mary Bentley Thomas gave a report of the last National Association at New Orleans. Susan W. Lippincott made an earnest appeal for a heartier support of the movement. Anna W. Janney regretted the indifference of young women, who do not seem to realize that they owe the educational opportunities open to them at the present time to the heroic efforts of Lucy Stone, Susan B. Anthony, and their devoted co-workers.

ADVERTISEMENTS IN MAGAZINES.

A SUB-COMMITTEE of the Committee on Philanthropic Labor of Baltimore Yearly Meeting of Friends made the following report concerning the character of the advertisements that appear in some of our popular magazines, with special reference to the advertisements of intoxicating liquors.

"Thirty-four publications were examined. Of these, thirteen contained no advertisements to which any exception could be taken. They are *Country Life in America*, *Youths' Companion*, *Book News*, *The Chautauquan*, *The Bookman*, *St. Nicholas*, *The Century*, *The Critic*, *The Outlook*, *Ladies' Home Journal*, *Saturday Evening Post*, *The Independent*, and *The Country Gentleman*. To all of these letters were written stating the purpose of the investigation and replies were received from all of them except *Book News*, stating that it is their fixed policy to exclude all advertisements of intoxicating liquors or other articles and schemes of doubtful propriety.

"Six other magazines contain no advertisements of intoxicating liquors and four of them write that it is their fixed policy to exclude all such. These four, *The American Monthly Review of Reviews*, *The American Agriculturist*, *The Cosmopolitan*, and *McClure's*, contain advertisements of tonics which have a considerable percentage of alcohol. *The American Agriculturist* contains also a considerable number of medical advertisements. The others are, *Everybody's Magazine* and *Harper's Bazar*; these also contain advertisements of tonics, and *The Cosmopolitan* has a great number of medical advertisements.

"The following fifteen periodicals contain liquor and, some of them, other objectionable advertisements:

The liquor advertisements refer to beer, whiskey or champagne. *The World's Work*, *Current Literature*, *Life*, *Leslie's Weekly*, *Harper's Weekly*, *Harper's Monthly*, *North American Review*, *The National Magazine*, *New England Magazine*, *Outing*, *Munsey*, *Scribner's*, *Leslie's Popular Monthly*, *Lippincott's*, and *The Atlantic Monthly*. All of these magazines have many admirable features and they go into many homes."

To those publications mentioned that contain objectionable advertisements the following letter was directed to be sent in the name of the Yearly Meeting: "The Religious Society of Friends has always felt a deep concern for the sobriety, purity and honesty of our people, and desires earnestly that these principles may be extended. We realize the wide-spread influence exerted by the [name of Journal] with its many admirable qualities, and it is with regret that we find advertisements of intoxicating liquors, proprietary medicines and doubtful financial enterprises published in your pages. Perused as they are by the members of many families, old persons and young, it is evident that many may thereby be led into errors which they will regret, and which will produce great suffering and loss.

"We are informed by a number of publishers of popular magazines that it is their settled policy to reject such advertisements, and it is our hope, in thus appealing to you, that yours may be added to the list of journals whose managers are careful that such great influence may always be exerted on the side of righteousness. We would highly appreciate such action on your part and would be grateful for a reply.

"Signed on behalf of Baltimore Yearly Meeting of Friends, Clerk."

The committee recommended that Friends individually encourage magazines to keep their advertising pages clean. After the report was read several Friends testified that there are no objectionable advertisements in the *Farm Journal* or *Rural New Yorker*. The suggestion was also made that subscribers to magazines send letters to the editors concerning the advertising pages, either of commendation or criticism, according to their deserts.

THE PEACE SOCIETY AND THE ANGLO-FRENCH TREATY.

THE Executive of the Peace Society of England have adopted the following Resolution, which has been forwarded to the Premier, the Right Hon. A. J. Balfour, M. P., viz.:

"The Committee of the Peace Society respectfully congratulate His Majesty's Government on the conclusion of the Treaty between England and France which has just been announced;

"They rejoice in this action, because by expressly confirming the engagements entered into in The Hague Convention of 1899, the Treaty helps to secure the future activity and usefulness of the Court of International Arbitration established at The Hague;

"They also rejoice because it is a further step in the direction in which the Peace Society has been working for nearly a century; and because they believe that it is by such agreements, providing for the settlement of possible differences, and promoting mutual confidence and coöperation, rather than by measures and acts of retaliation and reprisal, that the permanent peace and prosperity of nations are secured."

THE LAKE MOHONK INDIAN CONFERENCE.

THE twenty-first annual Lake Mohonk Conference of Friends of the Indian which assembled at Mohonk Lake, N. Y., Tenth month 21-23d, was a gathering of unusual interest. It had an admirable president in the person of Hon. John D. Long, Secretary of the Navy under President McKinley. Among the 150 members present were five members of the Board of Indian Commissioners, Hon. Philip C. Garrett, Hon. Darwin R. James, Hon. Merrill E. Gates, Archbishop P. J. Ryan and Hon. Albert K. Smiley; more than a dozen well-known educators, including Presidents Eaton, of Beloit College; Taylor, of Vassar; Scott, of Rutgers; Thomas, of Bryn Mawr, and Meserve of Shaw University; about twenty editors, including Dr. Lyman Abbott, of the *Outlook*; Walter Allen, of the *Boston Herald*, and Rev. Drs. J. N. Hallock, T. O. Conant and J. B. Drury, of New York, and A. E. Dunning, of Boston; ten missionaries and active workers among the Indians, including Dr. Sheldon Jackson, of Alaska; and such other well-known men as Hon. John J. Fitzgerald, of Brooklyn, a member of the Committee on Indian Affairs in the House of Representatives; General C. H. Howard, of Chicago; Major-General James H. Wilson, of Wilmington; Hon. Charles Andrews, of Syracuse, N. Y.; Rev. Dr. Francis E. Clark, of Boston, and Dr. Lucien C. Warner, of Irvington, N. Y.

A resume of the Indian work during the past fiscal year showed a decrease in expenditures of \$650,000, without impairing the quality of the work in any quarter. An especially hopeful gain was made in reducing the number of politically-appointed Indian agents, twenty-one of whom have been replaced during the year by school superintendents under the civil service, and seven having been appointed superintendents, making twenty-eight political appointees discontinued in a single year.

Among the special subjects discussed at the Conference were the evils of the agency system and the best means of hastening its abolition, the need of more religious training in Indian schools, educational needs in Indian Territory, and conditions in Hawaii, Porto Rico and Alaska. The recent alleged scandal involving certain officials in Indian Territory was not discussed, it being deemed not expedient to anticipate the results of the inquiry now in progress.

Deplorable conditions in Indian Territory with respect to the education of the resident whites were portrayed by Edgar B. Henderson, of the Indian Bureau at Washington, and verified by Benjamin S. Coppock and Alice Robertson, both supervisors of Indian education in the Territory. The Indians, who as the Five Civilized Tribes, maintain the highest Indian civilization in the country, number about 80,000 and have excellent schools; the whites outnumber the Indians nearly eight to one, but with a very few exceptions in or near incorporated towns, this entire white population is absolutely without educational facilities of any kind. The Indian Department makes provision for Indian education only; and this white population is growing up in a state of ignorance that menaces the morals of the Indians and the spread of civilized customs. The situation is grave and demands some solution. Another problem discussed by E. B. Henderson is that of maintaining schools and civil institutions among Indians not taxed. On Third month 4th, 1906, tribal schools among many tribes will be abolished, and the schools and forms of self government that must eventually succeed them will have not sufficient means of support, personal taxes being wholly inadequate, and the Indians' lands under the law, not subject to taxation for twenty-five years after allotment. It would, therefore, seem that before the above date some provision should be made for taxing the lands of the educated Indians and the "squaw men," who are perfectly competent to bear the burden of taxation.

Dr. Sheldon Jackson gave a vivid and lamentable picture of conditions in Alaska, where the native tribes, since the advent of the mining settlement with its saloons and adventurers, are rapidly dying out. Unfitted by their simple manner of living to resist the effects of intoxicants or to

combat epidemics even of the most simple nature, they are decreasing in number so rapidly that it is thought by many that the only hope lies in placing them on reservations to protect them from the whites. Dr. Jackson does not favor this idea, but fears that unless something is done, in five years little more than a remnant of these natives will be left.

The needs of the Pima Indians in Arizona were brought to the attention of the Conference by Rev. Dr. George L. Spining, of New Jersey. A few years ago these Indians, then a successful, self-supporting, agricultural tribe, were deprived of irrigation privilege through the diverting of the waters of the Gila and Salt Rivers by whites. Since that time, unable to raise crops, they are gradually being reduced to starvation and have required help for existence. Worse even than the condition of requiring financial aid, their privations are bringing about the downfall of the state of civilization which they had built up. The Secretary of the Interior has given personal attention to the matter with the result, it is hoped, that relief will be given by constructing a large storage dam. The Conference adopted a resolution commending this action on the part of the Secretary.

In another resolution the Conference reaffirmed its action of last year urging upon Congress the need of legislation providing for the allotment of the lands of the New York Indians.

A suggestion offered by Dr. Lyman Abbott that the Conference take up the question of transferring the functions of the Indian Bureau to the War Department led to much discussion. The idea was strongly opposed on the ground that excellent progress is now being made under the existing system. No action on this point was taken.

At its last session the conclusions of the Conference and the results of the discussion were adopted in the following platform:

"The Indian problem is approaching its solution, leaving us confronting the larger problem of our duties toward the people who have recently become subject to our government and dependent on our care. In dealing with the Indians the objects to be accomplished are no longer questioned: They are the abandonment of the reservation system; the discontinuance of Indian Agencies; such education of all Indian children as will fit them for self-support and self-government; access to the courts for protection of their rights; amenability to the law in punishment for their crimes; the same liberty that white men enjoy to own, buy, sell, travel, pay taxes, and enjoy in good government the benefits enjoyed by other taxed citizens; and by these means a speedy incorporation of all Indians, with all the rights of citizenship, into the American commonwealth.

"The best methods to secure these results are not wholly clear but, the experience of the past points to the following conclusions: The agency should be discontinued in all cases where the land is ready for settlement, and the Indians, when necessary, should be temporarily placed under the care of a bonded superintendent with limited powers, and the policy of the Indian Bureau in this direction is strongly commended. Wherever practicable, the education of Indian children should be provided for in the schools of the States and Territories, if necessary for untaxed Indians at Federal expense or out of Indian funds; wherever this is not practicable, provision should be made by the Federal government in Indian schools. The Indian should be encouraged in industrial arts, both in the preservation of his own and the acquisition of ours; the end should always be their industrial and moral development. The work of the government whether national, State or Territorial, in providing for secular education does not lessen the responsibility of the churches for the religious education of the Indian. We regard with interest and hope the recent action of the Secretary of the Interior opening the way for religious work of the churches in connection with government schools and we urge the churches to co-operate with each other and with the government in this work.

"The same principle should govern us in all our dealings with other dependent people: their civil rights should be scrupulously safe-guarded; liberal provision should be made by Congress for their development and civilization; their

industries should be encouraged; and their education should be so provided for that, whatever may be their final political relations to the United States, they may be equipped, at the earliest possible day, for self-support and self-government."

EDUCATIONAL.

SWARTHMORE COLLEGE.

"ONE of those lectures which stand out prominently in the life of a tecture-goer,"—such might be the description of Prof. Kuersteiner's lecture on Fifth-day morning, Tenth month 29th. He spoke on the subject "The Prince of Spanish Letters." Taking us briefly through the wonderful maze of thrilling escapes in Algiers he brought us to the silent, peaceful, literary life of Cervantes, author of Don Quixote. In his estimation Don Quixote is the greatest of novels. When we consider that it was written 300 years ago and in a time when all Spain was flooded with trashy literature about the knight and the lady, and unrequited love, we must realize what a power Cervantes, the "Prince of Spanish Letters," has been in the literary world. Don Quixote not only in humor but likewise in strong description is a great book. In consequence of this lecture a new interest in Spanish literature has been aroused among the students.

Fourth-day, 28th, President Swain gave a reception to Professor Kuersteiner, the faculty and a few friends attending.

On Sixth-day, 30th, Professor Kuersteiner spoke before Professor Bronk's French class on the subject of Balzac. Though many great men have spoken on Balzac and though the story of his life and writings are well-known, still the light in which Professor Kuersteiner presented them made them even more interesting. He read from Balzac's correspondence, where he speaks of overcoming, "That rascal myself." Altogether this lecture was perhaps better than that on Cervantes; the speaker seemed to go deeper into the subject.

On Third-day, 28th, the Friends' Central School Club held its regular meeting. It is very pleasing to see that a new enthusiasm is manifest.

On Second-day, 26th, Eunomian held a postponed regular meeting. The literary exercises consisted of a paper on the "Philippine Currency," by William Diebold and a Mark Twain reading by Maurice T. Hansell. Several new members were elected. It was a very successful meeting.

On the same day President Swain spoke in Baltimore on the subject of "Higher Education."

Dr. Appleton opened his course of Shakespeare readings with "Love's Labor's Lost" on the 23d ult. He will read a play each fortnight.

Professor Hayes read his paper on "Preparation for Service" before the Young Friends' Association of West Chester on the 28th. The suggestions of the speaker brought out an important discussion as to the needs of special activities in our Society.

First-day, 31st, Dr. Alleman read a paper on "College Integrity." In the meeting Samuel Vest spoke.

Summing up the details of the great accident at Indianapolis President Swain announced that he would like the presidents of all classes to meet Dean Bond in order to draw up a suitable expression of sympathy. The following was sent:

"The close fellowship of college with college makes it inevitable that disaster falling upon one college should be felt by all. Swarthmore, though her President, feels a personal relation with Purdue and would express to the sister college, deepest sympathy, in this hour of sorrow, for the unutterable loss that has come upon her.

"In the workings of Infinite Wisdom may this overwhelming calamity be made to serve toward highest ends! And for all who mourn their dead may there be found infinite consolation.

"In behalf of the Faculty and students.

"ELIZABETH POWELL BOND, Dean.

"H. W. Mowery, '04; F. N. Price, '05; F. D. Clifford, '06; W. McDonough, '07."

F. N. P.

GEORGE SCHOOL.

At the Centennial Anniversary of the establishment of Miami Monthly Meeting of Friends at Waynesville, Ohio, held Tenth month 16th and 17th, Dr. Joseph S. Walton gave an address.

Sixth-day, Tenth month 23d, the General Committee visited the school. The attendance was unusually large; a great deal of interest was manifested, and much satisfaction was expressed, especially with the many improvements made during the summer.

Tenth month 24th the Penn Literary Society held a regular meeting. The following program was given: recitation, "The Hanging of a Picture," Anna Parry; oration, "A Day with Napoleon," Aubrey Crewitt; reading, "The Movement Cure for Rheumatism," Thomas Atkinson; "Cleanings of the Penn," Arthur Bye; essay, "The Value of Athletics," Charles Sheppard; recitation, "Mr. Brown has a Haircut," Naomi Williams; play, a scene from "David Harum," Alice Miller and James Green.

Second-day evening, Tenth month 26th, Dr. Owen L. Shinn, of the University of Pennsylvania, gave an interesting lecture before the Science Club on the subject of "Fuel."

On Seventh-day evening, Tenth month 31st, a general reception was held in the parlors and dining-room, where all enjoyed progressive games, bingo, etc.

Drayton Hall is now nearly completed, and it is hoped that all of the boys who have been rooming elsewhere temporarily since the opening of school, will be able to occupy their new quarters before Eleventh month 6th.

Twenty-three different species of oak trees, all the known species native to Bucks county, have been planted on the southwest campus along the drive leading to the farmhouse. These trees were presented to the school by the George School Committee.

Our success in debating, oratory, literary work, etc., depends very largely upon the facilities afforded by our library. As yet, we have no complete sets of periodicals, and our work is continually handicapped on this account. If any friends of the school have old volumes of standard periodicals, especially those published before 1894, for which they have no further use, it will be greatly appreciated if they will donate them to the library and express them to the school at its expense.

Conferences, Associations, Etc.

PHILANTHROPIC COMMITTEE OF PHILADELPHIA YEARLY MEETING.

THE meeting of the Philanthropic Committee on the afternoon of Tenth month 31st, was of more than usual interest. The sub-committee on Improper Publications was encouraged to undertake the work of examining the advertisements in magazines and newspapers and writing letters to the editors regarding them. The sub-committee on Peace and Arbitration presented a concern that a memorial be sent to Congress against enlarging the navy; this committee was directed to prepare such a memorial to be submitted to the next Yearly Meeting.

A full and interesting report of the Flower Mission Work was read, telling of the eagerness of the children at the Neighborhood Guild to receive the flowers, of the sunshine that they had brought into many a sick-room, and of the joy they had given to the inmates of the various hospitals to which they were sent. The young people in the country had entered heartily into the work of giving the dwellers in the dark places of the cities these glimpses of God's out-of-doors. Besides cut-flowers, potted plants, fruit, jellies, and money had been contributed. Any one desiring this interesting report in full for a First-day school or Friends' Association will be furnished with a copy on sending a two-cent stamp to Alice Fussell, Media, Pa.

Susan P. Wharton told of the helpful work done at the Starr Centre, 700 Lombard St., especially among the colored people. She described the selling of coal at just a little above cost, by the bucket or quarter-ton; the penny lunches sold to school children for the actual cost of the food (the

time and brains of the workers not being counted), the sale of Pasteurized milk, by which dozens of babies have been kept alive; and the system of weekly visiting by means of which families were gradually lifted up to a higher plane of living.

PHILADELPHIA, PA.—The fall meeting of the First-day School Organization of Philadelphia Quarterly Meeting was held Fourth-day evening, Tenth month 28th, 1903, at the meeting-house, Fifteenth and Race streets. Reports from the standing committees were read. The program for the evening consisted of talks on "The New Educational Plan," by Mary H. Whitson, and "Can the New Plan be Adapted to the Small First-day Schools," by Russell H. Smith. The plan was fully explained and an earnest discussion followed.
H. E. S., Sec.

PLYMOUTH, PA.—The regular meeting of the Friends' Association was held Tenth month 30th. Carrie Buckman opened the exercises by a reading entitled, "Every-day Heroism," followed by Eva Gillam reciting "Tubal Cain." Annie F. Ambler read "The Society of Friends and the Bible," from the FRIENDS' INTELLIGENCER. An interesting discussion was participated in by Benjamin Smith, Alvin Haines, and others. Howard Webster gave a recitation. Anne Davis read a selection entitled, "An Acquaintance with Grief." We then adjourned to meet Eleventh month 27th, 1903.
W. W. A., Sec.

HORSHAM, PA.—The Friends' Association met at Horsham Meeting-house on First-day, Tenth month 25th, at 2.30 p.m. After a short silence Elizabeth R. Wood gave a Bible reading, which was followed by reading of the minutes by Secretary Emma C. Comly.

Tacy L. Paxson read a portion of the Discipline on "Meeting for Worship," Lottie Twining gave a selected reading, entitled, "Not Changed, but Glorified." Willie Paxson recited "Two Boys."

The committee on current topics, William J. Hollowell and J. Walter Green, made an interesting report. W. J. Hollowell said that while he is glad to see the association well attended, he does not wish to see it take the place of the meeting. J. Walter Green read an article on "The New Christianity."

Ely J. Smith next gave a very interesting paper on the influence of the early Friends in the affairs of the Commonwealth. In the discussion which followed it was regretted that Friends no longer come forward as in former days to take an active part in the political questions of the hour, although the discipline cautions members against accepting any office in civil government, the duties of which are inconsistent with their religious principles.

A communication was read from the general association requesting Horsham to send five delegates to the meeting to be held at Wilmington, Delaware, Eleventh month 14th, at 10.30 a. m. Howard Comly, Comly Walton, Arthur Jarrett, Jane K. Jarrett, and William Satterthwaite, Jr., were named to attend and report at the next meeting of the association, Eleventh month 29th.—[Doylestown Intelligencer.]

NEW YORK.—A regular meeting of Young Friends' Association of New York and Brooklyn was held Tenth month 25th in Rutherford Place, N. Y.

The publication committee recommended the printing of 5,000 copies of the booklet entitled "Christianity as Friends see it," and the Association adopted the recommendation and approved means for providing the money needed for this purpose.

A circular letter was received from the Executive Committee of the General Conference of Friends' Associations announcing the Autumn Meeting of the General Conference at Wilmington, Del., Eleventh month 14th, and requesting the appointment of at least five delegates from each Association, and extending a general invitation to all interested Friends. The appointment of delegates from this Associa-

tion was deferred until our next meeting, in order to better ascertain which members could conveniently attend.

The report on "Current Topics" touched upon the advent of John Alexander Dowie and his followers in this city, and the suspicion was expressed that they were living upon a much higher plane morally, than the daily papers were inclined to set forth. The impending political contest in this city was also commented upon. In the "Literature" report several magazine articles were brought to the attention of the members as showing some evils of the times; that is, the prevailing and alarming avarice and corruption in financial, political and labor union circles.

In place of the regular paper some selections were read from the address given at the Conference held at Asbury Park in 1902. A very general discussion followed the reading, and then adjournment was taken to the next meeting to be held in Brooklyn, Eleventh month 8th.

WALTER HAVILAND, Sec.

CORNWALL, N. Y.—The Friends' Association met at the home of Charles C. Cocks, Eleventh month 1st, 1903. The members of the Association were fortunate in having with them Joseph T. McDowell and William M. Jackson, of New York, who added greatly to the interest of the meeting. The program consisted of the following readings: "Bear Ye One Another's Burdens," by Charles C. Cocks; "Things That Make for Peace," from Elizabeth Powell Bond's "Words by the Way," by William B. Cocks, and "Overcome Evil with Good," by Rowland Cocks. These selections were discussed by William M. Jackson, Joseph T. McDowell, Elizabeth K. Seaman and others.
A. M. B., Cor. Sec.

PLAINFIELD, N. J.—The opening session of the Young Friends' Association was held Tenth month 7th, 1903. The election of officers was the order of the evening. The following were elected for the ensuing year: President, Robert M. Steer; Vice-president, Sarah L. Vail; Secretary and Treasurer, Edith H. Corley; Recording Secretary, Marietta V. Adams; Executive Committee, Cornelia A. Gavett, Clara S. Kushmore, Mercy R. Vail. There was no regular program for the evening, and plans were discussed for the year. Sentiments were given in response to the roll call. The meeting closed with a time of silence.

MARIETTA V. ADAMS, Recording Secretary.

CINCINNATI, O.—The Friends of Cincinnati have sent out the following invitation to all who might be expected to have an interest in the work of the Association:

"The Executive Committee of the Friends' Association take pleasure in sending you the announcement for 1903-1904. They hope that the year's work will prove interesting, and that they will have the helpful cooperation of all the members.

"The first meeting occurs at the home of Dora Gallagher, 1733 East McMillan street, Walnut Hills, next First-day at three o'clock. The subject will be 'The Simple Life.' Please attend if possible. GRACE D. HALL, Assistant Clerk."

The program which is neatly printed on a card-board folder is as follows:

FRIENDS' ASSOCIATION.
Program 1903-1904.

Tenth month 25th.—At the home of Dora C. Gallagher, 1733 McMillan street, Walnut Hills. "The Simple Life," reading by Juliette Laws; poem, Louise Cadwalader.

Eleventh month 29th.—At the home of Sarah Lippincott, corner East Auburn avenue and Highland street, Mt. Auburn. "The Power of Silence," reading by Professor J. E. Hury; poem, Rebecca Hopkins.

Twelfth month 27th.—At the home of Cora T. Murray, 300 Southern avenue, Mt. Auburn. "Character," reading by Professor Foster; poem, Corinne Murray.

First month 31st.—At the home of Charles Johnson, 2272 Jefferson avenue, South Norwood. "The Duality of Life," papers by the Committee; poem, Mary Johnson.

Second month 28th.—At the home of Hannah Layman, 3716 Sachem avenue (East End). "What is a Christian?" reading by Pierce Cadwalader; poem, Louis Stemler.

Third month 27th.—At the home of Georgina Hopkins, 4129 Langland avenue, North Side. "Faithfulness," reading by Charles Wright; poem, Della Foster.

Fourth month 24th.—At the home of Elizabeth Johnson, 4118 Bell street, Norwood. "Humility," reading by Elsie Murray; poem, Esther Gallagher.

Fifth month 29th.—At the home of E. H. Griest, 3626 Eastern avenue. "Rest," reading by Georgina Hopkins; poem, Rachel Gallagher.

The Executive Committee are: Edwin Griest, clerk; Grace Hall, assistant clerk; Lida Layman, Dora Gallagher, Nat Murray.

The meetings are held at 3 p. m. on the last First-day of each month.

LITERARY NOTES.

There is an Emersonian serenity and sanity about Bliss Carman's first book of prose meditations with its alluring title "The Kinship of Nature" (Boston: L. C. Page & Co.) The author is an enemy of commonplace and tedious conventionality, and he has given us a heartening and tonic book, dedicated to an early teacher with beautiful affection, and yielding many poetic passages and unhackneyed views of life. Here is a taste of his buoyant altruism: "It is a poor lesson we have learned from this great Nature, if we have not taken the hint of generosity, if we have not learned tolerance, if we have not been infected with a lofty and unflinching sweetness, which is full of care for other's joys as well as our own."

It is not every author who can produce memorable aphorisms like those scattered through these pages, as—

"One measure of a man is his capacity for enduring solitude."

"Radiant, happy sense of success comes only to the loving heart."

"It is good to remember and to take courage."

The recent lyrics by the same author, "From the Green Book of the Bards" (Page & Co.), reveal the same kindly optimism and keen affection for the outdoor world as do his essays, with the added note of poignant sweetness to which prose cannot attain. The dedication to a lost comrade touches a great truth with pensive beauty,—

"For upon this lovely earth mortal sorrow still must bide,
And remembrance still must lurk like a pang in beauty's side,

Ah, one wistful heartache now April with her joy must bring,

And the want of you return always with returning spring!"

"Miss Baily heard their lessons, sitting at a table covered with a red cloth, which had a white Grecian fret for a border and smelled of crumbs. On the wall behind her was a faded print of 'Belshazzar's Feast'; in those days this was probably the only feasting the room ever saw. . . Both rooms looked out on the garden,—the garden and, in fine weather, Mr. David Baily! Ah, me—what it was, in the dreary stretches of mental arithmetic, to look across the flower-beds and see Mr. David—tall and dark and melancholy—pacing up and down, sometimes with a rake, oftener with empty hands; always with vague, beautiful eyes fixed on some inner vision of heart-broken memory."

The flavor of this passage from Margaret Deland's new volume of stories, "Dr. Lavendar's People" (New York: Harper Bros.), will recall to readers of "Old Chester Tales" the charm of mingled humor and pathos which the author threw about that new-world Cranford. As one reads these pages, now tear-stained, now bright with keen wit, there come back to him memories of the shadows and sun-flecked spaces of Margaret Deland's "Old Garden." In that lovely poem were hints of just such tender sympathy and gladness as one would expect from her when she should pass from that peaceful garth to meet and portray the villagers out in the street. These recent prose stories and the earlier poem come from one who is of the sisterhood of Jane Austen and Mrs. Gaskell.

Chas. G. D. Roberts with each new book adds to our impression that his is a rare and wholesome message to his generation. In his latest poems, "The Book of the Rose" (Page & Co.), there is a goodly draught of idealism. "The Aim," a poem after the teaching of Browning, but with its author's own fresh lyricism, makes this fine avowal,—

"Let this be something in Thy sight:
I have not, in the slothful dark,
Forgot the Vision and the Height.

Neither my body nor my soul
To earth's low ease will yield consent.
I praise Thee for my will to strive,
I bless Thy goad of discontent."

Ray Stannard Baker recently startled the country with an exposé of the combination formed against the public by capital and labor in Chicago. In *McClure's Magazine* for this month he describes another startling labor situation—the one in New York. He blames Parks and his followers, but places the greatest blame on the trusts, the big corporations that do the bribing. The article contains food for thoughtful readers.

An article on "How We Bought the Great West," by the late Noah Brooks, in *Scribner's Magazine*, tells how we acquired the vast region included in the Louisiana Purchase, and of the interesting contemporary political reasons that influenced President Jefferson in undertaking so great a responsibility without any support or apparent means of meeting the great obligation involved.

CONSECRATION.

Tho' the rain may fall, and the wind be blowing,

And cold and chill is the wintry blast,

Tho' the cloudy sky is still clouidier growing,

And the dead leaves tell the summer is past;

My face I hold to the stormy heaven,

My heart is as calm as the summer sea;

Glad to receive what my God has given,
Whate'er it be.

When I feel the cold, I can say, "He sends it;"

And his wind blows blessings, I surely know;

For I've never a want, but He attends it,

And my heart beats warm, tho' the wind may blow.

The soft, sweet summer was warm and glowing;

Brought were the blossoms on every bough;

I trusted Him when the roses were blowing.

I trust Him now.

Small were my faith should it weakly falter,

Now that the roses have ceased to blow;

Frail were the trust that now should alter,

Doubting His love when the storm clouds grow.

If I trust Him once, I must trust Him ever;

And His way is best, tho' I stand or fall;

Through wind and storm He will leave me never.

He sends it all.

Why should my heart be faint and fearing?

Mighty He rules above the storm;

Even the wintry blast is keeping me warm.

Showing His power to cheer me warm.

Never a care on my heart is pressing;

Never a care can disturb my breast;

Everything that He sends is blessing,
For He knows best.

—Rebecca N. Taylor, in *Friends' Review*, 1882.

GROWTH.

My body grows as grow the lilies fair,

By food and drink, in sunshine and fresh air,

Without my thought or care.

My soul, grow thou into a form more fair,

God's self thy water, bread, thy sun and air,

Without a thought of care.

—Sunday School Times.

For Friends' Intelligencer.

THE LIGHT OF LOVE.

UNTO all the Father giveth
Evidence of perfect love,
Grace and strength are freely flowing
From the ceaseless Fount above.
Grace to love and be made loving,
Strength to do His holy will ;
In a loving, humble service
Solace lies for every ill.

And no matter what our station,
Whether we are high or low,
If we seek to do His bidding
We shall then His presence know.
" Seek and you shall find " is promised,
" Knock and it shall opened be ; "
Every soul may find a service,
And from bondage may be free.

Dwell not then on thy unfitness,
He will take thee as thou art ;
Cleanse and purify thy spirit,
Renovate thy contrite heart.
Then within thy broken spirit
Evil thoughts can ne'er abide
And the Saviour's tender mercy
Will past sin and sorrow hide.

Never has His precious promise
To the earnest seeker failed,
Then why doubt his earnest pleading ?
Let the spirit be unveiled.
Let His voice above all others
Reign supreme o'er every part.
Listen—He is speaking to thee—
Trust in Him with all thy heart.

And the sunshine of His spirit
Which in bounty He has given,
Then will fill thy soul with gladness
Bringing in the peace of Heaven.
" Follow me " that voice is calling
Look not to what others do,
If they " tarry till My coming " '
Thou must to thyself be true.

Like the shepherd's flocks that know him,
Hear and answer to his call,
In His shelter He will shield us
Lift us up whene'er we fall.
Then, oh then, we'll still press onward
Trusting ever in our Guide ;
And in silent adoration
In His love we'll still abide.

ALICE P. SELLERS.

Philadelphia, Tenth month, 1903.

An Apt Illustration.

A GRAND TRUNK railway conductor, who is a faithful member of a Sunday morning class in the west end of this city, gave this apt illustration recently in bearing testimony to the benefit of the class-meeting in his own case. Coming in off the railway train to such a gathering, and finding so much warmth and sympathy and spiritual enjoyment there, reminded him of one of their locomotives in winter-time, which would come to the end of its journey covered with snow, and its motion clogged with slush and ice. Being useless in that condition for further work, it is run into the round-house, where it is at once surrounded with steam-pipes and a high temperature, which soon have the effect of melting the snow, and clearing the machinery, the ice dropping off in chunks. The engine is then fit to resume its position at the head of a train.

CURRENT EVENTS.

PROFESSOR THEODORE MOMMSEN, who has been for more than fifty years one of the leading lights of the University of Berlin, died Eleventh month 1st, of apoplexy. His contributions to the science of law, to history, and to general literature were as valuable in quality as they were great in quantity. His " History of Rome," which gave him a world-wide reputation, was written half a century ago. His work on Latin inscriptions is a monument to his painstaking industry and careful research. The Emperor called him one of the glories of Germany. In politics MommSEN was a Radical-Liberal, and he was active recently in an effort to unite the Radical-Liberals with the Socialists to form a strong Liberal party to confront the Conservatives.

BARON D'ESTOURNELLES DE CONSTANT, addressing the arbitration committee of the Chamber of Deputies, on the 28th, said the Anglo-French treaty was only the first step. Denmark was now seeking arbitration and France would probably accede to her wishes. Treaties would soon be signed between Denmark and Norway and Sweden. As to Great Britain he said, " Her most responsible officials have made categorical declarations to me that the arbitration convention was only one of three ends desired, the second being a general liquidation of all outstanding difficulties, and the third an agreement providing for the limitation of naval expenses." He gave to the United States the credit for initiating the movement, saying it was largely the outgrowth of the Presidents' insistent support of The Hague tribunal.

ONE result of the visit of the Russian Foreign Minister, Count Lamsdorff, to France will be the strengthening of the bonds between the two nations. There is a general impression that the real object of the visit was to discuss affairs in the East, but the Czar's letter to President Loubet says that one of its chief purposes was to express the gratification of the Czar at the recent course of France in extending the cause of international peace by establishing more friendly relations with both France and Italy.

ON the 27th of Tenth month Geneva and the Calvinistic churches of Switzerland and France did penance before the world for the burning at the stake of Michael Servetus 350 years ago. A granite block was set up at Champel, Switzerland, bearing the following two inscriptions :

" On October the 27th, 1553, died at the stake at Champel, Michael Servetus, of Villaneuva d'Aragon. Born September 29th, 1511."

" Reverent and grateful sons of Calvin, our great reformer, but condemning an error which was that of his age, and steadfastly adhering to liberty of conscience according to the true principles of the Reformation and of the Gospel, we have erected this expiatory monument on the 27th of October, 1903."

EMMA BOOTH-TUCKER, who has been at the head of the Salvation Army in America since 1896, was killed last week in a train wreck 85 miles east of Kansas City. She was a woman of great ability as an organizer, her enthusiasm being tempered with clear judgment. She had the rare quality of perfect sympathy and was equally at home in the parlors of the rich and the squalid rooms of the poor. As a preacher before great crowds she was singularly winning. Her death is a great loss not only to the Salvation Army but to the cause of religion and philanthropy.

THE fifth annual conference of the Catholic Colleges in the United States was held last week in the Catholic High School auditorium in Philadelphia. The members of the conference represent the leading Catholic colleges in all parts of the United States and the parish schools of twenty-two dioceses. Among the topics discussed was " The Organization of the Parish School System," by the Superintendent of Parish Schools in the diocese of Columbus, O., who said that in the public schools the weak point is that there is too much system. Other papers were on the value of the study of Mathematics as a moral as well as an intellectual discipline,

on "Moral Training without Religion," "College Athletics." One reason given why Catholics attend non-Catholic colleges was the desire of parents to have their sons associate with young men of a higher social scale.

The result of the elections, as far as it can be known as we go to press on Fourth-day morning, in those places that have been watched with most general interest is: In New York City the overwhelming defeat of Mayor Low, the non-partisan, good-government candidate by the Tammany "Democratic" candidate George B. McClellan; in Rhode Island the result uncertain as yet, but indications pointing toward the re-election of Governor Garvin, the Democratic candidate who stands for good government in that politically corrupt little State; in Ohio the overwhelming defeat of Mayor Tom L. Johnson, the Democratic candidate for Governor, and the election of a legislature that will return Senator Hanna to Washington.

NEWS NOTES.

THE report of the Department of Commerce on the importation of coal shows great increase since the removal of the duty.

A CALL has been issued for a national negro suffrage convention, to be held in Washington the 14th and 15th of next month.

THE Pennsylvania Railroad and its trainmen have succeeded in settling finally their differences by conference, and the "threatened strike" is off.

THE State of Panama has declared its independence of the Colombian Government, which has been expected ever since the rejection of the Canal Treaty.

A MAN recently released from prison, who has also a bad criminal record, made an attempt on the life of President Diaz of Mexico on the 27th of Tenth month.

THE new planet recently discovered by Dr. Max Wolf, of the University of Heidelberg, has been named Pitts-

burghia by Prof. John Brashear, to whom was accorded the honor of naming it.

REPORTS from Laredo, Monterey, and other places in Texas where yellow fever had appeared, indicate that it is under control and that conditions are improving.

THE General Conference of the Wesleyan Methodist Church in America in session at Grand Rapids, Michigan, took action looking toward the merging of their denomination with the Free Methodist Church.

IT is reported that 500,000 bushels of wheat are piled on the ground and rotting in Rush County, Kan., the elevators being full and it being impossible to get cars to transport it. The same conditions are said to prevail throughout Western Kansas.

SAGATEL SAGONNI, President of the Armenian Revolutionary Society in London, was assassinated in a London suburb, supposedly by Armenians who favor a more violent revolutionary program than that of the dominant faction of the society.

THE new British Ambassador to the United States is Sir Henry Mortimer Durand, who comes from the Court of Madrid. He was political agent of Lord Roberts in the Afghan campaign of 1879, and afterward Minister to the Shah of Persia.

AT Belleville, Ill., eleven indictments have been returned by the Grand Jury against persons believed to have taken part in the lynching, five months ago, of David Wyatt, the negro teacher who shot the county superintendent for refusing to renew his certificate.

PARKS, the walking delegate, who has been making such havoc to the building interests of New York City and in the councils of the international organizations of workers to which he belongs, has been for the second time in two months convicted of extortion, and will now be put out of the way of doing any more harm.

TIMES AND PLACES OF HOLDING FIRST-DAY MEETINGS.

PHILADELPHIA.

- Under care of Philadelphia Monthly Meeting:
- Fifteenth and Race Streets. Meeting for worship 10.30 a.m., 7.30 p.m. First-day School 11.30 a.m.
- Thirty-fifth Street and Lancaster Avenue. Meeting for worship 11 a.m. First-day School 9.30 a.m.
- Under the care of Green Street Monthly Meeting:
- Fourth and Green Streets. Meeting for worship 10.30 a.m.
- Germantown. Meeting for worship 10.30 a.m. First-day School 9 a.m.
- Frankford. Meeting for worship 10.30 a.m. First-day School 9.25 a.m.
- Fair Hill. Meeting for worship 3.30 p.m. First-day School 2 p.m.
- Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:
- Seventeenth Street and Girard Avenue. Meeting for worship 11 a.m. First-day School 9.30 a.m.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

- 11TH MO. 7 (SEVENTH-DAY).—NEW YORK Monthly Meeting, at Rutherford Place, N. Y., at 2.30 p. m.
- 11TH MO. 7 (SEVENTH-DAY).—STILLWATER Half-yearly Meeting, at Richmond, near Quaker City, Ohio.
- 11TH MO. 7 (SEVENTH-DAY).—J. RUSSELL Smith will address the Girard Avenue Friends' Association on "The Religious and Social Condition of England at the time of George Fox." There will also be a recitation by Madge E. Heacock, and a talk on "The Origin and Work of the Red Cross Society," by Walker E. Linvill.
- 11TH MO. 7 (SEVENTH-DAY).—THE annual meeting of the Association for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting will be held at 15th and Race Streets, Philadelphia, beginning at 10 o'clock a. m. The program is as follows: Question for discussion, "How Can We Arouse Our Young People Educated in Our First-day Schools to Their Obligations in Continuing the Work?" The question will be opened by a paper by Herbert P. Worth; dis-

cussed by Emma W. Gaskill, Estelle H. Speakman, Alfred Darnell. A paper "A Systematic Study of the Bible as the Best Means of Christian Development," written by C. Percy Major will be presented.

JOHN L. CARVER, Clerk.

(Continued on page 720.)

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CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 719.)

11TH Mo. 8 (FIRST-DAY).—SCHUYLKILL Meeting will be attended by the Visiting Committee of Philadelphia Quarterly Meeting, at 10.30 a. m.

11TH Mo. 8 (FIRST-DAY).—A CONFERENCE under the care of the Philanthropic Committee of Abington Quarterly Meeting will be held at Ambler meeting-room at 2.30 p. m. Subject: "Purity." Address by Elizabeth Lloyd.

11TH Mo 8. (FIRST-DAY).—NEW YORK and Brooklyn Young Friends' Association in Brooklyn.

11TH Mo. 8 (FIRST-DAY).—A CIRCULAR Meeting under the care of a committee of Western Quarterly Meeting at Doe Run, 2 p. m.

11TH Mo. 8 (FIRST-DAY).—FRIENDS OF White Plains, N. Y., will meet at Wm. Moore's, 78 Fisher Avenue, at 11 a. m.

11TH Mo. 8 (FIRST-DAY) — EVENING Meeting at 15th and Race Sts., at 7.30.

11TH Mo. 9 (SECOND-DAY).—BALTIMORE Quarterly Meeting, at Little Falls (Fallston), Md., at 10 a. m. Ministers and Elders Seventh-day preceding at 3 p. m.

11TH Mo. 10 (THIRD-DAY)—A REGULAR meeting of the Young Friends' Association of Camden, in Friends' Meeting-house, Market street, above Seventh, at 8 p. m. Subject, "Resolved, That the differences which caused the Separation of Friends do not exist to-day." JOSEPH B. TYLER.

11TH Mo. 12 (FIFTH-DAY).—SHREWSBURY and Plainfield Half-Yearly Meeting, at Plainfield, N. J., at 11 a. m. Ministers and Elders, Sixth-day morning at 10 o'clock, followed by meeting for worship at 11.

There will be a philanthropic session in the afternoon to consider our work among the colored people.

11TH Mo. 13 (SIXTH-DAY).—ANNUAL meeting of the Library Association of Friends, in the Lecture Room of Friends' Central School, 15th and Race Streets, Philadelphia, at 8 p. m. A brief business session, followed by a paper by Dean Elizabeth Powell Bond, of Swarthmore College, on "English Friends and the Woodbrooke Summer Settlement." A cordial invitation is extended to all interested.

11TH Mo. 14 (SEVENTH-DAY).—SALEM Quarterly Meeting at Salem, Ohio, at 11 a. m. Ministers and Elders, same day, at 10 a. m.

11TH Mo. 14 (SEVENTH-DAY).—MIAMI Quarterly Meeting, at Waynesville, Ohio, at 10 a. m. Ministers and Elders, day before at 2 p. m. (All standard time).

11TH Mo. 14 (SEVENTH-DAY).—CONFERENCE of Young Friends' Associations of the seven yearly meetings at Wilmington, Del. Address at the morning session by William W. Birdsall, subject, "An Open Mind"; at the afternoon session by Professor F. A. Christie, of Meadville, Pa., on "The Views of Early Friends and Present-day Religious Thought."

11TH Mo. 15 (FIRST-DAY).—A MEETING under the care of the Philanthropic Committee of Concord Quarterly Meeting will be held in Swarthmore Meeting-house at 2.30 p. m. Subject, "Prison Reform and the Treatment of Criminals."

11TH Mo. 15 (FIRST-DAY).—VALLEY Meeting will be attended by Philadelphia Quarterly Meeting's Visiting Committee at 10 a. m.

11TH Mo. 16 (SECOND-DAY).—CENTRE Quarterly Meeting at Grampian, Pa.

11TH Mo. 16 (SECOND-DAY).—FAIRFAX Quarterly Meeting at Woodburn, Va.

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"N. B.—An immediate answer is desired."

"Sir.—I have two silver spoons at London, and two at Bristol; this is all the plate which I have at present, and I shall not buy any more while so many around me want bread.

"I am, sir, your most humble servant,
"JOHN WESLEY."

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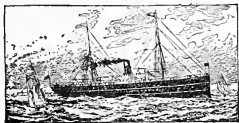
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FRIENDS' INTELLIGENCER

Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, ELEVENTH MONTH 14, 1903.

The General Conference

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PROGRAM.

Morning Session 10.30 to 12.

Address: "An Open Mind," William W. Bird-sall, of Philadelphia. Discussion.

Afternoon Session 2 to 4.

Address: "The Views of Early Friends in Relation to Modern Religious Thought," Prof. F. A. Christie, of Meadville, Pa. General Discussion.

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PHILADELPHIA, ELEVENTH MONTH 14, 1903.

{ Volume LX.
Number 46.

GOOD WORDS FOR 1903.

XLVI.

The true belief stands in the light that condemns all evil.

GEORGE FOX.

From his Journal.

MY PRAYER.

GREAT GOD, I ask Thee for no meaner pelf
Than that I may not disappoint myself ;
That in my action I may soar as high
As I can now discern with this clear eye.

And next in value, which Thy kindness lends,
That I may greatly disappoint my friends,
Howe'er they think or hope that it may be,
They may not dream how Thou'st distinguished me.

That my weak hand may equal my firm faith,
And my life practise more than my tongue saith ;
That my low conduct may not show,
Nor my relenting lines,
That I Thy purpose did not know,
Or overrated Thy designs.

—Henry D. Thoreau.

FIRST-DAY SCHOOL ASSOCIATION OF PHILADELPHIA YEARLY MEETING.

THE "Association for the Promotion of First-day Schools within the Limits of Philadelphia Yearly Meeting," dates back in its beginnings to the time when First-day schools were a radical innovation in our Society, and when the names of organizations were not so short as they are now and were made to indicate with great accuracy just what was intended to be done. Unlike those of the other yearly meetings, the Philadelphia Association does not hold its principal meeting of the year at the time of yearly meeting, though one or more public meetings are held under its care at that time. A characteristic of this Association also is that it has not set as its definite task merely to hold an annual First-day school reunion (though it does that, too, at the time of yearly meeting in Fifth month), nor merely in a general way to discuss things more or less nearly or remotely connected with First-day school interests. It has aimed to do what its cumbersome but explicit name indicates—to promote First-day schools within its limits.

The annual meeting of this Association was held in the meeting-house at 15th and Race streets, Philadelphia, on Seventh-day, Eleventh month 7th. The morning session began at 10 o'clock with John L. Carver as clerk. The assistant clerk being absent, Mary McAllister was appointed to serve for the session. Reports were received and read from the constituent Quarterly Meeting Unions. These are: Concord in Delaware and Chester counties, Pa., and

northern Delaware; Haddonfield in central New Jersey; Abington in the northern part of Philadelphia county, Montgomery county, and Bucks; Philadelphia, embracing the central meetings of the city; Western, in Chester and Lancaster counties; Burlington, in central New Jersey; Bucks, in Bucks county, Pa. and in the western part of New Jersey; Salem in southern New Jersey.

These reports gave an account of the number and condition of the schools within the limits of the respective unions. For the most part they were encouraging, but where ground had been lost in the closing or decrease in numbers and interest of schools, and where there was anything discouraging it was very frankly reported. Nearly every report brought up some practical consideration which was taken up in general discussion. From Concord came the question, "Do our First-day schools operate towards strengthening our meetings?"

A feeling of discouragement was expressed that the young people of the older classes of the First-day school and those who have gone out from them are not found at our business meetings nor our mid-week meetings. In many places where there are schools the young people do not stay to meeting or come in time for it where school is after meeting. As one contributing cause of this it was mentioned that often the older members do not identify themselves with the First-day school. It was also suggested that young Friends be put to work in connection with the business of the Society, that they be asked to serve on committees and made to feel that they are members of the meeting. Again it was said that in many cases the business of our meetings is and has been for years in the hands of older Friends who have their way of transacting it and of conducting the meetings. The younger members not having been brought up to have an active part in it cannot naturally fall into the ways of a past generation and would not want to urge or suggest any departure that would seem unnecessary to the older Friends. And so they do not take an active part, but they *are* interested in the living testimonies of the Society and are ready to take the places of the older ones as they drop out. They have no thought of letting the work of the Society stop with the passing away of those now bearing the burdens.

The help that the Buck Hill Falls Assembly last summer had been to the teachers who attended or had felt its influence was brought up in the Haddonfield report.

The Philadelphia Union, which has been recently reorganized, reported having held First-day school teachers' round-tables. No general invitation is given to the meetings as the object is to have present only those who are actually engaged in teaching. No

program is arranged, no subject announced, no speaker appointed. The meetings are entirely informal. Questions are asked and answered, and subjects suggested by experience with classes are discussed. Also, any books that any teacher has found helpful are brought to the round-table and discussed. The plan as carried out in the city is to have these round-table meetings for primary teachers, intermediate teachers and so on, separately. A report of one of them will be found in FRIENDS' INTELLIGENCER for Tenth month 31st, page 699, with a list of helpful books.

From two of the Unions came up the report that the Discipline is studied in certain classes of their schools as a regular part of their curriculum. In the discussion it was suggested that it would be well if a thorough study of the Discipline could be made by each scholar sometime during the First-day school course.

The suggestion was urged upon Unions that they take up First-day school missionary work within their borders; that if there are meetings where no school is held, or if there is any place where Friends might to advantage have a school, such a place be looked up and care and encouragement be given them. One report gave a very encouraging account of starting a school in a meeting-house where the meeting had been discontinued for years. The morning session ended with roll-call of delegates.

During a noon recess lunch was served by the Philadelphia Friends to all in attendance.

The afternoon session began at 2 o'clock. The delegates who had met as a nominating committee during the recess proposed as clerk and assistant clerk for the ensuing year John L. Carver and Anna R. Waln.

It was decided to send to Isaac H. Hillborn, who was prevented from being present by serious illness, the following message: "Our much beloved friend, in loving sympathy we desire to express our heartfelt appreciation of thy valued service in the promotion of the First-day school cause in which we are now engaged. A living exercise came over us as thy absence was noticed and a desire was expressed that this message should be conveyed to thee. May the strength and support of our Heavenly Father be granted thee, is the desire of thy friends."

A letter from Genesee First-day School Association in session at the time of yearly meeting at Bloomfield, Ontario, Canada, was read.

The program was then taken up, beginning with the question, "How Can We Arouse Our Young People Educated in our First-day Schools to their Obligations in continuing the work?" Herbert P. Worth opened the discussion with a paper, part of which, in substance, is as follows:

The first concern of the First-day school is not its own self-preservation. The broad and true service of religious organization is something very different from perfecting and maintaining its own machinery. But if the pupils of the First-day school of to-day are not ready and willing to fill the vacancies in the working force of the school of to-morrow, then we are falling short in our efforts to touch their spiritual natures, to

arouse in them an appreciation of great fundamental truths, to create a zeal in behalf of righteousness; or else we fail to inspire in them a confidence in the First-day school as an efficient means. In either event it is sufficient notice that our methods need mending. On the other hand if our classes are yielding up concerned minds and willing hands, lives that are ready to consecrate some of their best endeavor in the support and development of that effort that has been already exerted in their behalf, then we may fairly feel that the labor of the past has not been in vain.

If the conduct of the First-day school is in the hands of those who undertake it as a species of mental and spiritual diversion, to be indulged in largely at convenience; or if it be an effort grudgingly given to help maintain that which is recognized as a very proper sort of an institution, or if it be a formal endeavor to cancel what one feels in a vague way to be a kind of religious obligation, none will be keener to realize those conditions than the pupils. They will not be aroused to an esteem for the organization itself, if officers and teachers are readily diverted from their task by every passing hindrance; if the unfavorable morning, or the slight indisposition, or the presence of the guest in the house, or the social opportunity, or weariness from the indulgences of a previous day, or the pressing of other responsibilities are allowed easily to account for absence. Even the children know that these things are not permitted to interfere with our business engagements, if indeed even with our amusements and social activities, and they will not be slow to form their conclusions as to our own estimate of the relative importance of the First-day school. Zeal and enthusiasm are contagious and earnestness and consecration of effort cannot be without their immediate influence on the pupils.

Closely allied in importance with the regularity in attendance of officers and teachers is that of pupils. Unfortunately in this the school wages an unfair contest with the home. The home influence often makes tardiness and irregularity of attendance easy, indeed sometimes makes anything else impossible. The only weapon with which to offset this is the creation of interest and devotion in the pupil. It must not be allowed as an excuse for unsuccessful effort, but must be considered rather the reason for more persistent and earnest endeavor.

Having your pupil there regularly and on time is only the first step. If his interest and active sympathy are to be maintained, he must be made to feel that there is some definite direction to its efforts. Its influence must actually take hold of him in a very real manner.

The ultimate purpose of the First-day school is not different from that of the meeting. The distinguishing element is the educational feature. Its function is to establish for noble Christian character, a foundation in knowledge. To be effective it must submit itself to methods akin to those which govern other educational work. It must recognize the developing capacity and changing interest of the

growing mind. The recognition of the truly educational nature of our work, the arrangement of material for study so that it may be best adapted to the need and understanding of each age, the systematizing and grading of the lessons, has a direct bearing upon our question; for it will not only be effective in retaining the pupils' continuing interest but will go a long way in convincing him that the work is worth giving effort to.

But this strictly educational work is only a part of the service of the school. Its deepest concern is the unfolding of the spiritual life, the strengthening of every aspiration toward the goodness that is Divine, the ennobling and enriching of every upward impulse of the human heart. In this the utmost precaution is required. We cannot force spiritual growth. With the advance in the direction of maturity, more and more, must the teacher become to his pupil at the same time associate, confidant, counsellor.

We often do not rightly estimate the hindering forces that have yet, at the very threshold of manhood and womanhood to be contended with; the concerns and requirements of newly entered business life; the attraction and demands of a widening social existence; the multiplying of interests and activities. At this most important crisis in the lives of our young people the hold we seemed to have on them has been allowed to slip away too soon. We long for their service in the work that needs them so much, but just at this moment we lose them. They had seemed to be equipped and alert but they had not been steadied by responsibility. Responsibility is a confirming, an establishing force.

Instead of withholding until it is too late a participation in the responsibilities of First-day school work the young people may early be made to feel that the work is indeed, in part, their own.

We must not overlook the value of the very young teacher, sometimes, and besides, if all may not be teachers, there is a varying field of activity and useful service. Even in smaller schools there is the library to care for, absent ones to be looked after, new recruits to be sought and invited, philanthropic work, social occasions to be planned for. The same one or two need not assume all these functions.

Emma W. Gaskill continuing the discussion, started with the thought, "Whenever there is a need to be met, or a truth to be spoken, there God is, calling His friends to service." We could reach the young people not by a direct appeal to that of which they are unconscious. Not so much of duty would she speak to them as of love; that they might be filled with a very passion of love for a Father who loves them, not because they are good, not because they are bad, but just because He is their Father. Let them learn through this love that duty is no cold lifeless thing to freeze out of life all of its joy and delight, but really God's messenger. It is because they are unconscious of their royal descent that we find young people, not so much shirking their obligations, as unable to realize them. They must be impressed that spirituality and faith have as great a part in their lives as body and reason. We must go and gather them in. They will not of them-

selves come to us for the silence, or the preaching, or the work, if they are unconscious of the need of the soul within them for spiritual food.

Estelle Hall Speakman, speaking on the same subject said, We are all young together, whether we are children or whether we are eighty years old. The First-day school is not distinct from the meeting; the one shades into the other. The old and young must be close together in meeting, in First-day school, in the home. There must be no lines drawn. Grown-ups must not insist on doing our way, we must work with the children in their way.

Alfred Darnell in a paper on the subject gave as the three qualifications of a good worker: First, knowledge; second, a firm faith in God as revealed to us in the Scriptures and in our own hearts; third, an enthusiastic desire to promote brotherly love and charity as taught by Jesus.

A paper by C. Percy Major on a "Systematic Study of the Bible as the Best Means for Christian Development," was read in his absence by Mary H. Whitson.

This was followed by a general discussion taken part in by Allen Flitcraft, Joel Borton, Sarah Flitcraft, Albert Johnson, Mary MacAllister, Ethel Coates and others. It was brought out that there have been recently in at least three of the First-day schools distinct revivals. And these movements of renewed interest and deepened sense of responsibility have in each case come about from within, at the hands of the young people themselves.

The meeting closed with the feeling, as expressed by one of long experience in First-day school work, that the session had been one of unusual helpfulness.

TRIBUTE TO THE MEMORY OF EZEKIEL ROBERTS.

WHEN a good man passes on, his life ended, so far as we can know it in this world, we desire to express in some measure our appreciation of it and wherein the life has been for us a light in darkness and a moral purpose helping us to steadfastness. Also, to manifest so far as we are able in tempered words, some of the love and reverence such a life inspired, a life filled at times almost to overflowing with the Divine Spirit as was that of our dear friend.

Ezekiel Roberts, the son of Richard and Mary Scott Roberts, was born in Montgomery County, Pennsylvania, the first of Eleventh month, 1813. His ancestry on his father's side was Welsh, being of those who came over with one of William Penn's companies. From his mother he had Scotch blood. She was the daughter of Alexander Scott, a Friend.

The period when Ezekiel Roberts was born, early in the nineteenth century, was the dawn of all real American life. Up to this time there was more or less chaos in government and also in social life, and to have been favored by birth in a community where no matter what the turmoil of State there was a steadfast holding of orderly peace was indeed a privilege, for Montgomery County was not only largely settled, but whole townships were owned, by those who came from Wales and Holland with William Penn, and were all of the Society of Friends. This constituted

a surrounding which contributed to stability of character and correctness of life.

The mother of Ezekiel Roberts dying when some of the seven children were young, the home was broken up and the children scattered among the relatives. After drifting about somewhat Ezekiel went to live with his uncle, Cadwallader Roberts, of Gwynedd, who was a tailor. From him he learned this trade, which he followed for a number of years. It seemed to suit his gentle, peace-loving nature, which would have shrunk from the sharp elbowing of a keener business life. About 1836 he followed his eldest brother, Israel, to Ohio, and went to work at his trade at Kinsey's Woolen Mills, known now as Pleasant Valley, in Belmont County, a few miles from St. Clairsville. He made his home with his brother, following his trade and finding congenial young associates among those who were mostly Friends; he also attended the meeting at St. Clairsville.

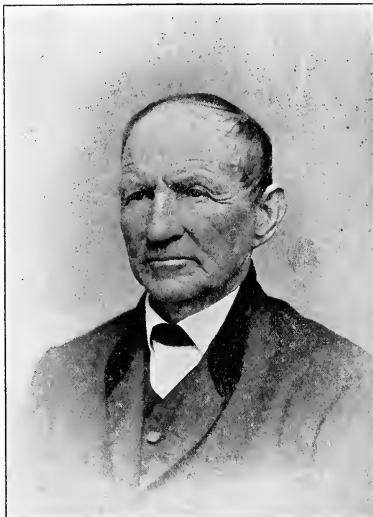
On the removal of his brother Israel and family, in 1838, to New Trenton (now Emerson), he accompanied them and opened a shop, which was very prosperous by reason of his skill in fashioning Friends' garments. The cut and fit and nice workmanship of his coats and vests especially brought him custom from long distances, and such was his fidelity that he never lost a customer. He loved his trade, liked to handle and work with fine cloth such as the Friends of that time preferred to wear, perhaps from motives of economy, believing the fine wool wore better.

In Third month, 1841, he married Elizabeth Ann Griffith. This was a happy and most satisfactory union. The wife, a great-niece of John Woolman, was a woman of ability and sterling worth, with fine ideas of justice and a grasp upon them which held the balance even and steady. This, supplementing his nature with a greater energy of positiveness, was a help to him in the material things of life, lifting cares from his shoulders to her own, while her unfailing sympathy and oneness with him in his spiritual experience gave him the strength his nature craved and needed. He told a friend late in his life that he never turned to her in any extremity of doubt or trial or perplexity but he found the needed response.

Through all his life a consistent member of the Society of Friends, and fully imbued with the spirit

of his Society, always kindly and peace-loving, it would not seem that there was either a need or a possibility of what, for want of a better designation, is termed conversion, or change of heart. His eldest brother said of him that he was as nearly perfect in his sweetness of temper, his kindness, his magnanimity and generosity as a boy could be; this from the one who knew his boyhood best was a precious tribute. But to such natures more than those of more self-assertion comes a time of questioning, and it came to him, shadowing him as he went about his daily work for quite a period.

All at once the cloud lifted and a great light came, suddenly filling his whole being—as he said, it filled the room. He sprang from his work and stood almost overpowered. He was filled with light and with joy. So happy was he that he was ready, like Samuel, to cry out, "Whatsoever thou hast for me to do, Lord, I am ready!" Then came the call to obedience. Things loved as simple pleasures, now considering them stumbling blocks, he felt must be laid down. He liked to wear fine cloth, and to have his clothes made of the best, but because he cared so much for dress he felt it was an impediment in the way of his higher life. From that time, so long as he lived, his clothing, always neat and plain in cut, was never of costly material. He loved music, played skillfully upon the flute just for his own and a friend's pleas-



ure, but this also he felt he must resign lest it prove an obstacle, through all his life he loved to hear sweet music, loved the bird songs, and every tuneful thing in nature. So in the early anti-slavery days he became convinced not only of the wrong of slavery, but that it was wrong for him to uphold it in any way, and refrained from using any of the product of slave labor, abstaining from the use of sugar when free sugar could not be obtained. But the gentle tolerance which was a part of his conscientious living always kept him from insisting that his family observe the same. It was right for him, but each must find the light for him or herself.

(Conclusion to follow.)

"Not your opinions, but your attitude towards them is the vital thing."

NEW TESTAMENT LESSON.—No. 41.

JOHN.

GOLDEN TEXT.—He that loveth not his brother whom he hath seen cannot love God whom he hath not seen.—1. John, iv., 20.

Before study of Lesson read 1. John, ii., 1-29;

11. John, i., 1-13.

THE four remaining books of the New Testament bear the name of the "beloved apostle"—three epistles and the book of Revelation. It may be accepted as practically certain that the writer of the fourth gospel was also the writer of the epistles of John. The authorship of Revelation will be considered in the next lesson.

We have surprisingly small information concerning the apostolic labors of John. His personality is not impressed upon the reader of Acts as is that of Peter; and there is no mention of him beyond mere allusion in Paul's epistles. We must keep the fact before us that none of the gospels were written until the sixth decade after Christ, and that John's gospel did not appear until the early part of the second century. So the epistles of Paul all precede the gospels, while the epistle of James and that to the Hebrews precede all but Mark.

John accompanied Peter to the temple at the time of the healing of the lame man and shared in the arrest and trial which followed (Acts, iii. and iv.). It was again Peter and John who were sent to Samaria to receive into full fellowship those converted by Philip (Acts, viii., 14). There is no mention of John in connection with the execution of his brother James, "son of Zebedee," and the persecution of Peter by Herod Agrippa; and the author of Acts ignores him altogether in the story of the Christian council at Jerusalem, which dealt with the question of Paul's Gentile converts (Acts, xv.). He is mentioned in Paul's letter to the Galatians (ii., 9), as being present with James and Peter at a similar council dealing with a similar subject; scholars differ as to whether or no this was the same occasion. It is probable that John left Jerusalem about the time of the execution of James, the brother of Jesus, since Simeon, another brother of Jesus, was unanimously put forward as the head of the mother church at that time, and no reference is made to the "beloved apostle." It is very likely that he left Palestine altogether at this time (between 62 and 66), and went to Ephesus, with which church his name is so intimately associated. From Ephesus it is supposed were written the three letters before us, probably between 80 and 90 A.D., or even a little later. They are of great value as throwing light on a period of the early history of Christianity, of which very little is known.

James wrote to the Christian Jews of the Dispersion, warning them against the danger of separating their faith from their active life. The author of Hebrews wrote especially to the Jews of Palestine striving to avert the danger to their faith arising from the death of their leaders and the long delay in the second coming of their Master. Peter wrote to support the Christians of Syria under persecution, and again to combat the heresy that to the faithful no act

could be sin. Jude's brief letter is to the same purpose as Peter's second.

John's letters have to do with another "heresy," and are especially characteristic of the people of Syria and Asia Minor, "a besetting mental tendency . . . towards an ultra-spiritualism, rooted in a prejudice against a corporeal life as such, as if the Divine had or could have nothing to do with the flesh. To such thought Christ could be divine only by having nothing to do with the flesh" (Bartlett). Those who adopted this view were obliged to deny the reality of the sufferings of Jesus on the cross and to make of him during his whole career a kind of phantom or spirit appearing in the form of a man. A modification of this view asserted that at the time of the baptism of Jesus, the heavenly spirit united temporarily with the man Jesus to accomplish the work of the Christ, separating again from him before the crucifixion. Such a view, of course, makes the active career of Jesus a kind of theatrical performance in which the Christ poses as a man without actually passing through human experiences at all. Against this view the living witnesses of the career of Jesus united heartily in telling of that which they had seen and heard. It is not unlikely that the collecting of the facts of the life of Jesus in the gospels was, in part, the outcome of this effort.

In his first epistle, which a great Bible scholar has called John's preface to the fourth gospel, John refers several times to this false teaching. He does not seem to imply that many of those to whom he writes are likely to adopt the heresy, but only wishes to guard against its intrusion. The letter is by no means an argument; it is an earnest affectionate appeal for faithfulness in every act to their high calling. The writer still believes that the end of all things is at hand: "Little children, it is the last hour" (I. John, ii., 18). And being the last hour, what a terrible thing it would be to let go of that faith which they had so truly kept until now. Already the antichrist is among them—"Who is the liar but he that denieth that Jesus is the Christ?" (I. John, ii., 22). Many false prophets are abroad. Here is a sure test: "Every spirit which confesseth that Jesus Christ is come in the flesh, is of God" (I. John, iv., 2). Especially noteworthy throughout this epistle is the insistence on love of the brethren as an absolute essential to the Christian faith (ii., 9-11; iii., 10; iii., 14-16; iii., 18; iv., 7, 8; iv., 18-21).

The second epistle of John seems to be directed to an individual church. It is very brief, consisting of an exhortation to love one another, and a warning against deceivers who "confess not that Jesus Christ cometh in the flesh" (II. John, i., 7). It closes with a promise of a personal visit at an early date.

The third letter is a personal one, introducing an evangelist (III. John, v. and xii.), commending the recipient, Gaius, for his kindness to brethren and strangers, and promising an early visit. Gaius was probably of the church to which the second epistle was sent (III. John, ix.). Incidentally we are introduced to an unfriendly elder, who is the head of the church in question (III. John, ix., 12).

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, ELEVENTH MONTH 14, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

UNITY OF THE FRIENDS' SCHOOL SYSTEM.

In the original organization of meetings great care was taken to make the smaller branches dependent upon a central body to which reports of the condition of, and work done in the scattered meetings should be submitted. This plan of centralization has been found so satisfactory that all related work among Friends, except their schools, is arranged on the same general plan. Among the schools the original condition was absolute isolation of interests and management. Each school was a separate unit of work entirely independent of every other school similarly organized. Various efforts have been made to secure some relation of interests and harmony of action.

Conferences to call together teachers and committees from all sections have been frequently held. A central Educational Committee in each Yearly Meeting considers the needs of the schools within its jurisdiction, and offers suggestions and assistance. Partial supervision has at various times been tried, and is now being given more scope than formerly. Lack of absolute authority on the part of a Superintendent under our present organization, limits his field of usefulness to the schools. The schools in and near Philadelphia endeavor to keep their work in the same line by frequent meetings of their teachers and some efforts have been made thus far with very limited success, to grade the outlying schools according to a uniform standard. Our one college is desirous to accept the certificate of Friends' schools whenever possible, and has established partial scholarships in several schools to create a bond of interest between the schools and college.

The desire for a unification of Friends' Schools into a system seems general, yet notwithstanding this, the real conditions now existing are very remote from educational solidarity. The courses offered by our various high schools embrace substantially the same subjects and amount of work, but arranged in so

different an order, that students in passing from one school to another lose much time in the transition. The certificates of teachers are not usually accepted for work done in other schools of what purports to be the same system, on account of the lack of any uniformity in the work done. The rural schools below the high school grade maintain any standard that is convenient.

In the city of Philadelphia uniformity in the study courses is observed in all schools preparatory to the Central School, but this uniformity extends imperfectly into the management of the schools on account of the number of different principals who are each at work in her own way. The same fact complicates the educational machinery of the city schools, and necessarily increases the expense of conducting them.

At present there is an active concern among many Friends as to the best means of unifying our school interests, and a desire not only to preserve the standards and uphold the reputation which the Friends' schools won for themselves in the past, but to increase their efficiency and usefulness.

Centralization of authority would make the problem easier at least, by shaping the policy of the schools according to a single ideal, rather than according to the composite judgment of so many people where clearness of purpose is obscured by the multitude of inharmonious details that enter into the management. A recent writer in the *British Friend* criticises the English school system as being made up of water-tight compartments where free circulation of the currents from primary school to university is the need of education. We may apply this criticism with considerable force to our own condition.

THE WORK OF BOOKER T. WASHINGTON.

We often make it impossible to put ourselves in the right attitude toward truth by taking sides. We insist on everybody's being either one thing or the other. In regard to the negro question, if one is interested in Dr. Washington and his work he is supposed to be opposed to Professor DuBois and his ideals for the "talented tenth" of the race. Why can we not be interested in the work at Tuskegee for those for whom it is intended and yet be interested in the opportunity for a college education for those young negroes who are prepared to take it and to make good use of it?

Now some one has come along with another reason why we should not give honor to Dr. Washington. He insists that Frederick Douglass was a greater man than Washington, and that in paying so much honor to the present-day leader of a large part of his race we are disloyal to the great leader of a

former generation. Surely we can be interested in the great work of the one in "helping his people to do their duty by themselves," without being disloyal to the other who "devoted himself largely to endeavoring to persuade the white people to do their duty by the blacks." Undoubtedly we need a Douglass to-day, but we need a Washington, too, and to disparage the work of the one who is working with his people from their own point of view will not bring us the man, white or black, who will take the lead in the, perhaps, far more difficult task of bringing the white people of the South and of the North to do their part in solving the problem of the two races.

At a recent meeting of ministers in one of the large cities a stirring address was made by one of them on Booker Washington and his great work. In the discussion another minister called attention to the work of their own denomination for the education of the negroes. He said they ought to be supporting that better instead of using their energy to help the work they were not responsible for. Then Tuskegee and its Principal came in for some pretty severe criticism. Dr. Washington was even pronounced an enemy of religion, a materialist and a teacher of materialism to his people. But this meeting finally came to the very wise conclusion that the denomination they represent has a distinctive work to do in its schools for the colored people, and that its members ought to support this work with all their energy and means and not leave it to take up a hue and cry after a leader who happens to be conspicuous; that, at the same time, they need not disparage the work of Booker T. Washington because it is not their work and because it is along different lines.

The recent meeting of the Minnesota State Federation of Women's Clubs at Mankato, was notable in one respect. The women made a special point of coming plainly dressed and did not devote any of the time to receptions or other dress occasions.

One entire session was devoted to the discussion of Charles Wagner's "Simple Life" and the problems suggested by it. The discussion was followed by a lecture on these problems which was listened to with great interest. Surely such an attitude toward simple living by so large and representative a body of women is worthy of more than passing notice.

BIRTHS.

BRANSON.—At Greenwood Farm, near Clear Brook, Va., Eleventh month 3d, 1903, to William E. and Florence Dell Branson, a daughter who is named Edith Branson.

BURDSALL.—At Fort Chester, N. Y., Tenth month 2d, to Ellwood and Luella Morris Burdsall, a son, who is named Robert Haviland Burdsall.

STABLER.—At Brooklyn, N. Y., Tenth month 26th, 1903, to Edward L. and Elizabeth T. Stabler, a son, named Howard Parker Stabler.

MARRIAGES.

PHILIPS—HILLBORN.—In Swarthmore Meeting-house, Eleventh month 5th, 1903, under care of Swarthmore Monthly Meeting, Jesse Watson Philips, of Wilmington, Delaware, and Helen Ruth Hillborn, of Swarthmore.

DEATHS.

BLACKBURN.—At his home in Fishtown, Tenth month 21st, 1903, Azariah Blackburn, aged 75 years; a life-long member of Dunning's Creek Monthly Meeting.

Throughout his life he was most devoted to the principles of Friends, his seat seldom being vacant in our meetings. He was honest and upright in all business relations. As a parent he was worthy of the love of his family, which was so richly bestowed upon him. We feel our loss most keenly, but are grateful for the uplift which such a life gives us. "Mark the perfect man and behold the upright, for the end of that man is peace."

BRINTON.—At her home near Christiana, Tenth month 29th, Rebecca W. Brinton, wife of Cyrus Brinton, in her 72d year; a life-long member of Sadsbury Monthly Meeting. She was a daughter of Thomas Whitson, of anti-Slavery fame.

FISHER.—Eleventh month 2d, 1903, at his home, Fleming, Pa., Ellwood Fisher, son of the late William P. Fisher, in the 48th year of his age; a member of Centre Monthly Meeting.

HAVILAND.—On Tenth month 31st, 1903, at Pleasant Hill, Byberry, Philadelphia, Pa., the home of her nephew, Edward Comly, Sarah C. Haviland, widow of the late James C. Haviland, of Brooklyn, New York, and daughter of the late John and Rebecca Budd Comly, of Byberry, Pa.; a highly esteemed member and elder of the Monthly Meeting of Friends held on Green street, Philadelphia.

JAMES.—On Ninth month 3d, 1903, at 1625 Mt. Vernon street, Philadelphia, Abi James, daughter of Jesse and Martha James; a member of Green Street Monthly Meeting.

In the "passing on" of this beautiful life we feel a great void in our hearts and a loneliness inexpressible, but we are comforted with the thought that her loving spirit will ever brighten our pathway, and as "the rose that has faded leaves its fragrance," so will her sweet, humble spirit leave its influence. Her Christian virtues were bright jewels in her daily life, causing us to rejoice that we have known and loved her.

PICKERING.—At the home of her grandfather, Edward Pickering, Woodbourne, Bucks county, Pa., Eighth month 14th, 1903, Emily W., daughter of John R. and Hannah G. C. Pickering, aged 19 months.

PRICE.—At her home near Sparks Station, Baltimore county, Maryland, Tenth month 19th, 1903, Catherine Price, widow of Samuel M. Price, in the 89th year of her age; an elder and life-long member of Gunpowder Monthly Meeting.

COMMUNICATIONS.

MACAULAY ON WILLIAM PENN.

EDITORS FRIENDS' INTELLIGENCER:

I note with interest, that in last issue of the INTELLIGENCER Warwick P. Miller inquires concerning the refutation of the charges made by Macaulay against William Penn. In addition to the authorities cited in the reply, it may be stated a small book devoted to the subject is in existence. It is probably rare in America. The copy in the Westtown Library bears the imprint:

"An inquiry into the evidence relating to the charges brought by Lord Macaulay against William Penn, by John Paget, esq., Barrister-at-law, William Blackwood & Sons, Edinburgh & London, 1859, 138 pp." This is doubtless the fullest statement of the case anywhere in print. An article in the *North American Review* for Tenth month 1861 devotes some space to the same inquiry. The latest edition of Hepworth Dixon's book intimates that Macaulay was disposed to retract somewhat, in his last years, but the authorized *Life of Lord Macaulay* by his nephew George Otto Trevelyan gives no indication of such a thing.

Westtown, Pa.

WATSON W. DEWEES.

NOTES.

THE following is a minute made at Pilesgrove Monthly Meeting Ninth month 29th :

" In returning the minute to attend the Yearly Meetings of Indiana and Ohio, and the meeting at Blue River in Indiana, given him in Fifth month last, to Pilesgrove Monthly Meeting, Ninth month 29th, Joel Borton stated :

" That in this visit he met with Friends in isolated localities where visitors in the ministry seldom go.

" In Cincinnati, a company of about 25 persons have formed an association for the advancement of Friends principles, meeting once each month.

" The meeting here was laid down a few years ago, and these people are not connected with any meeting, but a love of the principles led them, about five years ago, to start this association, and they have some hopes of re-establishing a meeting and being attached to Indiana Yearly Meeting. He remained with them nearly a day, holding a religious meeting with a social opportunity at its close.

" He then proceeded to Salem, Indiana, near where Blue River Quarterly Meeting is held once in the year. The meeting-house recently built and neatly furnished, is situated about three miles from the town, and in its near vicinity is found about 150 Friends, mostly thrifty people, living on well cultivated farms. It has been a Friendly centre for near 100 years and is a branch of Illinois Yearly Meeting, but distant from the parent body nearly 300 miles, and being out of the usual line of travel, our friend was informed that but one other ministering Friend from the East had ever visited them. Still they have maintained their meeting and its membership, having now with them a large number of young people, many of whom take an active part in the meeting. This interest and friendly feeling so well maintained, seemed measurably due to the activity and influence of Elwood Trueblood, now many years a recorded minister, beloved by all, the young as well as those more advanced in years. He is about 70 years of age, and still maintains his hold upon the people and his interest in extending our principles. It can be said of him, that he is not without honor in his own country.

" The visit here extended over two days, four meetings were held and social visits made in many homes. The meetings were well attended, the last being of a devotional character, several young Friends and others taking part. A social opportunity followed in which all joined, and as the farewells were said, many expressions of satisfaction were given, the feeling prevailed that the visit had been a profitable one.

" Our friend then proceeded to Richmond, Indiana, there to attend the Indiana Yearly Meeting, which was found to be one of much deep feeling and helpfulness. The committee, of which our friend was one, on isolated members, appointed by the seven yearly meetings, had arranged to meet here at this time, bringing a number of Friends from the other yearly meetings and adding much interest to this meeting.

" Following this came Ohio Yearly Meeting, held at Salem, Ohio. Here the Central Committee met on the previous Sixth-day, and selected a place and arranged a program for the next General Conference. The Yearly Meeting followed ; this though not large, was a season of deep baptism, and earnest words and thoughts were expressed, for not only its preservation but the extension of its meetings and its usefulness.

" This closed the work as outlined in the minute and our friend returned home. A retrospect of the journey brought with it the comforting feeling that he had done what he could in spreading the Gospel Truth and in extending God's Kingdom in the earth."

The fourth number in the London Friends' Tract Association's series of " Friends Ancient and Modern," is a sketch of the life of Etienne de Grellet, the French refugee, who came to be a powerful and much loved minister among Friends to whom he has always been known by the English name of Stephen Grellet. This and the other brief biographies in the series is written with a view to readers not familiar

with the testimonies and history of Friends. They are very convenient for those actively interested in the advancement of Friends' principles to keep on hand to give about to any who might become interested. (Headley Brothers, London, one penny. May be imported through Friends' Book Store, Philadelphia.)

In the autumn number of the *Friends' Quarterly Examiner* (Tenth month) Joshua Rowntree has an article on " Public Opinion in Australia," and there is also an article on " Quakerism in Australia." Other articles are " A Finlander's View of the Temperance Question," " How the Study of the Mind of Man is a Help in Understanding some Old Testament Stories," " The Best Practical Methods for Dealing with the Unemployed." A particularly interesting feature of the number is a Symposium on the Ministry consisting of articles by Caroline Stephen, Frances Thompson, Elsie M. Cadbury, Charles Sharp, W. F. H. Alexander, and J. Wilhelm Rowntree.

The new Friends' Meeting-house, at the corner of Owen and Stratford avenues, Lansdowne, Pa., the building of which has been watched with so much interest, is now about completed and will be formally opened on Seventh-day evening, Eleventh month 21st. There will be exercises by the First-day school pupils, and addresses by Henry W. Wilbur and others, and all who desire to attend will receive a cordial welcome. The first regular meeting for worship will be held on the following First-day at 11 a. m., preceded by the First-day school at 9.45 a. m.

Charles Robinson from Chappaqua, N. Y., also David R. Underhill and wife from Brooklyn, attended the White Plains Meeting on the 8th of Eleventh month.

Isaac Wilson is expected in attendance at Centre Quarterly Meeting at Grampian, Pa., on the 14th to 16th of this month.

PHILADELPHIA QUARTERLY MEETING.

PHILADELPHIA QUARTERLY MEETING was held at Race Street Meeting-house, Philadelphia, Eleventh month 3d. In the public meeting at 10 a. m. Friends were strongly urged to confront the problems of modern Christianity and the new conditions surrounding Friends, by being sincere and uncompromising in their loyalty to the principles of the Society. Margaret Howard, of Germantown, said, " If we are individually faithful in following the leadings of that inspeaking word there will be no dissatisfaction when we do not hear the spoken word in our meetings. And if each one of us were more faithful, there would be no deficiency in the ministry. Intellectual training and education are not the only requisites for the ministry ; of far greater necessity is the honest, pure and faithful spirit." Edwin Buffington, of Rising Sun, Md., also urged individual faithfulness and sincerity. Other speakers were Joseph Livezey, of Mickleton, N. J. ; Robert Hatton, Sarah R. Eavanson and Samuel Sharp.

In the men's meeting for business, in the absence of Isaac H. Hillborn, Harrison Streeter, the assistant clerk, was appointed clerk for the day. Louis B. Ambler and Aquilla J. Linvill acted as assistant clerks for the day.

Reports were received from the four constituent monthly meetings, Philadelphia, Green Street, Radnor and Exeter, with answers to the First, Third and Eighth queries. The answers to the Second and Eighth especially brought forth expression from the meeting.

The Philanthropic Committee made an important report of its work and plans. Two conferences on temperance had been held under its care, one at Merion with an address by Dr. Joseph S. Walton, and one in the Presbyterian church at Port Kennedy with an address by Henry W. Wilbur. Help had been given toward the building of a school house among the Doukhobors. Literature had been distributed among railroad employees and others. Plans were under way to furnish support for two probation officers.

A growing work under the care of the Committee is that centering about Friends' Neighborhood Guild at Beech street and Fairmount avenue, Philadelphia. The experiment was tried last year of having a resident superintendent, and it is intended to look toward having a permanent resident, efforts being under way to raise funds for this purpose.

Among the activities of the Guild are a First-day school, a saving fund, a manual-training class. An appeal was made for more workers as the work that can be done is limited only by the number of those who can be depended on to help. The usual appropriation of \$250 was made for the use of the committee.

THE FRIENDS' HOME FOR CHILDREN.

The Annual Donation Day of the Friends' Home for Children, will occur on Fifth-day, Eleventh month 12th, at the Home, 4011 Aspen Street, West Philadelphia. In addition to money which is badly needed to make up a considerable shortage in the Treasury we would be glad to receive donations of groceries, provisions, clothing, and any other articles our friends may be willing to donate. Our country friends could send a very welcome donation in the form of produce which is not marketable, but which at the same time would be valuable to us. Cash donations can be sent to the Treasurer, George D. Miller, 313 N. 33d Street, Philadelphia, or the notice about other donations can be sent to the Secretary, Edward C. Dixon, 1420 Chestnut Street, Philadelphia.

SOME PROBLEMS OF AN ADULT CLASS.

[Read at Westbury Quarterly Meeting First-day School Conference, at Flushing, L. I., Tenth month 23d, by Margaret F. Vail.]

PROBABLY the best way to present the subject chosen for our consideration this afternoon is to relate the circumstances which led us to ask the questions, (1) "What is the best method of conducting an adult or Bible class?" and (2) "What relation should the adult class bear to the rest of the school?" A few years since our school realized the advisability, I might almost say the necessity, of an adult class, not alone for the benefit that would be derived by the members of such a class or for the encouragement of adult workers already in the school, but for the purpose of holding a class of boys ranging in age from fifteen to twenty years; boys who had grown up in the school, but were beginning to feel unpleasantly conspicuous where all the other members were smaller boys and girls or little children. An adult class was formed at that time and has continued with varying success ever since, sometimes with and sometimes without a teacher or leader.

The class has always used the same lessons that the other classes were using, that all might be interested in the same topic and all take part in the review exercises at the close, each class being called on to give for the benefit of the others, what they had found to be the most helpful and practical

thought to be drawn from the lesson. These exercises were much enjoyed, and when some members of the adult class felt that those lessons were not the most helpful for that class and wished to take up some entirely different topic, as "The History of Friends," and withdraw from the closing exercises, others clung to the original idea, feeling that the school needed the help and encouragement that the older class could give by using the same lessons. However, with the opening of our First-day school the first of this month all felt that the time had come for a change in the course of study for the adult class, and especially so as the Friend who consented to take charge of it requested that it be known as the "Bible class" as he wished to teach the lessons direct from the Bible. Then the questions arose "What would be the best way to take up a study of the Bible?" "Has there been any special line of Bible study marked out for Friends' schools?" "Would it be better for our class to follow the lesson leaf *topics* and still keep in touch with the other classes, or would it be better to select an entirely independent line of study and let our relations with the rest of the school be kept up in some other line of general exercises?" These questions had been asked in a meeting of our First-day School Committee, and were still unanswered when there was read to us the notice sent out by the Committee of Arrangements for this conference, asking what we considered the most profitable subject in the interest of our First-day school that should claim the attention of the conference.

REPORT OF FRIENDS' BOARDING HOME OF CONCORD QUARTERLY MEETING.

To the Quarterly Meeting to be held at Darby, Tenth month 27th, 1903.

A WELCOME awaits all interested persons who wish to visit our "Home."

The twelfth year of its existence has been completed with harmony prevailing within its family circle.

Many firesides are represented here, each member bringing new life to the Home, and through the comforts they receive, increasing the interest in the neighborhood from which they come, thus enlarging the usefulness of the Home.

The Matron who has been so true to her trust through all these early years of the Home's existence, and helped to place it in good running order, felt last spring she must be released from its care.

The committee with sincere appreciation of her work accepted her resignation and have been fortunate in finding a temporary matron, Ann P. Sharples, to take her place. She entered upon her duties Seventh month 1st, 1903.

Since our last report five Friends have entered the Home as permanent boarders. This addition so filled the building that in many instances those desiring to spend a short time as transients could not be accommodated.

The household at the present time numbers thirty-one.

The increasing feebleness and serious illness of several boarders have necessitated much extra help in the way of nursing.

We are thankful that it has been possible to meet these expenses, which would have been provided for with difficulty except for the thoughtfulness of interested friends who from time to time have kindly donated articles needed through the house, as well as table supplies.

We also gratefully acknowledge the continued interest many feel in giving annually for the purchase of coal for the winter's use; as our expenses increase by reason of the advanced price of coal and provisions and the additional nursing, these yearly subscriptions become more necessary than ever.

Since our last report record has been made of four who have entered the higher life: Hannah Paxson on Second month 18th, 1903, she having been a member of the household about nine years; on Sixth month 13th, Joseph Taylor was released after an illness of twenty-four weeks; on Ninth month 9th, Amy C. Pratt, an aged Friend, who had been a long time with us, died after a short illness, and on Ninth month 22d, Amy Pim Williamson passed from this family

circle. We believe all these Friends much appreciated the comforts which the Home affords. We also realize more and more that the establishment of these Homes in our Society has met a long-felt need, and we are grateful for the means to carry on the work.

LYDIA H. HALL, President,
MARY McALLISTER, Secretary.

HOME FOR DESTITUTE COLORED CHILDREN.

Editors FRIENDS' INTELLIGENCER:

Esteemed Friends: As the subject of the enclosed article is a distinctively Philadelphia Charity, and for over 50 years in active work, and depending upon public contributions for its partial support, it may be of interest to some of your-readers to know of the facts therein.—C. T. HARKOP.

The Young Peoples' Auxiliary of the Home for Destitute Colored Children of Philadelphia, gave an entertainment in its interest, the 5th instant, at the Young Friends' Association Building, afternoon and evening.

The object of the Institution is to afford a home for destitute colored children, of our own and neighboring counties, affording them a plain and simple education, and training them to habits of order and industry. Children are admitted between the ages of 3 and 12 years. On this occasion, there was a large attendance, liberal donations and purchases of the fancy work and useful articles, cake and refreshments.

During the afternoon, there was music, and an excellent recitation by Sara S. Bunting. There was supper from 7 to 8, and a social gathering; in the evening, songs by John Harper and by children of the Home, numbering about forty, and a double quartette from Swarthmore College, piano recitals by Milton Griscom and Norman Passmore, and recitations by Miss Furman.

The good order and the interest shown by the children was remarkable, and impressed everyone with their future usefulness and the value of the Institution under its excellent management. It is located at 54th and Berks Streets, Philadelphia, and is in its forty-ninth year.

There was \$2,350.00 expended last year for the children over and above the necessary expenses, taxes, etc.

PENNSYLVANIA NATIONAL REFORM CONVENTION.

A CONVENTION is to be held in Harrisburg on Fourth-day and Fifth-day, the 18th and 19th inst., to consider the Christian Principles of Civil Government and various public questions in which these principles are involved. This convention follows immediately the State Sabbath Convention, to be held in the same place on the 16th and 17th inst.

At the first session Dr. Kerr Boyce Tupper, pastor of the First Baptist Church of Philadelphia, will speak on "Christianity and the Immigration Problem." Dr. Floyd W. Tomkins, rector of Holy Trinity Protestant Episcopal Church, Philadelphia, will speak on "Christian America the Hope of the World." "Moral and Religious Influences in our Public Education" will be discussed by Dr. Sylvester F. Scovel, of Wooster University, Ohio, and by Dr. M. G. Brumbaugh, of the University of Pennsylvania. A careful report on the Sabbath laws of all the States, and the judicial decisions relating to them, will be made by Dr. R. C. Wylie, of Pittsburg. Almost one entire session will be devoted to the subject of marriage, divorce, polygamy and the protest against a Mormon Apostle in the Senate of the United States. Dr. D. J. McMillan, formerly missionary in Utah, and afterwards Secretary of the Board of Home Missions of the Presbyterian Church, will speak on our long struggle with polygamy.

All the railroads in the State have arranged to sell round-trip excursion tickets to these two conventions for one and one-third full fare. Tickets going will be sold on Second-Third- and Fourth-days, Eleventh month 16-18, and will be good for return trip till Second-day, the 23d. Those who wish to avail themselves of this offer must obtain card orders

from Dr. R. C. Wylie, 209 Ninth street, Pittsburg; or Dr. T. T. Mutchler, 920 Walnut street, Philadelphia; or Dr. T. P. Stevenson, 1233 South Forty-seventh street, Philadelphia.

EDUCATIONAL.

FRIENDS' SCHOOLS AND THE INCREASED DEMAND FOR PRIVATE SCHOOLS.

In the early history of the Society of Friends the school was considered equal in importance to the meeting. It was the rule with William Penn when establishing Friendly communities in America to build a school house near every meeting house. In order that a strong meeting might be had it was deemed essential that the co-operation of a secular school close by should be secured.

There can be no question that the Friends' schools are as valuable to the meetings and the Society in general to-day as ever they were, but owing largely to the great improvement of the public school system during the past few years there has been apparently less demand for private schools and consequently less attention given to them. In many places our Friends' schools have been closed and there are many more meetings than schools throughout the country at this time, but without exception the largest meetings are found near the best Friends' schools.

The public schools have become highly developed and they are indispensable to the welfare of our nation but many of them are crowded and they fail to meet the wants of many families who are seeking private schools, generally preferring those under Friends' direction. The demand for such schools is growing and with this opportunity our Society cannot afford to allow its schools to close.

Private schools in charge of Friends' committees should be increased by encouragement and assistance. They require considerable attention but if practical business methods are applied to their management they will be supported. The influence of a good Friends' school can be seen in a community for several generations. Outside of the meeting itself there is no better place to cultivate Quaker doctrine. They can be made effective promulgators of Friends' principles while fulfilling all secular requirements. They are rich in resource and if kept up will furnish Friendly material constantly. A little child properly started in a Friends' school will form Friendly impressions and associations that may create a desire to complete the education in our higher institutions and finally become a Friend throughout life.

WILLIAM TAYLOR.

SWARTHMORE COLLEGE.

The third of the Lecture Course series, given Third-day evening, Eleventh month 3d, consisted of an entertainment by Miss Mabelle Caroline Church, reader. She read the morality play, "Everyman," together with three other selections of a different nature. The pleasing personality of the reader made all of her selections entertaining and interesting.

Fifth-day Dr. William I. Hull delivered a lecture on "The Historic Scenes about Swarthmore." Everyone enjoyed it very much. It was illustrated with lantern slides.

Professor Appleton read Shakespeare's "Twelfth Night" to an appreciative audience on the 6th instant. The delicate sentiment of the play, and the passages of delicious humor were well brought out.

On the 20th instant Dr. Appleton will begin the historical plays with "King John."

Somerville held its regular meeting on Sixth-day. It is gratifying to see that the interest does not lag.

Eunomian likewise met on Sixth-day. There was a debate, "Resolved, That free trade is best for England." The negative side won. A heated discussion arose as to the advantage of the extempore speaking drill. It was decided to continue it.

First-day morning Professor Paul Pearson read a paper in which he quoted Cardinal Newman's hymn, "Lead, Kindly Light."

In the Bible class Mr. Carr, from Indiana, spoke advocating Bible study as a great brace and support in life. The idea

was developed that there were four essentials for religious work (1) Ideals, (2) Sound Minds, (3) Will power, (4) Enthusiasm.

President Swain spoke on the same day at Solebury, Bucks county, giving his lecture "A View of Nature and the Bible."

On Seventh-day President Swain attended a conference of college presidents in New York.

Dr. Hull has been appointed chief examiner in history by the College Entrance Examination Board, having served for three years as associate examiner. The Board's examinations were taken last Seventh month by 1,620 candidates for admission to college, and the results have been accepted by all of the colleges and universities of the country. F. N. P.

GEORGE SCHOOL ANNIVERSARY.

The gathering in honor of the Tenth Anniversary of the founding of the George School on last Sixth- and Seventh-days, Eleventh month 6th and 7th, numbered about five hundred. The most impressive and noticeable feature of the occasion was the deeply earnest enthusiasm shown by all in attendance—students, faculty, and committee, past and present. There was the will and determination to advance the interests of the school in every way, and to put it in the forefront of educational institutions.

The celebration began Sixth-day evening when a large audience gathered in the newly-enlarged assembly hall, a great improvement over the former cramped quarters, to hear a Founder's Day address by Hamilton Wright Mabie. The speaker of the evening was introduced by Dr. Walton, who said:

"Ten years ago to-day the George School emerged into the world of educational effort, the child of munificence and religious concern. A place was provided where a thorough preparatory and business training could be secured at moderate cost. A handful of faithful, self-sacrificing workers stood at the doors to welcome the new arrivals. From that hour a series of influences and tendencies commenced that have made George School what it is; from that hour there has radiated out into the world through you endless swells of purpose and resolutions, of determination and effort that in fancy has ripened in the hearts of those who are with us to-night.

"Here is an intangible something, more real than salaries or positions, more real than property or bank accounts; here is something out of which all these things are formed; here is the basis of moral integrity and the corner-stone of the State and Church. Under the genial warmth of good comradeship, under the associations between teacher and pupil these things have been growing here at the George School for the past ten years, and we are gathered home to-night that they may be renewed in the experience of each one.

"We reach out a hand to you, yes, two hands, to bid you welcome to these halls and their precious associations. This hand-grasp is the warmer because every student here shares in it, because every instructor here joins in it, because every member of the committee of management assists in it. Indeed, your welcome finds a hallowed echo in every hall and room and corner in the place. The very rustle of the leaves in the forest take up the echo and waft it along the charming banks of the Neshaminy, and silently scatter it over the peaceful meadow and along the quiet walks by the margin of the brook. Like as the mother prepares for the home-coming of her children at some birthday anniversary of the father, so have we snatched a few minutes from the pressing duties of our daily life to hang some simple token, that you might know the greater heart welcome that glows in every bosom at your coming.

"Like as the birds come back to the old haunts and sing their old songs, moved by the inner promptings of their own natures, so we trust you are with us, not so much as guests, but rather as a part of us, which in every sense of the word you so truly are. Your coming is something more than the arrival of guests at the house of the host; it is more like the calling home of the elder sons and daughters, not only for the renewal of good fellowship, but for a family council, where the welfare of the more youthful members is laid deeply to heart."

Dr. Walton then introduced Hamilton Wright Mabie, who received an enthusiastic reception, being well known to George School audiences.

Following the address an informal reception was held in the library, where the visitors were received by members of the faculty and representatives from the former students.

On Seventh-day morning a foot ball game, between eleven of the two literary societies was played before the formal business meeting of the new association was held. Prof. George H. Nutt, to whose untiring industry the new organization owes much, explained the purposes of the "George School Association." J. Hibberd Taylor, '07, was elected chairman for the day, and Ella Cooper Barnard, '06, secretary. The first business was the adoption of a constitution and by-laws, carefully prepared by an executive committee in charge of the reunion, and the election of officers which resulted as follows:

President, Thomas Baker; first vice-president, Stephen B. Twining; second vice-president, Sarah Knight; secretary, Allie Rohr; treasurer, Lewis E. Walker; registrar, Bess A. Lambert; executive committee from the non-graduates, Lillian Starr, Lloyd Wilson, Wallace G. Murfit, Ella Broomell; from the alumni, Alfred B. Crewitt, '01, Phoebe Eves, '06; from the faculty, Emma Walton; from the General Committee, William Bancroft.

At twelve o'clock the association luncheon was held, and the new and enlarged dining room was crowded to the last inch of space. There was a thorough discussion of an attractive menu, and then Toastmaster George L. Maris, arose, and in a voice shaken with emotion, tried to make himself heard above the tumult of applause that told of the George School appreciation of his love and work for the institution.

In a toast to "Our Benefactors," Emma D. Eyre, of Makefield, a member of the committee, paid deserved tributes to John M. George, the founder; Prof. Maris, the first principal; Charles M. Stabler, always devoted to the institution's best interests; Howard M. Jenkins; William Bancroft, "a man of whom it may truly be said that his right hand does not know what his left hand doeth"; and others always helpful in the work.

Other toasts were these: "World's Work," Thomas Baker; "Our First Faculty," Lettie K. Betts; "Scholarship," A. Davis Jackson; "George School Association," Allie Rohr; "Athletics," William H. Satterthwaite, Jr.

Dr. Walton made a most helpful and pertinent address, brief and showing his deep feeling, telling of the work to be done and of the absolute necessity of co-operation.

The reunion was throughout a success and the gathering was the occasion for many pleasant renewals of friendship, the best purpose of the new organization. The committee in charge included Prof. George H. Nutt, representing the faculty; Prof. George L. Maris, of the ex-faculty; Milton Jackson, of the committee; Bess A. Lambert, of the non-graduates; Irvin F. Paschall of the alumni. To William Bancroft, Charles Thompson and Belle Vansant great credit for the success of the affair is due. I. F. P.

BALTIMORE FRIENDS' SCHOOL.

The Faculty of the Baltimore Friends' School consists of eighteen teachers, ten of whom are members of the Society of Friends. Edward C. Wilson is principal and Eli M. Lamb assistant principal. The whole number of pupils on the roll is 201, which is nine more than last year. Thirty-one of these pupils are Friends and eight have one parent a member. The total debt on the school property one year ago, was \$7,919.04. During the past year the income received from the bequest of John Jewett reduced the debt to \$6,419.04. The committee in charge is well satisfied with the condition of the school and extends a cordial invitation to all interested in education to visit the classes and see the good work that is being done.

A STRIKE that has been on in the slate quarries of Lord Penryn, in North Wales, was ended on the 7th by a vote of the men, who, however, had gained not a single concession.

Conferences, Associations, Etc.

PHILADELPHIA.—The regular meeting of the Young Friends' Association was held on Second-day evening, Eleventh month 9th. The attendance was unusually large, the auditorium being crowded. Nathaniel Janney acted as president.

The Board of Directors of Trustees of Philadelphia Yearly Meeting of Friends reported that the trustees had decided to accept a conveyance of the real estate of the Young Friends' Association of Philadelphia. To represent them in the transfer of property Joseph T. Bunting had been appointed.

The following delegates were appointed to attend the meeting of the General Conference of Friends' Associations to be held in Wilmington, on Eleventh month 14th: Emma Wain, Mary Janney, J. Eugene Baker, John Woodall, and Henry Ferris.

A most delightful evening followed, when we were taken through London with Charles Dickens, a ramble guided by Anna M. Earle, of Philadelphia, who charmed us with her informal, happy treatment of the haunts and habits of Dickens's characters. One after another of the familiar figures was graphically brought before us, and Miss Earle infused into her words much of the mingled pathos and humor which is so typical of Dickens. London gained new interest and reality to every listener, and the fine collection of lantern slides made us forget that we were still on this side of the Atlantic.

A pleasant informal half-hour closed one of our most successful meetings.

CAROLINE FARREN COMLY, Secretary.

GIRARD AVENUE, PHILADELPHIA.—The Girard Avenue Friends' Association held its regular meeting Seventh-day evening, Eleventh month 7th. J. Russell Smith gave a very instructive talk on "Religious and Social Conditions of the Time of George Fox," followed by a recitation by Madge Heacock, and a talk on the "Origin and Work of the Red Cross Society," by Walker E. Linvill. The next meeting will be entertained by "A Thanksgiving Dinner," to which all are invited.

PAULINE M. S. MITCHELL, Sec.

BYBERRY, PA.—The Friends' Association held its last meeting Eleventh month 1st, with a fair attendance. The first paper of the afternoon was given by Anna L. Tomlinson in answer to the question, "How can we best give our children an idea of God?" So deftly and beautifully was this subject treated, every word coming from her full, earnest mother heart, that all felt benefited and uplifted. She questioned, "Do we try to give them an idea of God? We help them with their every-day lessons, but the Omnipotent One is seldom mentioned. We evade the question directed to ourselves by asking the same question of others. Yet this should be the very first lesson to be taught, as we teach their little prayers. Young children are easily interested in Bible stories. The busy young matron has little time to sit down to teach, but there are many opportunities of doing it without the regular preparation for it. How do we spend, and teach our children to spend the Sabbath? Do we teach them their duty to give a few hours at the beginning of each week to Him who has done so much for us? Have a large attractive Bible on the table, and a child's inquisitiveness will lead him to look and become interested."

James Q. Atkinson then followed in answer to the question, "Can Friends consistently take part in political affairs?" He said: "We have need of some form of government; we have need to restrain imperfect beings (and such are we); then can Friends step aside and let those less fitted perhaps than we administer this Government? It is largely through William Penn's practical political work that we are able to have a republican form of Government. No one can say he was inconsistent. There are some wrongs now to be righted. There is a large population in the South that is not receiving full justice; the Indians are not well treated; capital punishment is still a blot. So long as the Government commits crimes there is a work for us to do, be we Friends or not. The question of equal suffrage demands attention, when to

good and bad men, to wise and ignorant alike, is extended the right of suffrage, while it is denied to a large body of people."

William P. Bonner then gave a paper full of practical suggestions for Friends' Associations. He advocated more committees—one to visit those not attending, one to catalogue the new grave-yard, a historical committee to look up old meeting-houses, a new members' committee, current topics committee, an entertainment committee that shall see to having lectures provided, and a committee on literature, and then the others should not leave all the work for the chairman of each committee to do."

Sallie Ivins gave a recitation on "Heaven." Words of appreciation were given by Sarah C. James, Nathaniel Richardson, Lizzie P. Bonner, and Arabella Carter. At the next meeting Lucretia L. Blankenburg will speak on the subject, "What Friends Have Done for the Advancement of Women." A. C.

AMBLER, PA.—A Conference on "Purity" was held in Ambler Meeting-room on First-day afternoon, Eleventh month 8th, 1903, with a very good attendance. James Q. Atkinson presided. Elizabeth Lloyd addressed the meeting, dealing especially with the training in the home. She said the child should grow up amid good, healthy surroundings, with plenty of sleep and fresh air, and not too much stimulating food. There is a close relationship between cleanliness of body and purity of mind. Boys and girls should be comrades through life; elders should avoid teasing remarks that implant ideas better left until later years. Children will come into contact with impurity, but if their minds have been filled with pure thoughts this will roll off as rain drops do from a cabbage leaf. Harm may be done by talking too much. Teach not what things are *impure* but what are *pure*. There are habits in a child which must be guarded against, and simple lessons of physiology and hygiene should be taught early. Lead them, too, to have high ideals of married life; teach them that character and not money brings happiness, that "single blessedness is preferable to double wretchedness."

Boys should not do things that are unclean. Teach them tobacco is an unclean thing. Girls' influence may do much to prevent the habit being formed. Women too often feel they must not interfere with men's pleasures, else they will be disliked; but girls with high ideals are preferred by men.

Attention should be given to books our children read. "John Halifax, Gentleman," was mentioned as a good pure love story and of married life, and Scott's poetry is good and pure. For the cultivation of purity and other virtues follow the advice of Ruskin: "Do not think much of your faults; still less of others' faults. In every person who comes near you look for what is good and strong; honor that, rejoice in it, and as you can, try to imitate it; and your faults will drop off like dead leaves when their time comes."

James Atkinson spoke on purity in business and Dr. Mary Hough on impure politics. Further remarks by Elizabeth Lloyd and Arabella Carter closed the meeting. A. C.

CINCINNATI, O.—The program of the Friends' Association for this year, a copy of which appeared in last week's issue of the INTELLIGENCER, presents a plan of work quite new to the Association. Instead of original papers by the members, sermons, addresses, etc., by well-known writers will be read, following a general outline of subjects as given in the printed program.

The first meeting of the season was held at the home of Dora Gallagher, First-day, Tenth month 25th. The opening silence, which was of more than usual length, was broken by the clerk reading the sixth chapter of Matthew. The topic for the afternoon was "The Simple Life." Edwin Griest read selections from a book on the subject which touched upon almost every phase of life. Through all the selections read ran the thought that true simplicity is something from within, not something that must of necessity show in dress or surroundings; that there can be no true simplicity of life without simple-heartedness and singleness of purpose. Some remarks on the subject followed, and Andrew Cadwalader

and Nat Murray gave brief accounts of the Centennial Services of Miami Monthly Meeting, at Waynesville, Ohio, which a number of the Association members attended the previous week. Some time was given to the reading of reports and discussion of business, and after the reading of one of Whittier's poems by Louise Cadwalader, the meeting closed in silence.

GRACE D. HALL, Assistant Clerk.

LITERARY NOTES.

In the summer of 1902, the young author Jack London went down into the slums of Whitechapel and observed the conditions of life in that dreariest of slums. Such poverty as exists in East London goes beyond anything we have in our worst American slums. The book which this investigator made, "The People of the Abyss" (Macmillan: New York), is a vital picture of a vast population of hopeless paupers. The book would make good reading for the upper classes who are just now luxuriating on their vast estates during the hunting season. How long will society tolerate such awful extremes?

There is a very fresh and attractive quality about the essays of William B. Yeats. They have recently been collected into a volume, "Ideas of Good and Evil" (Macmillan: New York). The author is the chief figure in the Celtic Revival, which is one of the most engaging movements in contemporary letters. Both in his dreamy, mystic poems, and in his eager, intimate prose meditations, he speaks for those unworlly and spiritual ideals of which Ireland has always been the home, though so long and sadly neglected.

The ardent pleadings of the young Irish poet must be read by those who would be informed as to those new Celtic interests which are bound to vitalize the art and literature of the coming generation.

In "Ponkapog Papers," with their "alluring alliteration" of title, Thomas Bailey Aldrich devotes some choice pages to Robert Herrick. The eternal charm of the old master has long exercised its spell over the later poet. Aldrich is essentially of the school of Herrick, in his great care for faultless phrasing and delicate observation. The old vicar-poet inscribed affectionate little odes to rare Ben; so has Herrick received the devotions of Aldrich, as in this happy quatrain.—

"No slightest golden rhyme he wrote
That held not something men must quote;
Thus by design or chance did he
Drop anchors to posterity."

Among the good bits in the present essay we may transcribe this: "Herrick was in spirit an Elizabethan, and had strayed by chance into an artificial and prosaic age—a sylvan singing creature alighting on an alien planet."

A certain editor of Herrick once declared in after years that he "had outgrown Herrick" since editing him. It is a comforting thing to see still among us those who can never outgrow, even in this clamorous age, the perpetual grace and single-hearted appeal of the old English singer. A genuine lover of Herrick must love him to the end!

The shorter papers in the book are lit up with abundant pleasantry and sanity. In the discourse on autograph-hunters, we are told that "Whittier used to be obliging: . . . Emerson, always philosophical, dreamily confiscated the postage stamps." (Houghton, Mifflin & Co.) J. R. H.

The issue for Tenth month of the *Riverside Literature Series* contains Tennyson's Gareth and Lynette, Launcelot and Elaine, and The Passing of Arthur. An earlier issue for this year contained Irving's Life of Goldsmith, with introduction and notes by Willis Boughton. This series of English and American classics is issued quarterly in paper covers. (Houghton, Mifflin & Company, New York; 15 cents single number.)

In the *Atlantic Monthly* President Eliot, of Harvard, discusses "The School," showing its characteristics, its aims,

and into what it should develop. Brooks Adams, in "The Economic Conditions of Future Defense," takes the unfriendly ground that force is the only law among nations. Burton J. Hendrick describes the working of the new tenement law in New York and its inestimable advantages to the poor.

INDIAN SUMMER.

A soft veil dims the turquoise skies,
And half-conceals from pensive eyes
The bronzing tokens of the Fall;
A calmness broods upon the hills,
And Summer's parting dream distills
A charm of silence over all.

The stacks of corn, in brown array,
Stand waiting through the placid day,
Like tattered wigwams on the plain;
The tribes that find a shelter there
Are phantom peoples, forms of air,
And ghosts of vanished joy and pain.

At evening, when the blood-red crest
Of sunset passes through the West,
I hear the whispering host returning:
On far-off fields, by elm and oak,
I see the light, I smell the smoke,—
The camp-fires of the Past are burning.

—Henry and Tertius van Dyke, in *Harper's Magazine*.

For Friends' Intelligencer.

SORROW.

SORROW, why from year to year,
Dost thou follow me?
I have wandered far and near
To escape from thee,
Far and near and far and wide,
Still to find thee at my side!

Long ago when knowledge came
Like a slender lad,
I had never heard thy name,
All my soul was glad,
Oh, to clasp the beautiful boy
To my heart I dreamed were joy!

Knowledge near and nearer drew,
In my strong embrace
Quick I caught him, then I knew
We were face to face,
And that pallid face of thine
Ever since hath followed mine.

Thou hast wrapped my roselike dreams
Close within the shroud,
Knowledge all uncertain seems
Like a melting cloud,
Sure, insistent, somber, near,
Thou dost ever haunt me here.

Yet, O Sorrow, if at last
Thou should'st turn and go,
I, to whom thou clings't so fast,
Would not have it so,
For thou'st taught through saddened years
Patience, and the balm of tears!

HOWELL S. ENGLAND.

"Have you had a kindness shown you?
Pass it on!
'Twas not given for you alone—
Pass it on!

Let it travel down the years,
Let it stop another's tears,
Till in Heaven the deed appears,
Pass it on!"

George Cadbury's Newspaper.

LONDON has been treated to a remarkable journalistic surprise in connection with a change in the proprietorship of the *Daily News* of that city. The new owner immediately took the step of excluding all racing and betting news. Predictions were freely made that this policy would be disastrous, especially as the circulation of the paper was then on the down-grade. At the same time much greater attention was given to religious intelligence than by any other paper, and later all advertisements of alcoholic liquors were excluded. The result has actually been the conversion of a heavy loss into an actual profit, and at present the circulation is still increasing at the rate of 1,000 a day.—[City and State.]

CURRENT EVENTS.

THE Fifty-eighth Congress of the United States met in extra session on the 9th instant. When the roll was called seventy Senators and 350 Representatives answered to their names. Joseph G. Cannon, of Illinois, was elected Speaker of the House. The President's proclamation was read, stating that the special session had been called to determine whether Congress would give its approval to the reciprocal treaty with Cuba. A resolution offered by the Chairman of the Foreign Affairs Committee was adopted, requesting the President to give to the House of Representatives "all correspondence and other official documents relating to the recent revolt in the Isthmus of Panama."

THE attempt of several well-known Southern planters to solve the negro problem by founding an experimental colony composed of Southern negroes in Liberia, Africa, nearly a year ago, has proved a failure. The first members of the party to return arrived in New York on the 6th. The party of fifty-six negroes was sent from Georgia last First month at the suggestion and with the financial aid of a company of Georgia planters headed by J. J. Henderson, of Osceola, Ga.,

with provisions, farm implements, seed for cotton and corn and what money they themselves possessed. It was hoped that the growing of cotton would mark the success of the venture, but the colonists were not able to make even potatoes grow there. Meanwhile the provisions were disappearing and spoiling, the natives were hostile, and in six weeks the tropical fever had appeared. In less than eight months one-half of the entire number was dead. There are still eleven negroes left in the settlement, but they are coming back in the course of three weeks.

THE United States Government has recognized the independence of the Republic of Panama and has used its authority to prevent the transportation of troops by either Colombia or Panama on the Isthmian railway; the establishment of the new government has, therefore, been unaccompanied by bloodshed. The Colombian Government has protested against the attitude of the United States forces on the Isthmus. On the 9th the Provisional Government of Panama designated a commission of three members to sail immediately to Washington to enter into negotiations for a new canal treaty.

THE Pennsylvania Congress of Mothers, over which Anna Janney Lippincott, of Philadelphia, presided, met in Scranton last week. The papers read and discussed dealt with matters pertaining to the welfare of children: the training of deaf children to talk; the special schools needed for defective, backward and incorrigible children; the beneficent influence of school cities, school gardens and juvenile courts; the condition of children among the Mormons, etc. Resolutions were adopted in favor of uniform marriage and divorce laws, and an anti-polygamy amendment to the National Constitution.

THE American Federation of Labor, on the 9th, opened in Faneuil Hall, Boston, its twenty-third annual Convention, with President Gompers in the chair.

TIMES AND PLACES OF HOLDING FIRST-DAY MEETINGS.

PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.

Meeting for worship 10.30 a.m., 7.30 p.m. First-day School 11.30 a.m.

Thirty-fifth Street and Lancaster Avenue. Meeting for worship 11 a.m. First-day School 9.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.

Meeting for worship 10.30 a.m.

Germantown.

Meeting for worship 10.30 a.m. First-day School 9 a.m.

Frankford.

Meeting for worship 10.30 a.m. First-day School 9.25 a.m.

Fair Hill.

Meeting for worship 3.30 p.m. First-day School 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue. Meeting for worship 11 a.m. First-day School 9.30 a.m.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

11TH Mo. 13 (SIXTH-DAY).—ANNUAL meeting of the Library Association of Friends, in the Lecture Room of Friends' Central School, 15th and Race Streets, Philadelphia, at 8 p.m. A brief business session, followed by a paper by Dean Elizabeth Powell Bond, of Swarthmore College, on "English Friends and the Woodbrooke Summer Settlement." A cordial invitation is extended to all interested.

11TH Mo. 14 (SEVENTH-DAY).—SALEM Quarterly Meeting at Salem, Ohio, at 11 a.m. Ministers and Elders, same day, at 10 a.m.

11TH Mo. 14 (SEVENTH-DAY).—MIAMI Quarterly Meeting, at Waynesville, Ohio, at 10 a.m. Ministers and Elders, day before at 2 p.m. (All standard time).

11TH Mo. 14 (SEVENTH-DAY).—CONFERENCE of Young Friends' Associations of the seven yearly meetings at Wilmington, Del. Address at the morning session by William W. Birdsall, subject, "An Open Mind"; at the afternoon session by Professor F. A. Christie, of Meadville, Pa., on "The Views of Early Friends and Present-day Religious Thought."

11TH Mo. 15 (FIRST-DAY).—A MEETING under the care of the Philanthropic Committee of Concord Quarterly Meeting will be held in Swarthmore Meeting-house at 2.30 p.m. Subject, "Prison Reform and the Treatment of Criminals." Address by Judge Wm. N. Ashman, of Philadelphia.

(Continued on page 735.)

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

NEWS NOTES.

WILLIAM L. ELKINS, the traction magnate of Philadelphia, died on the 8th.

THE Dowie "restoration" hosts on their return from New York arrived in Zion City on the 3d.

A NEW oil strike at Batson's Prairie, Texas, has caused great excitement and a rush to the new field.

RETURNS of the recent election in the Hawaiian Islands show a sweeping victory for the Home Rule party.

COMMANDER BOOTH-TUCKER, in response to a message from General Booth, sailed for England on the 4th.

EXTREME destitution is reported from many parts of Labrador, owing to the shortage of the fishery catch.

A FIRE in the Botanical Gardens of St. Louis on the 7th destroyed one of the finest orchid collections in the world.

THE sugar crop in Cuba this year is estimated at 1,250,000 tons, the largest by 250,000 tons ever produced in the island.

THE Twenty-second Congress of the Protestant Episcopal Church of America held its sessions in Pittsburg from the 3d to the 6th.

THE twenty-seventh annual meeting of the American Humane Association held its session in Cincinnati, closing on the 6th.

THE will of the late Gordon McKay, the wealthy inventor of shoe machinery, leaves over \$1,000,000 to Harvard and cuts off his two surviving sons.

OWING to the ravages of war and the Turkish tax-gatherers the peasants of the region about Salonika, Macedonia, are reduced to the verge of starvation and it is difficult to see how they can get through the winter.

THREE members of the first class of the Naval Academy at Annapolis were dismissed from the service on the 6th for

hazing. This is accepted as ending the practice of hazing at Annapolis under the present control.

THE Czechs, who have been awaiting the end of the Hungarian crisis in order to demand for their division of the Austrian Empire whatever should be granted to the Magyars, have now made radical demands on the government.

THE annual report of the Second Assistant Postmaster General shows that last year's expenditure for mail transportation was \$63,594,542, and that 15,999,802,630 pieces of mail matter were handled during the year by the railway postal clerks.

PITTSBURG's largest property holder and benefactor, Mary E. Schenley, died on the 5th, leaving an estate of \$50,000,000. She had donated Schenley Park, 300 acres in the heart of the city, founded the News Boys' Home, an institute for the blind, etc.

GENERAL GREELY, Chief Signal Officer of the United States army, in his annual report to the Secretary of War, shows that during the year the system of military telegraph lines and cables in Alaska authorized by Congress consists of 1,740 miles.

THE first forest experiment station in the United States is to be established under the auspices of the Yale School of Forestry at Milford, Pa., on the estate of James A. Pinchot, who furnishes the ground, buildings and funds for its maintenance.

At a meeting of the Freedmen's Aid and Southern Educational Society of the Methodist Episcopal Church, at Cincinnati, an appropriation of \$100,000 for the forty schools in the South was recommended. The schools have an enrollment of about 11,000 pupils.

EMPEROR WILLIAM of Germany underwent a surgical operation on the 7th for the removal of a growth in the larynx. Great anxiety is felt because of the memory of the death of his father, Emperor Frederick, from cancer starting with a growth on the vocal chords.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Continued from page 734.)

11TH MO. 15 (FIRST-DAY). — VALLEY Meeting will be attended by Philadelphia Quarterly Meeting's Visiting Committee at 10 a. m.

11TH MO. 15 (FIRST-DAY). — A PHILANTHROPIC conference at Fallowfield Meeting-house, at 2.30 p. m.

11TH MO. 16 (SECOND-DAY). — CENTRE Quarterly Meeting at Grampian, Pa., at 10 a. m. Ministers and Elders Seventh-day before at 3 p. m.

11TH MO. 16 (SECOND-DAY). — FAIRFAX Quarterly Meeting at Woodlawn, Va., at 10 a. m. Ministers and Elders day before at 3 p. m.

11TH MO. 16 (SECOND-DAY) — MEETING of the Fairhill Literary and Social Union in the Fairhill Meeting-house, S. E. cor. Germantown Ave. and Cambria St., at 8 p. m.

11TH MO. 17 (THIRD-DAY) — MANSFIELD, N. J., Young Friends' Association, at the home of Anna B. and Robert Taylor.

11TH MO. 18 (FOURTH-DAY). — PHILADEL-

phia Monthly Meeting, at Race Street, at 7.30 p. m.

11TH MO. 19 (FIFTH-DAY). — GREEN Street Monthly Meeting, at Fourth and Green Streets, at 3 p. m.

11TH MO. 20 (SIXTH-DAY). — LANGHORNE Young Friends' Association, at home of Alfred Marshall, when President Swain will be present.

11TH MO. 20 (SIXTH-DAY). — THE JUNIOR Friends of West Philadelphia will hold a meeting at John Paxton's, 331 Saunders Avenue, at 8 p. m.

11TH MO. 20 (SIXTH-DAY). — THE DILIGENT Circle of King's Daughter will hold their annual fair in the Auditorium, Young Friends' Association, 140 N. 15th Street, Philadelphia, from 4 to 10 o'clock p. m.

11TH MO. 21 (SEVENTH-DAY). — LANS-DOWNE Friends' Meeting-house opened, 8 p. m. Addresses by Henry W. Wilbur and others. All interested are cordially invited.

11TH MO. 22 (FIRST-DAY). — FRIENDS of White Plains meet at home of Sarah Knowlton, 42 Fisher Avenue, White Plains, N. Y., at 11 a. m.

(Continued on page 736.)

MACBETH,
on a lamp-
chimney,
stays there.

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CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 735.)

- 11TH Mo. 23 (SECOND-DAY).—WARRINGTON Quarterly Meeting at Pipe Creek, Md., at 10 a.m. Ministers and Elders Seventh-day preceding, at 2 p.m.
- 11TH Mo. 25 (FOURTH-DAY).—SOUTHERN Quarterly Meeting at Camden, Del., at 11 a.m. Ministers and Elders same day, at 9.15 a.m.
- 11TH Mo. 26 (FIFTH-DAY).—BUCKS Quarterly Meeting at Langhorne, Pa., at 10 a.m. Ministers and Elders day before, at 11 a.m.
- 11TH Mo. 27 (SIXTH-DAY).—NOTTINGHAM Quarterly Meeting at Little Britain, Pa., at 10 a.m. Ministers and Elders day before, at 2 p. m.
- 11TH Mo. 28 (SEVENTH-DAY).—BLUE River Quarterly Meeting at Clear Creek, Ill., at 10 a.m. Ministers and Elders day before, at 2 p.m.

CRITICISM.

We are all critics nowadays. It is a far easier task to pull down than to build up. A young woman was once asked: "Can you sew?" "I cannot sew," was her reply; "but I can rip up beautifully." Yes, criticism is easier than performance. The policy of "ripping up" is growing very popular. It is far less difficult a task to criticise a sermon than to deliver one. A fool can criticise the universe, but you must have an Almighty God to create it.

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Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

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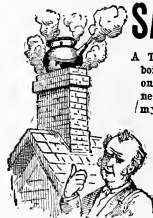
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Springfield Republican, (\$1),		\$2.90	British Friend, (6s, 6d & postage),		\$3.75
The Nation, (\$3),		4.80	Scribner's Magazine, (\$3),		4.85
Literary Digest, (\$3),		4.50	The Century Magazine, (\$4),		5.60
Christian Register, (\$2),		4.00	Harper's Magazine, (\$4),		5.30
Scientific American, (\$3),		4.60	Atlantic Monthly, (\$4),		5.30
Sunday School Times, (\$1),		2.85	North American Review, (\$5),		6.10
Journal of Education, (\$2.50),		4.35	St. Nicholas, (\$3),		4.60
The New Voice, (\$1), new subs.,		2.65	Lippincott's Magazine, (\$2.50),		3.80
Renewals,		2.95	The Chautauquan, (\$2),		3.90
City and State, (\$2),		3.60	Scattered Seeds, (\$0.50),		2.35
The Outlook, (\$3),		5.00	The Farm Journal, (\$0.50),		2.40
The Youths' Companion, (\$1.75),			Table Talk, (\$1),		2.85
New subscriptions,		3.35	Harper's Bazar, (\$1),		2.90
Renewals,		3.75			

Persons wishing other periodicals than those named above should write to us and we will give prices.

Where several periodicals in the list are wanted, find the net price of each (if ordered through us), by subtracting \$2.00 from the rate given under the heading "price for both."

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We have had to give more space to the Women's Underwear in order to properly take care of the unprecedented volume of business that is coming to us. More lines than ever—these are some of them :

ONEITA COMBINATION SUITS—of ribbed cotton, 50c and 87½c; of merino, \$1.25 and \$1.50; of all-wool, \$2.00.

UNION SUITS—of heavy cotton, the Harvard Mills make, at \$1.00; of Swiss merino, \$1.50 and \$2.00; of Swiss ribbed merino, \$3.00; of Swiss ribbed wool in white or natural, at \$3.25, and in black at \$3.50. Also of pure silk, silk-and-wool, silk-and-balbriggan, both domestic and Swiss ribbed makes.

CORSET COVERS—of white cotton, with high neck and long sleeves, or no sleeves, at 25c; better ones at 50c and 75c; Corset Covers of merino at 75c, \$1.00 and \$1.25. Others of all-silk and silk-and-cotton at most favorable prices.

BLACK TIGHTS—of good merino, open or closed, at \$1.00, \$1.50 and \$1.75; of heavy all-wool, \$2.00; also of all-silk, silk-and-wool and silk-and-balbriggan.

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The names of fabrics are in many cases derived from the place where they were first manufactured; in others, the name is bestowed in honor of the place where it first became known to commerce, or from the materials composing its texture. Thus the name of muslin is derived from Mosul, in Asia.

Cambric comes from Cambrai; gauze from Gaza; baize from Bajaz; dimity from Damietta, and jeans from Jean.

The name damask is an abbreviation of Damascus; satin is a corruption of Zaytoon, in China.

Velvet is the Italian "vellute," wooly, and is traceable further back to the Latin vellus, a hide or pelt.

Serge comes from Xerga, the Spanish for a certain sort of blanket.

Bandana is derived from an Indian word signifying to bind or tie.

Alpaca is the name of a species of llama from whose wool the genuine fabric is woven.

Calico is named for Calicut, a town in India, where it was first printed.

Blanket bears the name of Thomas Blanket, a famous English clothier, who aided the introduction of woolens into England in the fourteenth century.

Shawl is from the Sanscrit, sala, which means floor, shawls having been first used as carpet tapestry.

"A TENDER-HEARTED maiden, in latest fashion dressed,
Rebuked a wicked urchin who was bearing off a nest;
'Fie! fie! you cruel fellow! What, nest and eggs and all?'
I think I hear the mother-bird in yonder thicket call.

I think I see her pretty breast a-tremble like a leaf.
Put back the nest, you naughty boy, or she will die of grief.
'Oh, no, she won't!' the bad boy said;
'she doesn't care for that;
She doesn't mind such little things, for she is on your hat.'
—From A. K. Wells, "Rollicking Rhymes for Youngsters."

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Bonds,	20,700.00		
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	\$370,069.93		\$370,069.93

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

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PHILADELPHIA, ELEVENTH MONTH 28, 1903.

{ Volume LX.
Number 48.

GOOD WORDS FOR 1903.

XLVIII.

THERE is nothing supernatural in the fact that evil can be overcome by good. Love is the strongest moral and spiritual force in the universe.

E. VIFONT BROWN.

From "Aspects of Quaker Truth."

THANKS.

I thank Thee, Father, for the summer-time,
The golden days of glory and delight,—
The days when the glad year is in its prime,
Warmed by Thy love, and by Thy smile made bright.

And for the peaceful armies of the flowers
That hang their banners out above the sod,
Saluting with sweet scents the passing hours,
And blessing me, I thank Thee, O my God.

I thank Thee for the melody of rills,
And for the glad bird-music in the air,
And for the echoes of the purple hills,
And children's voices at their evening prayer.

I thank Thee for the rush of mountain streams,
And for the beauty of the quiet lake,
And for the generous warmth of dancing beams,
And for a world grown happy for Thy sake.

I thank Thee for the cool, calm summer sea,
The playful ripple of the gentle waves,
And for huge billows tossing restlessly,
And for their music in the moss-lined caves.

I thank Thee for the long, sweet days of light,
And for the gloaming, with its hues sublime;

I thank Thee for past seasons of delight,
That came to me with the glad summer-time.
—Marianne Farningham.

For Friends' Intelligencer.

THE VALUE OF BIOGRAPHY.

THE Society of Friends, having no pastoral system or class of persons especially prepared or provided for the work of leadership, has great need of high individual efficiency. To provide for this need, much care has been taken concerning the life and education of its members. That the young should have good and well-guarded reading is one of the most important of these advices.

Reading often furnishes not only the companionship but also the aspirations of the reader. This is especially true for the young, whose imagination is unchecked by the vast array of year-long fact that has cooled the adult's ardor. The characters in books are persons with almost all the influence of personality. Hence the great need for the parent to place in the child's hands the books that do inspire. In this class well-chosen biography stands at the head.

Fiction is usually modified biography—sometimes it may be ennobled by the modification, but more often it is brought below the level of high-class biography. It is an extremely difficult task to make fiction true to the great facts of life and have it both interesting and inspiring. Young people need to read good fiction, but it is a mistake to allow it to entirely displace biography.

History, aiming to be true, must usually, from the necessary limitations of space and the purpose for which written, pass over the formative period of great characters and present the finished product, the great man standing, wonder-like and alone, on the unapproachable peak of Genius, rather than showing him as the result of slow, patient, unremitting every-day work and growth. Washington is presented as the astute commander of the armies of the struggling Republic, not a youth so industrious and reliable that men in high places depended upon him and entrusted him with their commissions at a time when most boys are learning their geometry; or Luther, giant like, hurls defiance at the Pope and the whole corrupt Catholic world, when, as a matter of fact, he held an academic discussion, as was the wont of men in his day and walk of life, and from discussion came conviction and slowly, step by step (as we all do grow in this life), Luther grew to be great enough to do a great work. George Fox is often shown as a rather mysterious man in a class alone, when he was really a seeker after and listener for truth, going through steps of progress and growth that are within the reach of hungry souls in all ages.

The Bible is a great book, but its very greatness sets it in a class apart and we find in it principles of conduct, moral and spiritual truths, rather than heroes for daily life. But heroes we must have. Every boy and girl has aspirations, and consciously or unconsciously they look around for some shining example to take as a model, and it is the duty of the parent, the guardian and the teacher to see that the boy and the girl have good models and plenty of them.

Unfortunately, the immediate environment does not always fill this need, and the best substitutes are often to be found in well-chosen biography. Here the author has time and space to develop the life history and show the steps by which greatness has come—to point out the path that led and yet leads to the lonely rock of genius. The youth can see that great achievement means not a wilful stroke of providence, but great effort and long preparation. For instance, Robert Louis Stevenson, the author of inimitable style, is seen as a boy with note-books in his pocket—engaged in daily, almost hourly practice in the art of writing; again, George Stephenson, the

inventor, laboring at a coal-mine and developing his mathematics by chalking problems on the sides of coal carts in his moments of rest. We have of course the classic example of Lincoln, the rail splitter, learning geometry and law by the firelight after days of arduous toil; and biography in general reveals the great fact that genius has come up by the road of industry, and that the avenue to accomplishment is open to all of us.

When it comes to the more practical question of making selection of books for particular young people, there are many things to consider, and one element, without which all others are of no avail, is that the book must interest. Further it must be remembered that the books that are of interest to the father of 45 and the grandfather of 70 are not always interesting to the son or daughter aged 10 to 16.

J. RUSSELL SMITH.

University of Pennsylvania.

For Friends' Intelligencer.

THE HUMAN SIDE OF PREACHING.

THE thought of preparing a sermon or even of preparing one's self in a general way for the ministry has always been repugnant to Friends. Feeling that the only qualification for the ministry is the divine qualification—a life in close communion with the Eternal Spirit and a "call" to give to others a message from out of the fullness of one's own spiritual experience—they have made little account, so far as one can tell from Friends' writings or from the proceedings of the meetings of ministers and elders, of the merely technical side of preaching. And yet in all preaching there is the purely technical side. There is the intellectual, for instance. The preacher must gather together his thoughts and arrange them in more or less logical order. He must know the workings of the minds of the people to whom he is preaching and present his thoughts in such order and form as to appeal to his hearers. Then there is the side of preaching that has to do with delivery; there is the matter of voice and gesture.

Though Friends have never said much about this side of preaching, yet every minister who has preached the gospel so as to quicken in his hearers an interest in the spiritual truths that he has learned in his own experience has undoubtedly given attention to it, whether consciously or more or less unconsciously. He thinks, he reads books, he clarifies his thought by conversation. He preaches at first but little and perhaps in a scarcely audible voice. He grows in the ministry, and only gradually gains fluency and the ability to arrange his thoughts while standing before a company of people and to express them so as to be clearly and instantly understood, and in a voice that is impressive and can be heard in all parts of the house.

Just as it is right for a young minister to turn his thoughts consciously toward spiritual things, or to improve his mind by reading, so it is right that he should give attention to his own voice and learn the possibilities of it and how to use it whenever he may be called on to do so. It is very commendable for a

young farmer to make a thorough study, so far as he has the opportunity, of everything pertaining to the soil of his farm, to the most approved methods and the best machinery, and to do this systematically and with thoroughness. It is even more commendable in a young minister or any member of a meeting (for no one knows who may be called into service or when), to prepare himself for public expression as thoroughly as possible, and as systematically as possible so that he can make the thought that comes to him understood by his hearers, so that he can impress them with the importance of it, and so that they may be attracted and interested.

These thoughts have been suggested by reading a little book entitled "Hints for Lay Preachers," by F. B. Meyer¹ a book that would be a very good one to take up as the beginning of a systematic study of the more human side of public speaking; or for a busy man who has but little time to give to systematic study of any kind, but yet would like to give some attention to the elements of the art of effective speaking.

The motto of the book is from William Penn,— "It's a coal from God's altar must kindle our fire; and without fire, true fire, no acceptable sacrifice." The opening words of the first chapter are these: "There is all the difference possible between delivering a sermon and uttering a message." Further on in this chapter the author says, "Our usefulness in God's service is largely affected by the question, whether we work for God, or allow God by His Spirit to speak and work through us," and further, "We have no right to deliver the divine thought in a slipshod or slovenly manner." These quotations show the point of view of the whole book.

The author believes that "it is a profound mistake to introduce [in a sermon or speech] too many divergent themes, any one of which is useful and interesting, but none stands out with such marked prominence and distinctness as to arrest the attention of the congregation"; and he devotes a chapter to this subject of keeping to one aim or purpose in a public discourse.

He holds that the true preacher "strikes at the spiritual life of men, and appeals to their conscience in the sight of God. . . . It is little for us, therefore, that men should say they are pleased with our discourses, or have enjoyed our sermons." Again, "when we are preaching under the deep impression of the Spirit's fellowship, or, as the apostle puts it, of the 'communion of the Holy Spirit,' we are almost indifferent to the presence or absence of certain people, or to the largeness or smallness of our congregation." He does not believe in gestures—"gesticulation distracts people from catching the sense of the words that are being spoken. . . . And when one is conscious that the Spirit is present, accompanying the word with signs and wonders in the hearts and lives of those present, one is apt to become more quiet, self-possessed and natural."

One chapter is entitled "Workers together with God." This thought of the high calling of the

¹Published by Fleming H. Revell Company, New York; 75 cents, postage extra.

preacher is presented, and then there is the reminder that "such coöperation as this does not for a moment lead to indolence and lethargy. On the contrary it stimulates us to the highest activity."

A chapter on sermon construction begins, "In making a sermon, you must first be sure that you have a definite message. It is not that you have discovered a fantastic or striking way of treating a text of Scripture, nor that you can bring either poetry or learning to bear upon its treatment; certainly not that the hour is at hand when you must fill an engagement—none of these should be the primary cause of your making a sermon."

In the chapter on the legitimate use of Scripture in preaching we find this: "Too many preachers put their private interpretation on striking phrases of the Word of God, and make them subserve a meaning which the Spirit of God can hardly have intended. This practice is neither reverent nor wise. It is not *reverent*, because, surely, it is more becoming to learn what may have been the divine purpose in any passage of Scripture than to impress it to our own purpose. And it is not *wise*, because thoughtful men who listen feel that the Bible can be made to mean almost anything that its expositors desire, and that their method of interpretation differs widely from that to which all other books are subjected." And further on in the same chapter—"Our main end in preaching is not to bring our thoughts to the Bible, but to bring out God's thoughts before the gaze of our fellows." The chapter ends with these words, "But always recollect that you are not warranted in preaching to others that which you have not made a matter of your personal religious consciousness. Nothing so injures us as to preach beyond our own experiences and aims."

To those who are more or less learned in scholarly studies of the Bible, perhaps even in the original Hebrew and Greek, is given this word of warning, "It is not wise to needlessly obtrude the names of your authorities or your knowledge of the original languages on your audience. Give your people the results, and do not worry them with the process."

There is a chapter on reading. The author says, "There is a regular and systematic use of other men's thoughts, which should always be going on, and without which our own mind will soon become barren and unproductive. . . . It is not that we are to give them forth as we receive them, but that they shall stir our own minds to independent action, the joint product being different to what either mind would have elaborated from itself." "If you are going to preach to the same people for a succession of years—perhaps we might also say of months—you must enrich the soil of your mind and heart by taking in the suggestions and conclusions of other thinkers." The writer suggests that it is good to "have always in reading one or more thoughtful and thought-breeding books. If they are of a different school of thinking or order of mind from your own, so much the better." He warns us, wisely, "to beware of always reading theological works," and "whatever you do don't be always reading other men's sermons."

R. BARCLAY SPICER.

CHARLES THOMPSON.

[The following account of a valued English Friend, to which our attention was called by John William Graham, is taken from the Report of the Ackworth Old Scholars' Association for 1903.]

CHARLES THOMPSON (scholar at Ackworth Friends' School, 1831-3), tenth son and fifteenth child of John and Sarah Thompson, of Morland, near Penrith, was born on the ninth of Tenth month, 1819.

The family had lived in Morland for five generations. The first was John Thompson, master of a grammar school in a part of the ancient Parish Church, as witnessed by the carving on the lintel of a doorway, now placed inside the church, "Ludus Grammaticus, Johanus Thompsoni, anno 1699."

Charles Thompson was first educated under James Thompson, at the Morland Grammar School, and when twelve was sent to Ackworth. At fourteen, he was apprenticed, much against his will and inclination, to his brother John, a grocer in Liverpool. After six years he was for a time with the Martindales, ginger beer manufacturers, in Liverpool.

On the ninth of Ninth month, 1841, when twenty-two, he married Mary Quail, daughter of Edward Quail, of Liverpool, at the Public Registry Office. He at once informed the overseers of his monthly meeting. This being a new departure caused some difficulty in the discipline—for there had been no priestly interference—yet it was thought best to disown him for a breach of the Society's rule. He kept on attending meetings, and was reinstated in two years.

In 1847 he settled in Manchester, as the representative of the firm of Harrisons and Crosfield, tea merchants, London, with whom he remained till 1853. In that year he joined his friend Nathaniel Card as a cotton spinner, and continued with him several years. On the death of the latter Charles Thompson took a large part in the cause of the United Kingdom Alliance, of which they were both among the original founders in 1853. In this connection he was much engaged in attending meetings all over the country, in waiting upon candidates for Parliament, till at last he became an unsuccessful candidate himself on two occasions in the Temperance interest, at Bath and at Whitehaven. He was also a member of the Alliance executive for many years.

In 1848 Charles Thompson attended his first yearly meeting in London, and during the next fifty years he was not absent more than five times; his seat seemed always reserved for him. He was always a staunch upholder of conservative Quakerism, even in the matter of personal dress; a man of tender religious spirit, and one who sympathized with liberal thought in religious matters. He took large part in the time of the "Duncan Controversy" in Manchester Meeting when the Yearly Meeting sent down a strong committee to deliberate on the matter; he took the stand for freedom of belief and expression of opinion.

From 1860 to 1870 he was a member of the Manchester City Council, which gave him broader ideas of citizenship. He was the first to move in that Council for the opening of the Free Libraries on Sunday.

In 1864 he became associated with the National

Boiler Insurance Company, of Manchester, and was the first chairman of the Directorate, which office he held for thirty-eight years, till failing health obliged him to retire in 1902. On his eightieth birthday the directors presented him with an illuminated address of congratulation and appreciation of his business capabilities and sterling worth.

In 1870 he was appointed a magistrate for the city of Manchester, before which time no member of the Society of Friends had accepted the honor. In 1881 he was made a magistrate for the county of Westmorland, when he refused to sign one of the two declarations, which had for generations been considered obligatory; such was the effect produced that it was never again placed before anyone who took the appointment of magistrate for that county.

In 1874 he took up his residence in his native village of Morland, and sought the advance and welfare of the district, and thus endeared himself to all. In 1876 Charles Thompson, in company with his wife, paid a three months' visit to the United States and Canada.

In 1891 his golden wedding was celebrated with a gathering of the whole of the village and its outlyings, together with relatives from far and near, when a tent and tea were provided, and it proved a red-letter day in the village.

On the 21st of Second month, 1903, he died in the house he was born in eighty-three years before, in the ancestral home of five generations, the only surviving member of Morland Meeting of Friends, and the "grand old man" of the village.

A PLEA FOR MORE LIFE.

To my brethren of the smaller meetings I send my greeting: read first a portion of the 38th verse of the 6th chapter of Luke, "For with the same measure that ye mete withal it shall be measured to you again."

As we walk along your country roads the tall, straight trees, half stripped of their summer glory, stand out against the sky like battle-worn sentinels. The trees of the orchard have given their yield of luscious fruit, the grain and hay crops have been stored, and the corn is standing in shocks ready for the gleaner. We are at a resting post. Autumn is quietly gliding by; the merry song of the brook and the farewell song of many birds proclaim a harvest finished. But what of this harvest? Just in proportion as we have cared for—sprayed the trees of the orchard, in proportion as we have fertilized and worked the land, in proportion as we have cared for and fed our stock—has been our reward. As we "measured" so God "hath measured" to us again. If God then hath blessed the work of our hands, is it not time for us to endeavor to make a small return for his gifts, not only temporary gifts, but for the blessings offered through the word of inspiration, "Search the Scriptures"?

I am much concerned, my dear brethren, over the small attendance at our meetings. It is to our shame that God's light houses, set as they are upon our beautiful hill-tops, should give out such an uncertain light. It is to hope—"Hope is an essential to all

true progress." "Unless we have confidence in a brighter future for the Society of Friends, we are not likely to throw our whole energy into working for it." It is to work—memories cluster around the dear old meeting-house; dear ones have gone home leaving to you the burden of the day; how faithful are you? Is it not true that you are making the farmers' club more attractive than the meetings? Clearly then you have a duty to perform. You must make your meetings more attractive, more interesting. Men and women who attend your meetings have a right to expect to hear something that will lift them up,—something that will inspire them to live better lives, something that will comfort them in sorrow, something that will bring them in touch and sympathy with their fellowman and God.

I seem to hear someone say, we are so few and so widely scattered that this cannot be done. Ruskin said "God never imposes a duty without giving the time to do it." Your loving duty, my brethren, is the care and growth of that vineyard of the Lord clustered around your meeting. Duty is something which can be moulded into well-nigh as many forms as there are men and women; as members it is best that you should mould your duty to the accomplishment of the purpose; be a unit in your work, set aside such excuses as "it is not friendly" and "our fathers did not do it that way." You are facing a need of to-day. Duty becomes a combination of desire, ability, and need; that task which most perfectly combines these three is pretty apt to be the highest duty; then do we come to a full realization of the fact that God never asks more than man can give.

Work is the genius that wins; so let me encourage you, my brother, my sister, to work earnestly; give every member something to do and in a very short time the light of God's love will be seen burning brightly, shining from every meeting house; it will lighten the road to heaven for the crowds that will attend to the duty of an active worship. "For with what measure ye mete, it shall be measured unto you again." W.

NEW TESTAMENT LESSON.—No. 43.

REVELATION (Continued).

GOLDEN TEXT.—Righteousness exalteth a nation: but sin is a reproach to any people.—Proverbs, xiv., 35.

Before study of Lesson read Revelation, xiii., 1-18; xvii., 1-18.

The book of Revelation, as stated in the last lesson, presents the struggle of the divine against the evil forces of the world, the former being represented by the Messianic kingdom, the Christ and his Church; the latter by the enemies of that kingdom, the Roman empire, the Jews and various apostate or heretical sects, all summed up in the word antichrist. Of these enemies at the time when John wrote the empire was the chief. The Jews ceased to be an important factor in persecution after the fall of Jerusalem, in 70 A. D.; and the sects were none of them strong enough to be a serious menace. But

the Roman empire was antagonistic to all that the Christians stood for. It was an absolute and tyrannical despotism. There was no law above the will of the emperor. And the period between the death of Jesus and the writing of the Apocalypse was made terrible by the rule of three of the worst emperors the world has known. Caligula, who wore the purple from 37 to 41 A. D., was "a madman, insanely wicked." He reveled in the bloody sports of the arena, and when the victims were too few "he sent his servitors around and took here a man and there a woman from the audience, and flung them into the arena, that the cruel sport might still continue" (Abbott). He had victims tortured at his feast that he might enjoy "the music of their groans and tears." His successor, Claudius (41-54 A. D.), was feeble-minded, and, though he seemed well-meaning for a time, he fell under the influence of a vicious and wicked woman, who dictated his course thereafter. And Nero (54-68) has given a name to all that is base and cruel. He "was crazy with vanity, . . . sensation-mad . . . ; if he did not actually set fire to Rome, he came, when it was blazing, that he might enjoy the gorgeous spectacle of its ruin; then impaled the Christians on stakes, covered them with inflammable material, set fire to them, and let them burn that by their flames his garden might be illuminated" (Abbott). Nero himself was frequently known to the Christians as the antichrist, and the Apocalypse seems to mean by "the beast" sometimes the empire and sometimes Nero as its embodiment. It was not only the tyranny and cruelty of the empire that set it in opposition to Christianity. If it was the antithesis of brotherly kindness, so also was it at the opposite pole from that control of the passions which was an essential part of the Christian faith. Roman society was idle, luxurious and shamefully vicious. Wealth and pleasure were its gods. Money was heaped up by extortion and oppression, and spent with lavish extravagance. "Drunken orgies went on from day to day, lasting sometimes an entire week," and the companion vices of gluttony and sensuality were inexpressible. Marriage was a mere temporary agreement, to be dissolved at will. There was no general education, no religion that had any relations with right conduct. The demand that the emperor should be worshipped as a god put an end to all freedom of worship, introducing also a basis for a charge of disloyalty against all Christians.

With these facts in mind, let us turn to the imagery of Revelation. "The Beast from the sea (taken over from Daniel), with its complement of ten horns (centers of power), and its seven heads on which were 'names of blasphemy' was felt to be realized in the Roman Empire" (Bartlett). The "name of blasphemy" was, of course, the name of God as applied to the emperors (xiii., 1). One head was "smitten unto death," but was healed. This may refer to Cæsar's wound, healed in the accession of Augustus; to Caligula's illness, or, more probably, to the death of Nero, healed in the election of Vespasian (xiii., 3). The demand for Cæsar-worship is implied repeatedly (xiii., 4, 7, 8). The second

beast (xiii., 11) is not so plain, but may refer to the provincial priesthood of Rome, or the Roman power in the colonies. The number of the beast (xiii., 18), which is the number of a man, is believed to be the "number" of Nero. Each letter of the Hebrew alphabet, like those of the Roman alphabet, stands for a number; and 666 is the number reached by adding the values of the letters making up the words Nero, Emperor.

In the fourteenth chapter, as again in the eighteenth, we have prediction of the fall of Rome under the symbolic name of Babylon the Great (xiv., 8; xviii., 2).

In the seventeenth chapter the imagery is changed somewhat. Rome is presented as the "scarlet woman," seated upon the beast filled with names of blasphemy, having as before seven heads and ten horns. The woman is drunk with the blood of the saints and martyrs. The seven heads are seven kings; five are fallen, one is, and one is to come. The line of five so-called Julian emperors beginning with Tiberius had come to an end in the violent death of Nero. Vespasian was now ruling; only one was lacking to make up the sacred number seven, after which the final struggle and victory might be expected. "The beast that was, and is not, is also an eighth, and is one of the seven" (xvii., 8, 11). This beast is Nero, who had already been called the antichrist by the Christian sufferers. It was believed either that he was not really dead or that he would revive for the final terrible contest; wherefore he would be an eighth, though one of the seven. The ten horns probably represent the provincial governors, who "receive authority as kings, with the beast for one hour" (xvii., 12). John expected, not without reason, that these provincials would turn upon Rome when opportunity served and destroy her (xvii., 16).

It is plainly to be seen that all this was intended for the people of John's own time, in which the apostle expected all these things to come to pass. The fact that the predictions were not fulfilled only shows what has been so often noted in these lessons, that a prophet is not a foreteller except in the sense that he reads the signs of the times. And in the case of John the assumption of the immediate advent of the Messianic kingdom rendered all of his predictions valueless. John himself lived to see that he had misunderstood. We find in his epistles, written ten or fifteen years later, no attempt to lay down a program for the future beyond a general statement that "it is the last hour." And the gospel of John, written still later, is in similar spirit.

It is most curious to reflect that a few centuries later the Christian Church, the bride of the Christ, was to enter into intimate partnership with the beast of the seven hills; a partnership fraught with a multitude of evils—and this, the greatest of all, that in so uniting the Church yielded up, wholly or in part, most of those very ideals which at the earlier days had set it in absolute antagonism to Rome.

TOPICS: The Julian Emperors; Nero and the Christians; The Imagery of Revelation; Revelation and Daniel; The Predictions of Revelation.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, ELEVENTH MONTH 28, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

ISAAC H. HILLBORN.

ANOTHER of our leaders has passed through the gates that open into the higher life, and many hearts are sorrowing because his familiar face and form will no longer be seen in our meetings or at our firesides. Very few members of the Society of Friends have been so active in all branches of its work as Isaac H. Hillborn, and few have shown a clearer conception of its foundation principles.

While at the head of Girard Avenue First-day School he was beloved by the children and was an inspiration alike to old and young; and there was always a feeling of disappointment when he visited some other meeting and was not in his accustomed place in the minister's gallery. He was often invited to address Friends' Associations, so that the younger members and those in attendance outside of the Society might have a better understanding of Friends' testimonies. At Yearly Meeting time he was one of the active workers in the lunch room and every one had a pleasant word for him as he stood on guard at the door. As clerk of Philadelphia Quarterly Meeting and afterwards of the Yearly Meeting he showed exceptional ability, endeavoring always to gather the sense of the meeting impartially.

But useful as he was to the Society in other capacities it is as a minister of the gospel that his loss will be most deeply felt. He expressed himself clearly and convincingly, showing that the religious life is simply a daily service of good deeds. Because of his closeness to the Father, drawing strength from Him as the branch draws its strength from the vine, he often spoke with great power, filling the hearts of his hearers with the desire to come into the same close communion. Even the children felt this influence, and the pupils of the Race Street school were deeply grieved when they learned that they would never again hear his words of counsel on Fourth-day mornings.

For more than a year he has walked in the valley

of the shadow of death, fearing no evil because God was ever present with him. During his weeks of patient suffering hundreds of those who loved him, some of whom he did not even know personally, inquired concerning his condition; and while they are glad for his sake that his sufferings are over, they are mourning because they have lost a friend. The memory of his simple, kindly life and his earnest ministry will long continue to be a strengthening influence.

INTERDENOMINATIONAL WORK.

FAR more would be lost than gained by merging the great historic sects, if that were possible, into one "united church." Each has its own work to do in ministering to those to whom it alone can minister and in bearing witness to those testimonies that are its peculiar heritage.

And yet there is work in which many or all the denominations are alike interested, as temperance work, the movement for interesting young people early in the work of the church, the improvement in methods and the spread of religious education. In all these and other lines of common interest it is good for those having different methods and laying stress on different phases of truth to give one another the result of their experience.

Among the reports of conferences in our last issue was one of a County Sunday School Association held in one of our meeting-houses in Southern Indiana, and in the work of which Friends in that section are actively interested. In another State one of our smallest meetings takes an active part in the county Sunday school organization. Our Friends there, who are distant from other meetings and have not the opportunity of joining with other Friends in First-day school conferences, have been greatly strengthened by thus joining with others. They also, few though they are, have added strength to the work of their neighbors and have had a distinctively Friendly influence on it. That some of their number have been called to important offices and responsibilities in county and State work would indicate that their co-operation is felt to be helpful.

In thus joining with those of other denominations none of our testimonies need be laid aside nor weakened. Indeed if we are ignorant of the distinctive principles of our Society or timidly fail to bring them to bear in our joint work with the others we are not true to our responsibilities, and the co-operation of our Society does not mean as much in the work as it ought.

Learning of the methods and difficulties of others can be a great help to us. It is also a help to us to

come to understand better their distinctive messages to the world and to learn to bring them to bear in our own lives. On the other hand we are to take our part in the joint work as Friends and to let whatever light we may have as Friends benefit those with whom we work. It is not for us to go into co-operation with others, and through ignorance, or neglect, or excessive "broad-mindedness" leave behind us the very things that alone could make our help of distinctive value.

We learn with great pleasure of the organization of a Friends' Association in Columbus, Ohio. A few Friends living in that city, one of whom is a young man in attendance at the State University, have been wishing for some time that they might come together for effective work, and they have been encouraged to do this by the Joint Committee on Isolated Members. One of this committee, a member of Ohio Yearly Meeting, was in attendance at the second meeting of the Association. The Friends at whose home the meetings are held lived for a time in Colorado Springs, and were active workers in the meeting that was then held in that city.

BIRTHS.

BARSTOW.—At Methuen, Massachusetts, on Eighth month 9th, 1903, Paul Dixon Barstow, son of Frederic L. and Beulah Lea Barstow. A great-grandson of the late Richard T. and Edith D. (Needles) Bentley.

BAYNES.—At Remoat Farm, near Salem, Indiana, Tenth month 25th, 1903, to Walter P. and Anna B. Baynes, a son, who is named Lotus Lee.

VAIL.—At Plainfield, N. J., Eleventh month 5th, 1903, to Harry C. and Rachel H. Vail, a daughter, who is named Ruth Tolles Vail.

MARRIAGES.

WILLIAMS—HALLOWELL.—At the home of the bride's parents, Eleventh month 4th, 1903, under the care of Abington Monthly Meeting, John Kirk Williams, of Chestnut Hill, and Caroline Fenton Hallowell, of Bethayres, Pa.

DEATHS.

BLACKBURN.—Suddenly, of heart disease, in Denver, Colorado, Eleventh month 18th, 1903, Edwin Blackburn, in the 70th year of his age. Interment, Eleventh month 24th, in Friends' Cemetery, Baltimore, Maryland.

CLEMENT.—At his home in Woodbury, New Jersey, Eighth month 17th, 1903, Joseph Clement, in the 91st year of his age; a member of Woodbury Preparative Meeting, New Jersey.

DAVIS.—In Camden, New Jersey, Seventh month 4th, 1903, James C. Davis, in the 65th year of his age; a member of Woodbury Preparative Meeting, New Jersey.

LINTON.—In Woodbury, New Jersey, Eighth month 31st, 1903, Susan Linton, in the 69th year of her age; a member of Woodbury Preparative Meeting, New Jersey.

MOORE.—On Seventh-day, Eighth month 22d, 1903, near Atglen, Pa., Mary A., wife of Henry Moore, in the 80th year of her age, after an illness of two months. She was the daughter of James and Frances Tillum, of West Chester, Pa., married Henry Moore in 1845, and moved to Sadsbury, near Atglen, where she afterwards resided. She was received into membership with Friends in 1867, and has since been an active worker in the Society; she was highly esteemed as a consistent Christian woman. She is survived by her aged husband (past 90) and seven children.

RAMBORGER.—On Eleventh month 21st, 1903, of pneumonia, Aspasia E. Ramborger, daughter of the late John James and Mary L. Ramborger.

When a noble spirit passes from works to rewards we exclaim, "What a sad loss to us!" This death removes from Philadelphia an active worker in the cause of humanity, the bettering and uplifting of which has been her life-work, to which she unsparingly devoted her time, her energies, and deep and earnest thought. She possessed a mind of keen, fine perceptions, and of rare executive ability. And although she has but stepped off the path into the Great Mansion a little in advance of us, we, her friends, will in the remainder of the journey sincerely miss her words of encouragement, her example, and the strength and power of her superior ability.

E. B. T.

STEWART.—At his home, near Gloucester city, New Jersey, Ninth month 8th, 1903, Mark Stewart, in the 71st year of his age; a member of Woodbury Preparative Meeting, New Jersey.

WALTON.—At her home in London Grove, Pa., on Fifth-day, Eleventh month 12th, 1903, of paralysis, Martha Walton, widow of Isaac Walton, in her 67th year.

About eight years ago the deceased fell and broke a hip; she recovered from this injury, but four years later she had another fall and broke the hip again. Although an invalid the rest of her life she retained all her faculties until stricken with paralysis a week before her death.

WALKER.—On Ninth month 14th, 1903, at his late residence on Clinton street, Doylestown, Pa., Hutchinsin Walker, son of the late Robert and Rebecca Walker, in the 60th year of his age. Interment in Hatboro Cemetery on Fifth-day, Ninth month 17th.

NOTES.

The program of the General Conference to be held in Toronto next summer is nearing completion. Our friend William Greenwood Brown, of Toronto, is actively at work preparing for the Conference, and we make some extracts from a recent letter: "Last week, in company with my friend Professor Stevenson, of Stratford, I called upon Professor Goldwin Smith and met with a very cordial reception. For a man 81 years of age, Goldwin Smith does a large amount of work. He is now correcting his History of the United States and completing his volumes of reminiscences. He entered into a very interesting reference to his living among Friends in England and his intimate acquaintance with John Bright, with whom he was very much in accord, politically and religiously. He is greatly pleased with the prospect of the Conference coming to Toronto, and says he will be one of the most faithful attendants thereof, if his health permits. He readily gives consent for his name to be referred to in the program as one who will likely attend and give a short address. His remarks will doubtless be very suitable and very plain. He is known for his scholarly attainments and democratic views."

The speakers at the coming Conference will be Friends, with very few exceptions. Three or four persons, prominent in education or reform, have been asked to give addresses, which will add to the interest and value of the occasion. Among these are J. F. McCurdy, Professor of Oriental Languages and Literature in the University of Toronto, who will speak on "War and Religion"; Adam Shortt, Professor of Political and Economic Science in Queen's University, at Kingston, Ontario, who will speak on "Individuality in Spiritual and Social Life," and A. Stevenson, Master of History and Literature in Stratford Collegiate Institute, Stratford, Canada, whose topic is "The School Teacher in Relation to the Peace of the World."

More sessions than usual will be devoted to distinctly religious subjects and the first few minutes of each session will be devotional. It is earnestly hoped that an important result of the coming Conference will be the deepening of our religious life and fuller consecration to service.

Henry W. Wilbur, of New York city, addressed a meeting under the auspices of the Newtown Friends' Association

at the Friends' Meeting House, Newtown, on First-day afternoon. Thomas W. Stapler, vice-president of the association, acted as chairman and introduced the speaker to a good-sized audience. The subject of his address was "The Dissemination of Friends' Principles," his theme being, that although other sects were in a large measure assimilating the most vital of Quaker beliefs, it is the Society of Friends, owing to its peculiar system, that is best calculated to promote and promulgate the fundamental principles. Other societies may recognize the inner light but they cannot institute a real democracy of worship with their present system of a formal ministry. The Friends are to-day as in the time of Fox and Barclay a unique people. Some of the peculiarities which were significant to the forefathers, have no longer the meaning that they once had and are gradually disappearing, but there is just as great need as ever for strong testimony against existing evils. The belief was expressed that Friends should throw out lines of attachment to people who are unchurched, thus becoming missionaries as in the early days in England. Meetings for worship would be more attractive if members would live up to the theory of their form of worship, namely that each individual should give as well as receive.—[Doylestown Intelligencer.]

On the sixth instant Joseph Elkinton arrived in Philadelphia from Toronto with a party of ten Doukhobors, who had been assigned to his care for their education among Friends in these parts, with a view of becoming teachers among their own people. He proceeded with them immediately from the train on which they arrived, and attended the opening exercises of Friends' Select School. Vasilii Vereschagin, who with his wife and two children were of the number, was induced to make, through their interpreter, some remarks to the assembled school, to whom he expressed their gratitude to the Society of Friends, their own attitude against war and the shedding of man's blood, and their purpose of further education. Some of these will go to Friends of Hector Monthly Meeting near Lake Cayuga, N. Y., others to homes in New Jersey and in Pennsylvania.—[Learning agriculture and domestic industries with the schooling to be found in their neighborhoods.—[The Friend, Philadelphia.]

Friends will note by reference to the Calendar of Events of Interest to Friends that the evening meeting in Philadelphia which has been held during this month at Race street is now discontinued there. It is held next First-day (the 20th) in West Philadelphia (35th street and Lancaster avenue.) During Twelfth month it will be held at Seventeenth and Girard avenue, except the last First-day in the month, when it is always held at West Philadelphia.

Two friends recently visited Camden, N. J., in search of material relating to the life of Warner Mifflin and in pursuing their investigations visited the old Motherkill Friends' Burying Ground nearby. They found the yard overgrown with grass and weeds and the fence broken and in some places missing. Before leaving Camden they arranged to pay for a substantial new fence around the yard.

A Friend of Grampian, Pa., writes: "We have just held our Quarterly Meeting [Centre, in the limits of Baltimore Yearly Meeting], which was a season of profit and enjoyment. Isaac Wilson, of Canada, was present, and the full meeting-house on all occasions attested the interested and inquiring minds."

Lydia Bean Cox, a daughter of Joel Bean, having come from California to place a daughter in Westtown School, is acceptably visiting Friends in these parts.—[The Friend, Philadelphia.]

A NUMBER of men from Coosa Co., Ala., pleaded guilty in the United States Court on the 10th to peonage and were fined \$1000. With these convictions the peonage cases have about disappeared from the dockets, and the practice is said to have been completely broken up by Judge Jones.

THE OPENING OF LANSDOWNE MEETING HOUSE.

SEVERAL Friends' meeting-houses have been built within the last two years, but all of the others were for the better accommodation of long-established meetings; the house at Lansdowne, Pa., is for a meeting that had its beginning with a little First-day school four or five years ago. An account of its growth was published in the INTELLIGENCER at the time the corner-stone of its new building was laid.

As the meeting began with a First-day school and one-third of its members are minors it is fitting that its house should have been planned with especial reference to the needs of the school. The exterior of the new building, as the accompanying illustration shows, looks more like a large private dwelling than the traditional Friends' meeting-house. The front doors open into a hall on one side of which is a large class-room and on the other side a smaller class-room and the library. A stairway leads up to three more class-rooms that are directly over these. There are windows of opaque glass between the class-rooms and the meeting-room, which can be opened or closed at pleasure. The hall leads to the main room, which is two stories in height and is large enough to seat two hundred people comfortably. There are two seats facing the meeting, one of which is raised, with a railing in front.

A basement extends under the whole house, the main part of which has a board floor. When this is completed it will contain, in addition to the coal room, a dining-room, kitchen and toilet-rooms. The building is heated by two hot-air furnaces.

The opening exercises were held on Seventh-day evening, the 21st. Extra seats and chairs were placed in class-rooms and aisles and about 400 persons were present, there being many visitors from a distance. After the opening silence J. Eugene Baker, who presided during the evening, offered from a full heart a prayer of thanksgiving; he asked that all might feel a sense of their stewardship and that not only the house, but those who met within it might be dedicated to the service of God. After another silence he read extracts from two thanksgiving psalms, and in an introductory address he said that the greatest gain to the meeting in the new house was not in material things.

Lucy Biddle Lewis, in a brief paper, spoke of the unity that exists among the members and the earnestness with which they have worked together, animated by a common purpose; she also extended hearty thanks to the many Friends who have contributed to the building of the new house. The senior class of the First-day school, taught by Frank Maris, then recited Bryant's poem, "The House of God."

The main address of the evening was delivered by Henry W. Wilbur, of New York, who spoke of the essentials of a religious life and the broadness of the faith of Friends. Other speakers were John J. Cornell, Lydia H. Price, David Ferris and Samuel Jones. Joel Borton alluded feelingly to the shadow of grief that rested upon all hearts because one who had worked most earnestly for the new meeting-house

was not present in the flesh to witness its completion, and Benjamin Hallowell recited an original poem in memory of Herbert S. Cloud; both of these speakers expressed the conviction that his short life, lived so faithfully, is still inspiring other lives.

Many of the visitors remained over night, and attended meeting and First-day school next morning. The general exercises of the school took the form of a thanksgiving service. The young people's Bible class, taught by J. Eugene Baker, recited a hymn of Whittier's, written for the dedication of a place of worship.

The attendance at the meeting was not quite so

Rock Creek, was donated by Jonathan Shoemaker, then a prominent member of the Society, and this is still held by trustees. In this little graveyard are interred members of the Seaver, Shoemaker, Schofield, McPherson, and Janney families. Few stones mark their last resting place, and although it has been disused as a burying place since about 1860, it has been cared for and kept fenced in.

In the same year a preparative meeting was commenced, and it was then decided to purchase ground on which to build a meeting-house. This was accomplished in 1808, and the beautiful lot on I street, between Eighteenth and Nineteenth streets, was



NEW FRIENDS' MEETING-HOUSE, LANSDOWNE, PA.

large as on the previous evening. John J. Cornell spoke with great power for half an hour, after which there were sermons by David Ferris, Joseph Powell and Hannah Thompson, and a very impressive prayer by Henry W. Wilbur.

THE MEETING OF FRIENDS IN WASHINGTON, D. C.

[Our Friend Warwick P. Miller, of Sandy Spring, Md., called our attention to the following, which appeared on Tenth month 24th, in the *Washington Post*.]

WHEN the government was transferred to Washington from Philadelphia quite a number of Friends came with it, and the first committee in charge of these Friends was appointed in 1802 by the Indian Spring Monthly Meeting, near Laurel, Md., now extinct, and near the close of that year this committee reported in favor of establishing a meeting in Washington. Accordingly, in 1803, the Washington Meeting was organized.

The interest thus created continued to grow until 1806, when a mid-week meeting was established under the direction of the Baltimore Yearly Meeting. In 1807 a lot for burial purposes, situated in the rear of Cincinnati street, between Adams' Mill road and

decided by one Monroe to William Morgan and others, trustees.

In 1815 the preparative meeting requested to be united to the Alexandria Monthly Meeting, which was not granted until 1817. At this time the actual members numbered forty-three, though the meetings were largely attended by others, especially during the ministry of Thomas Wetherald (from 1822 to 1829), the house being generally crowded, but after his removal to York, Pa., the meeting commenced to decline and only the members attended.

This eloquent and beloved Friend departed this life May 1st, 1832, in the forty-second year of his age. The following tribute was written to his memory by a friend: "As a preacher of the everlasting gospel, his doctrines were pure and chaste, always rising superior to sectarian dogma, and wholly rejecting the pageantry of useless tradition. As an orator he was, indeed, nature's legitimate son, with an eloquence as copious as it was lofty and mellifluous; an imagery as lovely as it was comprehensive, and a diction as chaste as it was majestic. He ravished the ear while he was leading captive the heart. As a father, a husband, and a brother, his interesting family have to lament a bereavement of no ordinary

cast. As the poor man's friend and benefactor, his generosity knew no bounds. In short, in all the relations of life he was conspicuous for every virtue which should adorn the Christian."

The property was then under the care of Daniel Kurtz and others, who received it from William Morgan and others, and in time they transferred it to George Shoemaker and others, who in 1850, transferred it to Henry Janney and others, who recently transferred it to Bernard T. Janney, Thomas Sidwell, and others, in whose names the property is now held. In 1835 the mid-week meeting was transferred to Georgetown and again in 1836 it was returned to Washington. In 1849 the preparative meeting was discontinued and the members were connected with the Alexandria meeting.

The names of some of those who have been prominent in times past are: Jonathan Shoemaker, William Morgan, Dr. John Litle, Arnold Boone, Jonathan Seaver, Dr. J. Riley, William Tyson, George Shoemaker, Levi Davis, Dr. Samuel E. Tyson, Henry Janney, and Edward Shoemaker, the last of whom is still living.

On September 29th, 1879, the Friends commenced demolishing the old meeting house on I street, preparatory to building the new one, which was completed in March, 1880.

The Friends have no paid ministry, in accordance with the precept: "Freely ye have received, freely give," Matt. x., 8, but each meeting usually has several ministers who feel that they have been divinely called to preach. The time and occasion for them to preach is left to their own decision, and it frequently happens that meetings are held in absolute silence. When ministers feel called upon to travel from one meeting to another, they are supplied with the necessary means, and in the case of those who feel called upon to devote such a large part of their time to ministerial service as to deprive them of the opportunity of gaining a livelihood, the meeting makes it possible for them to follow their vocation exclusively.

Any one is allowed to speak in a meeting, and if he or she continues to speak acceptably, such a person may, by vote of the elders, become an accepted minister. Among this number in Washington are Miss Sarah Matthews and Mrs. Tacy Branson. Three of the best-known of the visiting ministers are Isaac T. Wilson, of Ontario, Canada; John J. Cornell, and Dr. O. E. Janney, of Baltimore, Md. These gentlemen speak acceptably and always attract large numbers to hear them.

The Washington meeting conducted several free kindergartens in this city for a number of years, until the board of education established public kindergartens about two years ago, when the Friends' was discontinued. The Friends' Select School, of which Mr. Thomas W. Sidwell is the principal, is conducted under the patronage of the meeting, although children of all religious denominations are counted in the attendance. Two of the predominating characteristics of Friends' are taking care of their poor and educating their children without dependence upon municipal institutions

TEMPERANCE AT WASHINGTON.

THE second bill introduced in the House this session was by Representative Bartholdt of Missouri for the repeal of the anti-canteen law. The general feeling seems to be that there is no likelihood of its going through, unless, indeed, it be done while those interested in keeping liquors out of the army posts are not watching. Edwin C. Dinwiddie, Legislative Superintendent of the Anti-Saloon League writes: "I am fairly safe in saying that with continued watchfulness we shall be able to hold the present law. This feeling by Congress is from two different standpoints; first, Congress with the country believes that the present law has not had a fair test—the recreation buildings are not yet in operation and not fully provided for—and the Department and officers have not helped to give the anti-canteen law and regime an honest trial; second, it believes to revive that question now, especially upon the eve of a presidential election, would be a political mistake."

Of especial interest is the announcement that another \$500,000 are practically assured for recreation buildings for the soldiers to take the place of the abolished canteens. This will bring the total sum up to a million and a half in all. We ought not as temperance people to lose sight of the importance of this constructive work. It is not enough in the army nor anywhere to get rid of the drinking places unless means are provided for furnishing the social and other legitimate features of the public meeting place.

On the 10th Representative Hobburn, of Iowa, in the House, and the next day Senator Dooliver of the same State, in the Senate, introduced the following important bill:

Be it enacted etc., That all fermented, distilled, or other intoxicating liquors or liquids transported into any State or Territory for delivery therein, or remaining therein for use, consumption, sale, or storage therein, shall, upon arrival within the boundary of such State or Territory, before and after delivery, be subject to the operation and effect of the laws of such State or Territory enacted in the exercise of its police powers to the same extent and in the same manner as though such liquors or liquids had been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.

Sec. 2. That all corporations and persons engaged in inter-state commerce shall, as to any shipment or transportation of fermented, distilled, or other intoxicating liquors or liquids, be subject to all laws and police regulations with reference to such liquors or liquids, or the shipment or the transportation thereof, of the State in which the place of destination is situated, and shall not be exempt therefrom by reason of such liquors or liquids being introduced therein in original packages or otherwise; but nothing in this Act shall be construed to authorize a State to control or in any wise interfere with the transportation of liquors intended for shipment entirely through such a State and not intended for delivery therein.

All who wish to keep posted on all that is going on at the Capitol of especial interest to temperance workers may do so by keeping in touch with the Anti-Saloon League Headquarters (31 Bliss Building, Washington, D. C.)

Harper's Weekly has an editorial on the violation by some members of Congress, of the law against the selling of liquors in the House of Representative restaurant. "It is a matter," says the writer, "which a few people take jocularly,"—"the matter of sneakingly ordering a drink of whiskey in a tea cup, for instance. "As a matter of fact," he continues, "the question is not as to whether liquor should or should not be sold in the Capitol. The root of the matter is quite different; the question is whether or not the Representatives are going to keep their word to the people of the country, who do not like to think that liquor, beer, or wines are sold in the national House of Representatives. Are members of Congress honest gentlemen, or are they surreptitious tippers? This is the point at issue. It has sometimes been suspected by the well informed that Congress has been fooling the temperance element in their constituencies for the purpose of getting their notes. Now it is for members, and Senators, too, to say

whether or not this is a just suspicion. They have surrendered to an attack on the army canteen, which many believe to be, on the whole, a salubrious institution, especially if it be permitted to sell only light wines and beer. Congress, however, took the view of the extreme temperance people, or total abstainers, and excluded wines and beers from the canteens. There has been a great deal of complaint from officers and men, but Congress has remained firm; it has gone with the total abstinence people, and the soldiers cannot have wine and beer on their posts because the law of Congress is enforced by army officers.

"Congress has also joined the total abstainers on the question of wine, beer, and liquor selling in the restaurants of the Capitol. But here there has been double-dealing. The law as to the canteen is expected to be enforced. The rule as to liquor-selling at the Capitol is made to satisfy 'clamor' and is to be evaded."

EDUCATIONAL.

THE WORK AT TUSKEGEE.

BOOKER T. WASHINGTON, in his annual report to the Trustees of the Tuskegee Normal and Industrial Institute, says that the enrollment last year was 1550 students, with an average attendance of 1441. Among these are 49 students from eleven foreign countries, most of whom were attracted by the industrial training. Both Porto Rico and Hayti support a number of students there, and 34 states and territories were represented in their enrollment, but the bulk of the students came from the Gulf states.

Thirty-six industries are taught in the school, the main emphasis being now laid upon agriculture, as the great majority of the negroes in America depend upon cultivating the soil for their living. The students now cultivate 900 acres of land.

Friends of the school often express disappointment that it is not able to supply all demands for help in homes and on farms; the school makes no attempt to do this; its purpose is to train men and women as industrial teachers and workers, who will go out as leaders and prepare others for such service. One graduate has established a training school for house service in Atlanta, another is teaching farming to fifty students in Louisiana, etc.

The more intelligent negroes are inclined to leave the farms and go to the cities, because in the cities there are comfortable school-houses and schools in session eight months in the year. For financial reasons, if for no other, it would therefore pay those who own land in the South to see to it that a good school is kept open in every country district.

SWARTHMORE COLLEGE.

Fifth-day morning, 19th inst., W. L. Price of Rose Valley Settlement lectured on Arts and Crafts. His lecture was full of valuable economic arguments. Deploring the circumstances of the day which tend to make a man unskilled and merely an automaton he illustrated the work of the Rose Valley Settlement and its value.

Sixth-day, Eleventh month 20th, Eunomian literary society held its regular meeting. An excellent article on "The Canadian Annexation Question," was read by P. Seaman, after which Parliamentary drills were taken up. The meeting was a good strong one and shows what energetic young men can do. In the evening, Somerville held its regular meeting, the exercises were very entertaining.

First-day, Eleventh month 22d, the Bible class took up the question of betting and discussed it thoroughly condemning it in the most decided manner. Dean Bond read a paper before the students assembled for meeting. President Swain spoke at Langhorne Young Friends' Association on Sixth-day evening.

The Historico-Political conference was held Third-day evening. It was a success in every sense of the word.

Prof. Hayes gave his lecture "Irish Poetry and Song," at the New Century Club, West Chester, Pa., on the 16th inst.

Three members of the faculty offer lectures for literary clubs, schools, etc., as follows:

Prof. Benjamin F. Battin: College Life at Home and Abroad, Goethe, Schiller, Dante, Along the Rhine, Weimar,

Modern Germany, A wheel through Europe, A foot in Hellas, Oberammergau Passion Play, Music of the Birds.

Prof. Paul M. Pearson: Riley, Field, Dunbar, Harris, Bret Harte, Mark Twain, Longfellow, Lowell, Poe, Kipling, Dickens, Tennyson.

Prof. John Russell Hayes: Readings from Chaucer, Readings from Spenser, Sir Philip Sidney: Hero and Poet, Music in Shakespeare and Browning, Robert Herrick and Other Cavalier Poets, George Herbert and Other Saintry Poets, The Songs of Burns, William and Dorothy Wordsworth, Charles and Mary Lamb, Lewis Carroll and Other Recent Humorists, The English Poets at Oxford and Cambridge, Irish Poetry and Song, The Poets of Country Life, Three Quaker Writers, Some Familiar Myths, Fairy-tale and Folk-lore, Some Contemporary Poets.

F. N. P.

GEORGE SCHOOL.

A regular meeting of the Young Friends' Association was held Eleventh month 21st, at which the following program was given: singing, "Lead, Kindly Light"; sketch, "Life of George Fox," Paul Satterthwaite; sketch, "Life of William Penn," James Green; recitation, "A Sermon for Young Folks," Harlan Forbes; paper, "What George Fox has done for the World," Mariana Parker; singing, "Nearer, My God, to Thee"; paper, "What William Penn has done for the World," Rachel Heacock; paper, "Which was the greater man, George Fox or William Penn?" Edwin Maule; remarks, Dr. Joseph S. Walton, Mary Shoemaker, Franklin Packer; recitation, "The Second Trial," Mary Gatchell; singing, "How Firm a Foundation." All of the exercises were very interesting. Edwin Maule, in summing up the work of Penn and Fox, said, "George Fox was great because he brought the principles of Friends before the world and built up a great society. Penn was great because he applied these principles in a practical manner and showed the world that the doctrines of the Quakers were not idle dreams. Great honor is due each; each was great in the work he did, but we cannot say which one was greater, for the work of both was necessary that Friends should be a vital power for the betterment of the world."

Eleventh month 14th, the Whittier Literary Society held a regular meeting. The following program was given: reading, "Co-Education in Colleges," Richard Murfit; recitation, "Aunt Melissy on Boys," William Jenkins; essay, "The Biennherhasset," Margaretta Packer; reading, "Taming an Alligator," Thornton Conrow; recitation, "Papa and the Boy," Alice Hicks; "The Whittier Greenleaf," Thomas Clement; two short scenes from "Little Women."

On First-day evening, Eleventh month 22d, a religious meeting, composed of visitors, teachers and students, was held in the assembly-room, and our friend, John J. Cornell, spoke very impressively on the subject of "Religion."

A large picture—a Braun carbon photograph of the Coliseum—has been presented to the school in memory of Professor Charles Miller Stabler, by his George School friends, teachers and students.

F. B. S.

YOUNG FRIENDS' ASSOCIATIONS.

CHESTER, PA.—The regular meeting of the Chester Friends' Association was held Eleventh month 13th, in the Meeting-house, Market St., below Third St. After a short silence a portion of proverbs was read by Laura C. James. Charles Palmer then read a short paper on the "Friend in the business world." He thinks that when Friends enter the business world and are so successful as to become widely known they are almost invariably spoken of as men of good repute and the productions of their business are of a kind to be relied upon. It is to be regretted, however, that the too intense application to business pursuits is continued with diminishing attention to things of the higher life. A persistent and undivided attention to business alone is death to the spiritual life.

In the absence of the paper on current events the members decided to make a few remarks on events of note in

which they had been interested. This proved very satisfactory and produced a lively discussion on many topics. Eliza L. Dutton then read the 11th chapter of the "Quaker Ideal" by Francis Frith, the many helpful thoughts in it being most impressive. A poem entitled "Thoughts," by Ella Wheeler Wilcox, was read by Katharine M. Stevenson and after a short silence the meeting adjourned.

K. M. S.

HOPEWELL, VA.—The Young Friends' Association met Eleventh month 22d, 1903. The President opened the meeting by reading the 23d Psalm, after which the roll was called, and minutes read and approved. E. Caroline Branson read the chapter Education, from Friends' Discipline, William E. Branson gave an interesting collection of Current Events.

Charles E. Clevenger read an article he had written on "How can Friends best co-operate with other religious denominations to lessen the drink evil?" His concluding remarks were: "The best way to prove our love of God is by showing our love of man. How can we better do this than by fully consecrating our lives to the eradication of the worst enemy of the home, the church, and our native land? To this end let us heartily co-operate with every Church, League, or Society that is working for the same goal."

Our delegate, Daniel W. Lupton gave a most interesting description of the General Conference of the Young Friends' Association held at Wilmington, Delaware, Eleventh month 14th, 1903.

After a brief silence the Association adjourned to meet again Twelfth month 27th, 1903.

BERTHA B. CLEVENGER, Sec.

WOODLAWN, VA.—The Eleventh month meeting of the Woodlawn Young Friends' Association, held at the home of Warrington Gillingham, was well attended, and proved to be very interesting. After the customary Scripture reading and reading of the minutes Reuben K. Gillingham read a most interesting sketch of Benjamin Hallowell, which called forth many comments. "The Views and Testimonies of Friends," by Isaac Hillborn, was then read by Ellen Lukens, and this was followed by some discussion. Sarah Anthony read that beautiful poem, Whittier's "Eternal Goodness," after which George Gillingham read a short selection entitled, "True Giving." Roll-call was responded to with sentiments and Lida Gillingham continued the reading of the Penns and Penningtons. This book has been found very interesting and instructive, as it gives a good idea of the early history of the Friends. After some discussion as to the aims and work of the Association, the meeting was adjourned, to be held on the 29th instant at Walnut Hill.

LIDA W. GILLINGHAM, Sec.

COLUMBUS, O.—On First-day, Eleventh month 8th, a few Friends gathered at the home of John E. Carpenter, 2018 North High street, with the thought of organizing a Friends' Association. Ten were present and much interest was manifested. The general expression showed a great desire for future gatherings. It was decided to meet the first First-day of each month. John E. Carpenter was appointed chairman, Margaret Stanton, secretary, and James McGrew, Isaac Butterworth, Charles Burleigh Galbreath and William R. Kersey to serve on the executive committee. The secretary, whose address is 23 E. Maynard street, will be glad to hear of other Friends, or those interested in Friends, who live in Columbus or vicinity.

A second meeting was held at the same place, Eleventh month 15th, at which seventeen were present, all of this city except Anna B. Walker, of Emerson, Ohio. Isaac Butterworth and Isaac Stanton read papers full of interest, on the "History of Early Friends." It was felt they were especially instructive. An interesting discussion followed, which was taken part in by nearly every one present. Many in attendance have seldom had the privilege of attending Friends gatherings, yet through all the years of their lives have kept the faith of their parents. With a feeling of strength that comes from a higher power than that given by man, we hope

to still continue to hold our meetings, trusting for Divine assistance from the Unseen Power.

A FRIEND.

MOORESTOWN, N. J.—The regular meeting of the Young Friends' Association was held in Friends' Meeting-house on Eleventh month 13th, 1903. The program for the evening was a talk on the Philippine Islands by Professor John G. Embree. He said that in coming years the Pacific Ocean would lead the Atlantic, and the Philippines would play no meagre part in the field of action. The islands are rich in verdure and have forests of the greatest value. There are many different races of Filipinos, most of them being Catholics with exception of one race, which is Mohammedan. The report of the cruelty of the Americans toward the natives is untrue, and the latter inflict more suffering on the home people than do the men of the army. The races are divided into two classes, Insurrectos or those who rise against the American people, and Ladrones, or bands of robbers who inflict suffering on their own people. Physically the Filipino is small, rather weak, clean in his way, and while he is most kind to children he is cruel to animals. The rivers are too swift for navigation, and the buffalo is used on land as the beast of burden. Professor Embree was in the islands for several months and the talk was most interesting.

ANNA B. DUDLEY, Secretary.

LITERARY NOTES.

St. Nicholas, beloved of children for thirty years, promises to be, in 1904, better than ever—if that can be. A story of adventure and fairies and romance written by the late B. L. Farjeon, "A Comedy in Wax," will run through several numbers. Other stories will be by Ruth McEnery Stuart, Bertha Runkle, Cyrus Townsend Brady, Joaquin Miller, Gabrielle E. Jackson, Elliott Flower, Grace MacGowan Cooke, Frank R. Stockton, Albert Bigelow Paine, Julian Ralph, Laura E. Richards, Tudor Jenks, Margaret Vandegrift, Howard Pyle, Charles F. Lummis.

Some of the illustrated articles will tell of Japanese athletics for American boys, interesting signs of old London, children in the White House, how some animals sleep, secret alphabets, diving for pearls, historic dwarfs.

Every reader of *St. Nicholas* may without any payment of dues become a member of the *St. Nicholas* League, which encourages prose and verse composition, artistic photograph making, and other things by competitions. Some of the best efforts are published in every number. All members must be under eighteen.

The Department of Nature and Science stimulates a keenness of observation and a love for nature that is shown by the interesting letters sent in by *St. Nicholas* readers from all over the world. A few of these letters are printed each month and there are special articles and pictures appropriate to the time of year.

Another department is "Books and Reading," with talks on reading and the choice of books.

Those who wish to give *St. Nicholas* as a Christmas gift will be given a handsome certificate of subscription to be presented on Christmas day.

Sir Walter Scott said he could read Spenser forever; and Lowell and other fine spirits have paid fealty to the great poet in affectionate terms. For the complete works of Spenser one has heretofore had to go to Dr. Grosart's stately edition. The prose-tracts on Ireland, "that savage nation," and the curious letters to Gabriel Harvey, have not been readily accessible; but they throw light on the character of a poet whose personality we know but scantily. In a choice one-volume edition of 900 pages, by employing thin paper, the publishers (T. Y. Crowell & Company, New York), have issued all that Spenser wrote,—the "Faerie Queene," the shorter poems, and the prose. Professor Trent, of Columbia University, writes the introduction; and though we must still go to Lowell's long essay for full and satisfying discussion of Spenser, the present essay contains some excellent criticism, as in this passage: "No idealist, no sensitive lover of ethereal beauty, no reader endowed with an ear trained to

delight in the subtlest melodies and most exquisite harmonies, no dreamer enamored of the stately and romantic past . . . above all, no soul in love with essential purity, can possibly remain indifferent to the appeal made by the poet . . . to know Spenser at all thoroughly is to love him deeply."

Now, Quakers are in love with purity; but they have too much neglected the harmony and beauty of things. A course of deliberate, thoughtful reading in the "Fairie Queene" would be a tonic for many of us.

The same firm (T. Y. Crowell & Co.) are issuing Shakespeare in his original form. Chaucer and Spenser have always been thus printed, but Shakespeare has suffered modernization. In these pleasant little volumes, one for each play and fully annotated, one can enjoy Shakespeare in the quaint spelling of the past's own day; and though the matter of spelling may seem at first thought unimportant, yet it is the archaic look of Chaucer's and Spenser's words that gives added zest and flavor to their pages. The editors are Charlotte Porter and Helen A. Clarke, whose edition of Browning is already a kind of classic.

Many who read and found beauty and help in Earnest Crosby's "Plain Talk in Psalm and Parable"—those "prophet chants" which are a "noble protest against the wrongs and failures of civilization"—will be interested in the English paper-cover edition which is now to be had in this country (Comrade Co-operative Co., 11 Cooper Square, N. Y., 40 cents post paid). This is no cheap edition for it is the kind of blue-backed, paper-covered volumes artistically printed that is a pleasure to have about one, such as they have a knack of making on the other side of the water. As to the contents, one who has yet to make the acquaintance of this poet-philanthropist may get his attitude from this:

"It is not I that have written;

It is not I that have sung.

I'm the chord that Another has smitten,—

The chime that another has rung."

or this that has become familiar;

"No one could tell me where my Soul might be.

I searched for God but God eluded me.

I sought my Brother out, and found all three."

R. B. S.

The *Century* for 1904 will have as one of the notable features of the year Dr. S. Weir Mitchell's "The Youth of Washington," told in the form of an autobiography. It will be written as if by Washington, sitting down in his old age and recording, solely for his own eye, the story of his youthful life.

There will be a series of articles on "Italian Villas and their Gardens," by Edith Wharton and illustrated by Maxfield Parrish. Ernest Thompson Seton will have "Fable and Woodmyth," brief papers, illustrated by the author. John Burroughs too will appear in "Current Misconceptions in Natural History."

The Thackeray letters, telling the story of the novelist's friendship with the Baxter family, have already begun; and there will be further contributions by Ray Stannard Baker whose articles on the Great Northwest and the Great Southwest have introduced him to readers of the *Century*. Jacob A. Riis is also among the contributors.

The *Youth's Companion* is truly "a family paper," for, excepting the baby in its mother's arms, no member of the family is too young or too old to enjoy it. The very little ones find pleasure in the children's page and the pictures; the boys and girls read the stories which, though sometimes exciting, are always clean and wholesome, and enjoy the attractive bits of biography, history and science; and the old folks read the well-written summary of the world's doings, and glance over a story now and then for the sake of their childhood's days. The advertising pages are just as clean as the literary columns, for alcoholic liquors, tobacco, patent medicines, and get-rich-quick schemes are rigorously excluded.

It is published weekly by the Perry Mason Co., Boston,

Mass., for \$1.75 a year, and may be ordered at that price with the FRIENDS' INTELLIGENCER. New subscribers will receive the remaining issues of this year in addition to all of next year.

"Aspects of Quaker Truth," a paper-backed volume of 112 pages, price one shilling, contains four addresses by E. Vipont Brown, M. D. The first address, on "Quakerism, as Taught by George Fox," the author says was drawn largely from George Fox's Journal. For some of the thoughts contained in "The Light Within," he expresses his indebtedness to Professor Moulton and John William Graham. Dymond's "Essay on War," furnished most of the material for the third address, "Christianity and War." The last article, "The Atonement," expresses very clearly and convincingly the belief of most of the readers of FRIENDS' INTELLIGENCER on that subject.

In his essay, "The Note of Gladness," in the current number of *The Literary World*, Bliss Carman says:

"Of all the good gifts which ever came out of the wallet of the Fairy Godmother, the gift of natural gladness is the greatest and best. It is to the soul what health is to the body, what sanity is to the mind, the test of normality. The most fortunate of mortals are those whom Nature has endowed with a wholesome power of assimilating life, just as she endows her field-bred children with a good digestion. A quick and ready appetite for life, a capacity for smiling contentment, and a glad willingness are the great things—these and courage."

Those who enjoy literary allusion mingled with playful wit will welcome Samuel M. Crothers's essays entitled "The Gentle Reader" (Houghton, Mifflin & Co.) Some of the papers first appeared in the *Atlantic Monthly*. They are pleasant rambles through the forests of literature, and carry one along happily and humorously. The essayist is of the genial school of Charles Lamb, Lowell, and Donald Mitchell.

For Friends' Intelligencer.

LATE AUTUMN.

SKIES have lost their summer hue,

Leaden clouds are sailing,

Glittering frost instead of dew,

Wintry winds are wailing.

Gone the butterfly, the bee

Is droning till high noon,

Morning's sun a laggard he

And day declines too soon.

Gold and crimson leaves are brown,

Grasses dead and dying.

Scant the flowers in nature's crown

E'en the birds are flying

To a sunny southern shore.

Woodland nuts are falling,

Squirrels haste to take their store,

Crows in lorn tones calling

Mourn the harvest lately reaped.

The brooklet's sheltered cove

Many forest leaves has steeped,

That eddied in the grove.

Fair Pomona reigns no more

The orchard's rosy queen.

Rich Bacchante's purple store

Is as it'er had been.

Is this Autumn, aye, in truth

With her glory faded.

Now her gorgeoussness her youth

Sober hues have shaded.

All of verdure, beauty, bloom,

But a dying ember,

Nature's brightness finds a tomb

In the drear November.

M. ALICE BROWN.

Did Penn Write the "Fruits of Solitude" ?

PENNSYLVANIANS will be interested in a note contributed by Edmund Gosse to the London *Athenaeum*. It has lately been said that though that very popular little book, the "Fruits of Solitude," is confidently attributed to William Penn, there is no external evidence of his authorship. This evidence Mr. Gosse produces in an extract from an unpublished letter, written in 1699 by Lady Rodes, widow of Sir Francis Rodes, to her son, then staying with Henry Goldney in London. All these people, Mr. Gosse says, were in "the inner circle of Quakerdom." Lady Rodes writes:

"I desire thee to buy me 6 books of W. Pen's ye fruits of solitude, I wd have unbound for cheapness, & 2 bound, for I thinke ym Excellent Pithy books & may do good to be sent abroad; in all eight. . . . I desire thee to let me know wth yu thinks of coming home & how yu likes London in winter & also I desire to know if yu enjoy W. Penn's company sometimes & how he does & rem^r my kind respects to him."

The Rodeses were familiar friends of Penn, from whom there are several letters among the family papers. Sir John, to whom the letter above quoted was addressed, became the owner of the original manuscript of Penn's "Advice to His Children," to which he wrote a preface. Lady Rodes's attribution of the "Fruits of Solitude" to her friend may thus be accepted as final.—[Philadelphia Ledger.]

CURRENT EVENTS.

THE Cuban Reciprocity bill passed the House of Representatives on the 10th, by a vote of 335 to 21. The provisions of the bill are in brief, that the President shall proclaim the treaty in effect ten days after exchange of ratification; that during the life of the treaty, all Cuban imports now free, shall remain free; that all imports paying duty shall have a reduction of 20 per cent.; that such duties shall be preferential; that no greater reduction than 20 per cent. shall be made upon Cuban sugar; that no reduction from existing duties shall be made on sugar from any other country.

SENATOR GEORGE F. HOAR'S "Autobiography of Seventy

Years," was issued on the 20th by Charles Scribner's Sons. The two good-sized volumes are a notable contribution to the political history of the country, giving, as they do, the story of a long and distinguished career, and recollections of times and men from Edward Everett and the early days in Concord, the War, Charles Sumner, the reconstruction time, to Blain and McKinley and the Spanish War.

THE National Woman's Christian Temperance Union, in its convention at Cincinnati, pointed out errors in the report of the Committee of Fifty in regard to the teaching of physiology in the schools. Resolutions were adopted, urging the Mayor and City Council of St. Louis to make special efforts, during the time of the World's Fair, to enforce the laws of the city against houses used for immoral purposes; asking the exclusion of Reed Smoot from the United States Senate, on the ground that his highest allegiance is given to a government other than that of the United States; and authorizing the President and Secretary to memorialize Congress for an anti-polygamy amendment to the United States Constitution. The *Union Signal* and *Monthly Crusader* are now the property of the national organization, and Cornelia Jewett, of Chicago, was appointed managing editor of the former. The sum of \$5,000 was appropriated for an exhibit at the World's Fair. The general officers were re-elected. The place of next meeting was not decided.

THE American Federation of Labor, in session last week in Boston, decided by a vote of 11,282 to 2,185 against placing itself on record as favoring socialism. A resolution was unanimously adopted in favor of the union shop everywhere, in Federal, State and municipal employment, as well as in private enterprise, and President Roosevelt was asked to examine the testimony in the case of Wm. A. Miller, who was re-instated in the Government printing-office after being expelled from the Union. Samuel Gompers was re-elected president of the organization.

PETITIONS have been pouring into the Senate from all directions asking for the unseating of Senator Reed Smoot.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

FIRST-DAY MEETINGS, PHILAD'A.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.

Meeting for worship 10.30 a.m. First-day School 11.30 a.m.

Thirty-fifth Street and Lancaster Avenue.

Meeting for worship 11 a.m., 7.30 p.m. First-day School 9.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.

Meeting for worship 10.30 a.m.

Germantown.

Meeting for worship 10.30 a.m. First-day School 9 a.m.

Frankford.

Meeting for worship 10.30 a.m. First-day School 9.25 a.m.

Fair Hill.

Meeting for worship 3.30 p.m. First-day School 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.

Meeting for worship 11 a.m. First-day School 9.30 a.m.

11TH Mo. 27 (SIXTH-DAY).—PLYMOUTH, Pa., Friends' Association.

11TH Mo. 28 (SEVENTH-DAY).—BLUE River Quarterly Meeting at Clear Creek, Ill., at 10 a.m. Ministers and Elders day before, at 2 p.m.

11TH Mo. 29 (FIRST-DAY).—HORSHAM Friends' Association.

11TH Mo. 29 (FIRST-DAY).—CORNWALL, N. Y., Friends' Association, at the Seaman Homestead, at 3 p.m.

11TH Mo. 29 (FIRST-DAY).—A CONFERENCE under the care of the Philanthropic Committees of the Yearly and Quarterly Meetings, in the meeting-house at Buckingham, Pa., at 2 p.m. Speaker, Mary Travilla; subject, "Purity."

11TH Mo. 29 (FIRST-DAY).—HORSHAM Friends' Association at 2.30 p.m. Address by Professor Benjamin F. Battin of Swarthmore on "The Philosophy of Quakerism." All interested Friends are cordially invited.

11TH Mo. 29 (FIRST-DAY).—FRIENDS' meeting at the Home for Aged and Infirm Colored Persons, 44th and Girard Ave., at 3 p.m. Friends are cordially invited to attend.

11TH Mo. 29 (FIRST-DAY).—PHILADELPHIA Quarterly Meeting's Committee to

visit smaller branches will attend Frankford meeting, 10.30 a.m.

11TH Mo. 29 (FIRST-DAY).—EVENING meeting at 35th St. and Lancaster Ave., Philadelphia, at 7.30 p.m.

(Continued on page 767.)

THE OLD RELIABLE



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The National Congress of Mothers has issued an invitation to the presidents of national, state and local organizations of women, and representatives of every church in the United States to meet at the New Willard Hotel, Washington, Twelfth month 3d, at 10 a. m., for an organized effort to prevent his retention in the United States Senate. They oppose him on the ground that he owes allegiance to a hierarchy and can only hold his political position through its consent; and that he is an apostle in a church which embodies polygamy in its tenets and makes marriage essential to a woman's salvation. Senator Smoot declares that he does not favor polygamy and that the Mormon Church is loyal to the Government.

NEWS NOTES.

The canal treaty with Panama was signed on the 18th.

A BILL for the Statehood of Oklahoma was introduced in the Senate on the 23d.

REPORTS come from Terlingua, Texas, of rich finds of mercury in that section.

EDWIN LORD WEEKS, the American artist and author, died in Paris on the 17th.

The Missouri Supreme Court has declared the anti-treat law of that state constitutional.

The American Ornithologists' Union held its annual sessions in Philadelphia last week.

The President has issued a proclamation extending the American copyright laws to Cuban authors.

At the Pope's first public consistory of the Sacred College five new Cardinals were formally invested with the robes of office.

A ROMAN Catholic Church, costing \$125,000, the gift of Charles M. Schwab and wife, was dedicated at Braddock, Pa., on the 23d.

BLIZZARD weather was general through the middle west last week, with the thermometer 22 above at St. Louis, and snow a foot deep in Michigan.

THE General Missionary Committee of the Methodist Episcopal Church, which has been in conference for a week in Omaha, Nebraska, appropriated for foreign and home work \$1,500,000.

IN connection with the strike of street railway men in Chicago there has been much rioting and disorder. Progress is being made toward bringing about a settlement by conference and arbitration.

THE Venezuelan arbitration tribunal at The Hague adjourned on the 13th; a notable feature of the case being that the whole cost to Venezuela will not be over \$11,000 for the whole year's work of the Court.

COMMANDER PEARY was presented with the Livingston medal by the Royal Geographical Society at Edinburgh on the 12th, and was made honorary member of the Society in recognition of his services in exploration.

A STEAMER of a new Russian steamship line sails from South Russian ports by way of Naples to America on the 28th, being the first instance of a Russian long distance steam line except between Russian ports and the Far East.

GENERAL DRAGOMIROFF, though he enjoyed unbounded favor at court and was the most popular man in the Russian army, has been dismissed by the Czar from the governorship of Kieff, and disgraced because he did not show moderation in quelling the recent strike riots.

A COMMISSION appointed by the Czar to inquire into the cause of the increasing poverty of the peasantry has made its report, attributing the decline in peasant prosperity to oppressive passport regulations, labor restriction and lack of education, the most urgent emphasis being laid on the need for better education.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 766.)

12TH MO. 1 (THIRD-DAY).—BURLINGTON Quarterly Meeting at Trenton, N. J., at 10.30 a. m. Ministers and Elders day before, at 11 a. m.

12TH MO. 2 (FOURTH-DAY).—THE Membership Committee of Monthly Meeting of Friends of Philadelphia announces that Joseph S. Walton will deliver an address at 17th and Girard avenue, at 8 p. m. Subject, "Mysticism the Background of Quakerism," after which a reception and social hour will follow. Members of the Society are urged to invite their friends (whether of our Society or not.)

WM. J. MACWATTERS, Clerk of Girard Avenue Section.

12TH MO. 5 (SEVENTH-DAY).—WHITE-water Quarterly Meeting, at Fall Creek (near Pendleton, Indiana), at 10 a. m. Ministers and Elders, same day at 8 a. m.

12TH MO. 5 (SEVENTH-DAY).—PRAIRIE Grove Quarterly Meeting at Marietta, Iowa, at 11 a. m. Ministers and Elders, same day at 9.30 a. m.

12TH MO. 6 (FIRST-DAY).—AT STANTON, Del., a circular meeting, by appointment, under the care of a Committee of Concord Quarterly Meeting, at 2 p. m. Trolley car from 4th and Market Streets, Wilmington, to Stanton, goes very near to the meeting-house, and requires about thirty minutes. It leaves Wilmington fifteen minutes before every hour. Take 1.45 trolley. Trolley leaves Stanton fifteen minutes after each hour.

12TH MO. 6 (FIRST-DAY).—BYBERRY Friends' Association. Address by Lucretia L. Blankenburg, "What Friends have Done for the Advancement of Women."

12TH MO. 9 (FOURTH-DAY).—KENNETT Square Young Friends' Association, at home of John and Sarah Myers.

12TH MO. 10 (FIFTH-DAY).—SALEM Quarterly Meeting at Woodbury, N. J., at 10 a. m. Ministers and Elders the day before at 2 p. m. Lunch at meeting-house on Fifth-day.

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- "Life in London," by Dr. George Newman.
- "The Birthright Member, Part III," by ***.
- "Morley's Life of Gladstone," by Joshua Rowntree.
- "Mediocrity," A Poem, by May Kendall.
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PHILADELPHIA, TWELFTH MONTH 5, 1903.

{ Volume LX.
Number 49.

GOOD WORDS FOR 1903. XLIX.

*It's a coal from God's altar must kindle our fire:
and without fire, true fire, no acceptable sacrifice.*

WILLIAM PENN.

THE WORLD IS TOO MUCH WITH US.

"THE World is too much with us." Night and day
No time have we to pause beside the way,
Where roadside flowers in tender beauty bloom,
Or violets veil the dust above the tomb.

"The world is too much with us," Pelf and sin,
The stress of self, and Earth's tumultuous din,
The ceaseless probing into things unknown,
Eat through our lives as acids through a stone.

"The world is too much with us," yet, if we
Linked earnest effort to high purity,
Then we would cease through sordid care to grope,
And see at times, the shy, sweet face of Hope.

—William H. Hayne, in *Sunday-School Times*.

THE SPIRITUAL LIFE.¹

PAUL the Apostle in his letter to the Roman Christians makes use of many expressive terms and word-pictures to emphasize the distinction between those who had separated themselves from their former manner of life and were trying to live according to the precepts set forth by Paul's great Teacher, and those who were still living unrepentant and unblest. No one knew better than Paul the degradation of the life from which they had been called, and no one understood more thoroughly the struggle that must arise between old habits and desires, and the hopes and aspirations aroused by their entrance upon this New Way. The temptations to lapse into the old and forbidden life were so ever-present, and the habits of a lifetime had to be so constantly guarded against, that we find Paul, like the good teacher that he was, constantly referring to them with words of warning, and pointing out the way to overcome them with words of cheer.

He seems, in this letter, to have struck in a sentence, the vital difference between the old life and the new, when he says "For to be carnally minded is death; but to be spiritually minded is life and peace." He goes on immediately to expand the matter still further saying "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

We can, if we choose, make three classifications of the kind of life a man may live. We may say, first that he may live a Physical Life. His main object in life would seem to be a gratification of sensuous pleasures, neither harmful nor objectionable,

necessarily, but a gratification that may be both harmful and objectionable, and one that is sure to begin and end in self. The Romans of Paul's day, particularly the upper and ruling classes, lived such a selfish physical life. The forefathers of these Romans had for their object in life the extension of the Empire by the subjugation of its enemies, an object that we may look upon as an unworthy one; but it was immeasurably higher than that of their descendants of Paul's day, since their sole object and aim in life was the gratification of self; and that person is hopelessly lost who is unreservedly selfish.

Again we may say that a man may live an intellectual life. The Greeks, as Paul knew them, lived the intellectual life. Among them he found culture and refinement, but a culture and refinement that lacked the grace of altruism. An unselfish service of others did not enter practically into the Greek philosophy of life, however clear the expression of it may be in Greek literature.

The man who lives the Intellectual Life finds that it has much to recommend it. To live this life puts him into intimate relations with those worthies of past ages who have been impelled to put their thoughts into words. Every field of literary effort is open to his inspection and study. He turns the pages of history and feels within him the glow of enthusiasm with which the makers of history carved each for himself a place in the temple of achievement. The stirring tales of heroic deeds, the rhythmic song of the poet and the rich stores of dramatic art are his possession. In them he may live and with them he may fill the measure of his days. Whether this intellectual life is worth the living will depend entirely upon the use that is made of the lessons that it brings. We can conceive of those who make no use of its teachings except to satisfy the selfish enjoyment they feel in something well and artistically done, who permit their appreciation of the form of the story to obscure its high purpose, and see in the immortal song its literary excellence but not the spiritual impress that alone makes it immortal.

Above, and including both the physical and the intellectual, is the Spiritual Life. To live the spiritual life is to put one's self into intimate relations with the things that make for eternal truth. In his letter to the Ephesians Paul says "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Eph. v., 22-23. If we analyze these elements of the spiritual life, for that is what I understand Paul to mean by his statement of the "Fruits of the Spirit," we shall find that they are the characteristics that we most admire in the lives of our friends. It is probable that there was no intention in the mind of Paul to arrange them in the

¹ Read before Swarthmore College students, Eleventh month 15th, by Professor George A. Hoadley.

order of their relative importance. Whether there was or not, the first mentioned, "love," may be considered the foundation stone upon which the existence of all the others depends. This love is an unselfish love, a love that seeks its reward in the service that it can render, not in that which it can receive, that looks upon the giving of help to others as a great opportunity, and that takes its greatest satisfaction in securing the happiness of others. There have been two writers who have put the impress of their personality upon a characterization of love. Paul in the thirteenth chapter of I. Corinthians and Henry Drummond in "The Greatest Thing in the World." Paul stated the essence of it all when he said "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

These simple and ringing sentences have been amplified by Drummond in an attempt to make them come more nearly home to the requirements and understanding of the people of to-day, but to him who is living the spiritual life the words of Paul are as an open book telling the story of the divine character of love. How divine this character is, Christ indicated when he said "Greater love hath no man than this, that he will lay down his life for his friend." And again, "But I say unto you, Love your enemies." Here surely He did not mean "have affection" but rather "express towards your enemies all those qualities that are expressed in the love of God for man." There is, doubtless, no love that is more ennobling in its influence than that which is called love to God. To one who loves God the whole creation becomes a revelation of His attributes.

The majestic rising of the sun, the beauty of the flying clouds, the tender care of the mother bird for her young, and the crashing storm, uprooting dead and useless trees, are but the tokens of His presence, and the man who lives the spiritual life looks forward with eager anticipation to the fulfillment of the promise of Isaiah, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." We sometimes think that it was easy for the old saints to live the spiritual life while it is difficult for us. This is because we know of their successes and of our failures. Their difficulties were just as real to them as ours are to us, in fact the obstacles in the path of the man who would live the spiritual life to-day are puerile in comparison with the cruel persecutions that pursued the man who was among the first to break away from his associates and attempted to live the life of the despised Christian. The misconception of the early days in regard to the spiritual life has not been entirely removed even at the present time. It is not at all unusual to find, especially among the young, those who think that gloom, sadness and despondency constitute the normal frame of mind of those who call themselves Christians. But the second in the list of the fruit of the spirit is joy. This is not merely the joy of living, but the joy that comes from an accurate conception of the

relations between man and his maker. Who has a better title to be the possessor of joy, and to be possessed by it, than one who has carefully weighed the relative values of the finite and the infinite? Believing that all things work together for good to them who love God, he can pass through the most trying experiences of life with a serene confidence that, even in the midst of them all, fills his soul with an unshaken trust and a living joy. The possession of this fruit of the spirit is a blessing, not only to the man himself but to all with whom he comes in contact. He radiates good cheer and his pleasant greeting dissipates the clouds of discontent and helps many a despondent soul to surmount the obstacles that have stood as gloomy barriers in their pathway, and to take up again with renewed hope the duties that had seemed too heavy to be undertaken.

When the heavenly messengers appeared to the astonished shepherds who were keeping watch over their flocks by night, the greeting in their message was "Glory to God in the highest and, on earth peace, good will toward men." As Peace was a part of the divine message so it plays an important part in the spiritual life. No one more thoroughly appreciates the blessings of peace than he who has seen the horrors of war, and to no one does this "peace of God which passeth understanding" come with greater blessings than to one who has to spend his days in the active struggles of our modern business life. In the individual life peace may come with a freedom from fear, or want, or perplexing care. It is not necessary that these do not exist, but that there should be such an abiding faith in the goodness of God that fear and want and care are robbed of their terrors and a peace that the world with its perplexities and annoyances cannot take away becomes the abiding habit of the man who lives the spiritual life. Isaiah recognizes the conditions of this peace when he writes "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

We have mentioned but three of the nine fruits of the spirit that are given in Paul's list. What visions the very names of the others bring to us of the living saints of God whose acquaintance we have been privileged to enjoy. Long suffering, patience under depressing circumstances, gentleness, the essential quality of the gentleman and the gentlewoman, goodness, the salt whose savor makes this earth a fit dwelling place for man, faith that can remove mountains of doubt and unbelief, meekness that brings rest to the soul and temperance that typifies a wholesome and effective self-control.

I have said that the spiritual life includes the physical and the intellectual, but we must not make the mistake of supposing that it depends upon them. Some of the noblest work has been done and some of the sweetest songs have been sung by those whose bodily infirmities have deprived them of an active participation in what is called the work of the world, and some of the most inspiring lives have been lived by those who could lay no claim to being intellectual.

What the possession of an abounding physical

life and intellectual abilities brings to their possessor, is an enlarged opportunity and a just demand for greater results in the living of the Life Spiritual.

A TYPICAL FRIEND OF THE OLDEN TIME.

In looking over the memoir of Enoch Lewis, born in 1776, and well known in Eastern Pennsylvania as a mathematician and teacher of his department at Westtown Friends' School in its early days, I find the mention of characteristics and opinions of an interesting nature. The testimonies he upheld are those of the true Christian, and are as valuable now as in the time he lived. They are those which neutralize barbarism, and forward civilization, and are of the highest importance in all lands and in all times. He seems to have been a typical Friend, and his influence on his pupils and his impress on the time were naturally in accordance with the strength and purity of his character. The memoir is a pamphlet of 111 pages, prepared by his son, Hon. Joseph J. Lewis, from which I make a few extracts.

GRACEANNA LEWIS.

Media, Pa., Eleventh month 10, 1903.

One who knew Enoch Lewis as a boy said of him, "He was high-spirited and quick-tempered, but somehow or other never got into quarrels. . . . Though so sober-minded that most of us were rather in awe of him, he would not tell tales on his mischievous school fellows, but would persist in keeping silence, when he could not deny his knowledge of our pranks."

At fifteen he was accounted a full hand in gathering in the harvest, and led the reapers and mowers in the field.

At that time it was the custom to give spirituous liquors to workmen in harvest. His father disliked the practice and yielded to it with reluctance, increased by experience of its debasing results. Being a man of deep piety and of nice moral sensibilities, his mind was at times profoundly troubled on the subject. He sometimes said that by reason of the excitement and turbulence caused by the use of liquor, he feared that he lost as much in Christian progress during the time of harvest as he was able to gain with all his diligence during the rest of the year. To add to his anxiety and dread, his own sons were necessarily exposed to the temptation of indulging with others in the customary beverage. Although so young and inexperienced, Enoch, having noticed the degrading effects of the practice, resolved to abstain from all alcoholic drinks, and, having once taken his stand, he was not to be moved, boy as he was, by persuasion or ridicule. There were companions of his harvest labors who laughed at him for his persistent singularity, but who in after times may have lamented their own fatal delusion, when they found themselves, before they were well aware whither the current of their fate was tending, whirled in the giddy circle of that maelstrom whose sweep is ruin, and whose vortex is death.

At about fifteen years of age, Enoch was employed to teach in Radnor School, where he had recently been a pupil, and where many young men were several years his senior. The uniform steadiness of the young teacher, his firm and decided manner, joined with moderation, made him master of the situation. No school was more orderly or apparently more easily governed. Year by year he improved his opportunities, bought books and studied alone, and made himself sufficiently familiar with Latin to study books in that language, at the same time that he supported himself by teaching. When under twenty years of age he was led by curiosity to visit the hall of the Philadelphia Library, for the purpose of examining Newton's "Principia." Andrew Ellicott, who had been a major in the army of the Revolution, and then been lately appointed one of the commissioners for making some surveys, and laying out certain towns in Western Pennsylvania, happened to be present. Ellicott was himself a mathematician of very respectable acquirements, and was surprised to hear a rustic, homespun-looking youth asking for such a book, and particularly when he appeared to examine it with such interest and attention as manifested a knowledge of the language and the subject. After a second interview Ellicott informed the youth that he was about to form a company of surveyors on the western frontiers of Pennsylvania, and offered him an appointment in that service, at the rate of half a guinea a day, exclusive of traveling expenses and provisions, beyond Harrisburg. The offer was accepted, and the young man became one of the company without knowing that a military escort was to be a part of the expedition. Had he known it before leaving Philadelphia, he would have declined the service; but he fared as the rest, and was under no roof from the time he left Harrisburg in the spring until their return late in the following fall. The survey for the town of Le Boeuf was entrusted to Enoch Lewis and another surveyor, but at the instance of the former, without a military guard. In a company of sixty men for these western surveys he was the only person adhering to the dress and mode of speech peculiar to Friends, but these peculiarities caused no disrespect either by the commissioners or their subordinates, who had learned to appreciate the sterling worth of this accurate and wholly reliable person. On the contrary, Andrew Ellicott treated him with great kindness and consideration, taking pains to inform his parents of their respect for his talents and their approbation of his conduct.

One of the commissioners had been a general in the army of the Revolution, had been a member of Congress, and of the Convention that formed the Constitution of Pennsylvania. He had commanded several years at Fort Pitt, now Pittsburg, had seen much of frontier life, and had been accustomed to deal with men of the rudest description. Unfortunately he had become somewhat habituated to the use of profane language, and when excited was rather profuse in hard epithets. He soon perceived that profanity was disagreeable to the plain young Friend, and in his presence was so considerate as generally to

avoid it. Occasions of irritation would, however, occur, and then his impetuous Irish temper was too strong for his self-restraint, and he would break out into volleys of oaths. On one of these occasions he turned to the young man, and although thirty years his senior, apologized for using such language. "It is an ungentlemanly and unchristian practice," said he; "I know it is, but these scoundrels can never be made to believe that I am in earnest till I thunder at them like a heathen." "They obey me very well when I happen to give them an order," replied the gentle Friend. "Yes, yes," said the General, "your manner don't require swearing. I can't get along without it, but I assure you I mean to quit it when I get home. If I should quit it now, not a soul would stir when I speak."

On their return from their field of labor, after their hardships in a life in the woods, when the company all met at Pittsburg, they were disposed to relaxation and indulgence. Wine was deemed essential to good cheer, and no social entertainment was considered complete without it. A visitor of distinction was one day present when a young man belonging to the expedition indulged too freely and became garrulous and foolish. Mortified with this behavior of a companion, Enoch Lewis slipped away before the wine came upon the board. By this act, he became aware of a want he experienced in the loss of the accustomed glass of wine, and seeing his own danger, he at once resolved to renounce the use of wine and to avoid the risks attendant upon it. To resolve and to do were practically the same thing at that time of his life and ever after.

(To be continued.)

NEW TESTAMENT LESSON.—No. 44.

WHAT IS TRUTH?

GOLDEN TEXT.—He that overcometh shall inherit these things; and I will be his God, and he shall be my son.—Revelation, xxi., 7.

Before study of Lesson read Revelation, xxi., 1-8; xxii., 3-14; John xviii., 33-38.

WITH the present lesson those who have followed this series reach the end of five years' consecutive study of the Old and New Testaments. And as we turn back to survey once more the way we have come, the question of Pilate rises to our lips, What is truth? What principle underlies the testimony of prophets, seers and apostles in all their variety of condition and of expression? In what sense does Jesus fulfill, not destroy, "the law"? And what is "the truth," to bear witness to which Jesus was born?

Some things we can confidently say are not "the truth." Not all true things deserve the term in the high sense in which Jesus uses it. There are multitudes of matters of fact which are not worth bearing witness to in any large way. Perhaps, indeed, it is not too much to say, that no mere temporary fact calls for the testimony of the prophet. Was Moses set adrift in a basket? It is not unlikely, but it is not important. Did the walls of Jericho fall down at the sound of the Hebrew trumpets? It does not seem

probable, but it is of no particular consequence. Did Elisha make iron to float? Did Moses write the Pentateuch? Was Solomon the wisest of men? Was Jesus born of a virgin? Did he make water into wine? Did the apostles speak in unknown tongues? All these and many more are questions of general interest in some ways, but there is no answer to any one of them which is worth living and dying for. All such questions must be decided according to the laws of evidence. We must find what witnesses are available as to the facts in question, and on the basis of their testimony we must either reach conclusions or decide that conclusions cannot be reached. These are really matters of history and not religious questions at all.

Another class of questions must be decided in a somewhat similar way. The nature of God is a scientific question. Is there one God or are there many? Is God a unity or a trinity? Is there an evil deity as well as a good one? What is the origin of man and what is his destiny? Is there a future life and what is its nature? These must be determined, if they can be determined, exactly as are other scientific questions—by collecting and classifying facts and generalizing from them. And in many cases we must accustom ourselves to "the agony of a suspended judgment." Not that we may not individually have special revelations in these matters, and not that these may not be a sufficient basis for faith; but such revelations are of necessity personal, and unless numerous and alike, have little weight in carrying conviction to others. If they are numerous and similar, then they become facts of sufficient importance for science to classify and verify, if possible.

But religion is the art of living. It is not a thing to believe, but an attitude toward life. It is not a something which calls for assent, but a something which calls for conduct. And we find that the keynote of the testimony of the prophets is individualism. Each man must live his own life. He must make his own habits determine his own acts, and endure the consequences, whatever they may be. Out of individualism proceeds duty. Something within him must decide which of many ways he will choose. This something may be his selfish desire, caprice, or custom. But the prophets proclaimed as the basis of duty a law written on the heart, a teaching, not of man, but of God. And this claim is verifiable. We may seek it in our own natures and find it there; and, having found it, we may follow it.

The Christian builds still higher. He knows and obeys the law within him, thus fulfilling the law and the prophets. But he accomplishes this result by coming under the influence of a higher and deeper principle than that of duty—and that is the power of brotherly love. Duty thus attains to a soul and becomes alive. The Christian labors not blindly to live up to a law, but he labors lovingly with the aim of it all in sight. He is not merely saving his soul, but he is helping on God's purposes as to man. Such transformation of life cannot be commanded. Man can only put himself into a

receptive condition and pray, "Thy kingdom come." When God's revealings come they are a free gift. And as man cannot command them, neither can he command himself. His desires, his passions, his personal loves and hates may at any time force him into injustice and disobedience. Wherefore he must lay down the attempt and surrender himself to the control of that higher self which is divine. As the prophets sought to free men from external control, Jesus sought to lead them voluntarily to subject themselves to a new servitude based on self-surrender; a laying down of lower life to take up the higher life of service.

Our love to those who love us is easy to show. It is comparatively simple to show our benevolence to all whom we meet. But in our time and nation that large and impersonal love which we owe to every human being must, if it is not to degenerate into mere sentimentality, show itself in active citizenship. What love owes to humanity at large is justice, not vague longings, luxurious sentiments. And that justice can be reached mainly through our citizenship. No man can be a good Christian who is not a good citizen. No man is a good citizen who does not use his powers as a citizen to extend the domain of the kingdom of righteousness.

TOPICS.

The Study of the Bible.

The Use of the Bible.

The Law and the Prophets.

What Does Christianity Demand of Us?

Christian Citizenship.

THE OFFSHOOTS OF CONCORD.

THE summer schools are closed now. Each year new ones are started, and it is safe to say that there are no specialties now that cannot be procured in vacation-time by busy people.

It is many years since Emerson, Alcott, Thoreau, Hawthorne, Dr. Harris, Thomas Davidson, and numbers of other distinguished men founded the first summer school of philosophy. It was a little, plain, single-roomed board building, looking like a primitive school-house, in Bronson Alcott's "back yard." Here the long-haired, silver-tongued Alcott plied Socratic questions; here Emerson, the long-faced, keen-eyed Yankee, uttered his epigrammatic, disconnected other-world wisdom, touched by the spicy flavor of the canny farmers about; and here the truculent, red-headed Davidson, with his phenomenal verbal memory, dealt with philosophy as though it were a kind of mental prize-fight. Half the distinguished men of letters of that generation in America took their turn to talk in the little Concord schoolhouse.

That generation has passed away, and only a few men remain who recall its palmy days, but in two places, at least, offshoots of the Concord school still flourish. So early in 1888, Thomas Davidson started a school of philosophy on his own account in Farmington, and the following year moved it to Glen Moore in the Adirondacks. Here throughout July and

August of each year many of the best available men gather and talk, and many forthcoming philosophical books are outlined and discussed here.

But what different offshoots spring from the same parent tree! On the coast of Maine, inland four or five miles, and upon the tidal river Piscataqua, is another child of the Concord school—a daughter this time, for the "eternal womanly" reigns supreme in the method and arrangement of Greenacre. Greenacre is a sort of conference of religions. Philosophy is not barred out, but it is not a main feature. Here Buddhist yogis in flowing robes, Persian prophets in gold-embroidered vestments, Jewish rabbis, and Catholic priests present and discuss their various faiths.

One of the most picturesque features of the year in Greenacre is the Buddhist flower festival, given in August, under the full moon; the day of the year when, it is said, the spirits are nearest the earth. At this time prayers are most readily heard and answered. But the spirits are exacting. It is only to the pure in heart and body that they come. The day must be one of strict fast and of pure and kindly thoughts; of solitude and quiet, and one's garb must be entirely of white. At night under an enormous pine-tree an altar is raised covered with white flowers and decorated with thirty-seven lighted candles. It was a strange sight this year to see the white-robed pilgrims, about one hundred in number, each bearing a lighted candle, sitting motionless for an hour or more in a circle around the motionless yogis. Slowly the August full moon rose, at first making gaunt shadows from the giant pine waver over the ground, and then sending shafts of light under its boughs. Merely as a spectacular scene, it was unsurpassed.

A slight protest these schools of philosophy and religion may seem against the colossally commercial spirit of the age, and yet, however faint-voiced the protest, it is still in the spirit of the Concord protest fifty years before.—[Harper's Weekly.]

CONVERSION ONLY THE BEGINNING.—The new birth does not mean that the man is full grown any more than natural birth does. It simply means that the new life has begun, and that if it is allowed its freedom, and if it is lived according to the rules of health (for there are spiritual rules of health, as well as physical ones), it will grow in strength and knowledge. A person thus born from above may be very far from what he is to be when he shall have attained even a moderate growth in the Christian life. He lacks experience altogether, he lacks knowledge, he may fall into mistakes and even sins. But there is one thing that he must not lack, for lacking it he will soon cease to be a Christian at all. He must not lack this; that the chief desire of his life is to discover God's will and to do it, to discover the blessings that God has for him and for others through him, and to receive the one and hand forth the others.—[Interchange, Baltimore.]



WITH God—go over the sea;
Without him, not over the threshold!

—Russian Proverb.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, TWELFTH MONTH 5, 1903.

*Reading matter, for insertion the same week, must reach us not later than Third-day morning.
Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.*

BUSINESS MEETINGS.

THE difficulty in securing representative attendance and active interest in our business meetings has led, in recent years, to very free discussion of the reasons for this, and many suggestions have been offered to promote a better condition of affairs. Fundamentally the business of any organized body ought to prosper, for if its business management is at fault, the requisite machinery for active religious work lacks guidance. In many instances the time of holding these meetings has been changed to an hour better suited to the convenience of the members with a favorable effect upon the attendance and interest. Meetings that have solved the problem of non-attendance in this way do not at present need to seek further change; but many small meetings exist that keep up little more than the form of a business meeting. It seems to us that in every community of Friends, there should be enough of common business interest in the affairs of the Society to invite a general attendance of members.

Some years ago our business meetings had taken on a set formalism as to the kind of business that should be considered therein, and a stereotyped manner of conducting business which we fondly believed was according to George Fox's ideal. This gradually led to a consideration of most of the affairs that really interested the membership in organizations outside the regular business meetings. The First-day school associations, the philanthropic union, the young Friends' associations, absorbed the active, vigorous thought and interest of the members. The business meetings awoke to the fact that they must assume what had become a large part of the business interests of Friends, if they hoped to live; and we have as a result the query as to First-day schools, the appointment of First-day school and philanthropic committees by the meeting, and the consideration of business incident to their existence.

We urge that the meetings be not allowed to settle down into a newer formalism based upon these committee reports, added to the routine business of

the past. We must not allow outside agencies constantly to divert interest from the meeting. The business meeting is a place for the consideration of any concern that affects the interests and activities of the Society. The volume of business to be transacted in some places may make it necessary to relegate to committees business which in the smaller meetings should form a fitting and interesting part of the monthly meeting business. We have, so far as we know, no laws of exclusiveness. The desire of its founders was that all business be soberly and weightily considered, and that such mutual forbearance should at all times exist, that decisions would be reached in unity rather than by majority. Business needs to proceed at as rapid a rate as is consistent with deliberate judgment. The painfully slow transaction of a small amount of routine business, which is not to affect the interests or movements of the members during the month that follows, invites absence from the meeting.

Every organized body of Friends ought to have some activities under its control about which its members need to confer. Reports from other Friendly centers of action that are of business interest to the Society at large, are in order even if there is no minute to bring up such a report, or the meeting has no standing committee on the subject. Indeed, we need more moving committees, rather than a multiplication of standing ones in our meetings.

The entire retinue of complaints about the dullness of business meetings would pass away if we had business of interest to our members to engage our attention, and conducted the meetings as we would carry on any other business enterprise which we desired to make successful. The traditions of our ancestors have always a certain weight and educational value to us, but their needs were not identical with ours. If we were as faithful and diligent in following our own light as some of us are in trying to follow that which shines dimly through the mist of years, we should become an active and striving church, with so much business of interest to us that we should have to economize time in every possible way to give it all proper place and attention.

GEORGE FOX'S CREED.

A LEAFLET sent us by the Friends' Tract Association (London), number 228 of their series, contains in convenient form for distribution the letter of George Fox to the Governor of Barbadoes, 1671; an interesting document showing that the "founder of Quakerism" had no new and innovating theological doctrine to promulgate, but held, for the most part, the

accepted Christian theories of his time. In this letter he expresses his beliefs about God, Christ, the Bible, almost in the very words of the historic creeds of the church of that time, and that may be heard recited in Orthodox churches to-day.

The tract is valuable as a reminder that George Fox's distinctive message had to do not with theological matters but with spiritual. His mission was not to set the world right in speculative theology, as it is not the mission of Friends to-day to try to set the world right in this regard, nor to insist on setting one another right. One needs to be a good deal of a philosopher, learned in the schools, and besides to have a decided metaphysical turn, to accomplish anything of real value to the world in speculative theology. Most of us are hardly more qualified to speak with authority in these matters than we are to decide important questions in chemistry or in bridge building.

The mission of George Fox was to get men interested in the eternal things of life instead of the merely fleeting, trifling things of the hour; to get them to live the life of the spirit and not merely the material and intellectual life; to get even the humblest to understand that he, as well as the richest or the most learned, had equal access to the Quickener of the spiritual life. The mission of Friends to-day is no other, and the world to-day needs to be called to things eternal as much as it did in George Fox's time; it is not in urgent need now, any more than then, of any prophet of a new and startling, nor yet of an old and "sound," theological theory.

In handing this leaflet to those not familiar with the attitude of Friends, it is important to make it clear that the letter is of interest to us as a matter of biography and not as a binding, or even as a representative, statement of the belief of Friends. Many of us could use the language George Fox uses and in some of our Disciplines almost the same wording is still found; but there are many other Friends who would not think of using the formula of a man of the seventeenth century to express their theological ideas, any more than they would go to the works of a seventeenth century scientist to get a formula by which the better to understand some chemical reaction, or to the works of the earliest students of mechanics to get plans and specifications for some great modern building.

It is important that we be explicit in these matters, for it is very hard for those accustomed to subscribing to the creed of their sect to understand the position of Friends in this regard, and how those of different views can worship together without disowning one another and without the necessity of concealing their deviations of thought from one another.

BIRTHS.

JONES.—In Merchantville, N. J., Tenth month 12th, 1903, to B. Henry and Elizabeth Stokes Jones, a daughter, who is named Marian Elizabeth Jones.

TEMPLE.—At Lansdowne, Pa., on Eleventh month 21st, 1903, to Edward Brinton and Lucy Bartram Temple, a daughter, who is named Elizabeth Bartram Temple.

TILTON.—In New York City, on the 25th of Ninth month, to Edward L. and Mary Bigelow Tilton, a daughter, who is named Mary Elizabeth.

WILLIAMS.—At San Francisco, Eleventh month 16th, 1903, to J. Paul J. and Marie Welsh Williams, a son, who is named Ralph Welsh Williams.

DEATHS.

BELL.—Suddenly, at the Manor, Hudson, N. Y., on the 12th of Eleventh month, in the 85th year of her age, Harriet Thomas Bell, widow of James C. Bell. She was a member of New York Meeting. She leaves four sons and one daughter. The youngest son, James Harvey Bell, served with great credit as Mayor of Yonkers for several years, where he has always lived.

FLAGG.—On Fourth-day, Eleventh month 25th, 1903, at his home in Swarthmore, Dr. J. Foster Flagg, in the 76th year of his age.

His many years of service as a dentist, and as a lecturer in one of Philadelphia's Dental Colleges, made him the personal friend of a large number of men and women to whom his death is a personal bereavement. He had that rare quality of sympathy by which he knew the needs of others, and how best to minister to them. His beneficent life 'lent constant argument to his neighbor's creed,' in behalf of integrity and sincerity and loving-kindness—these "things of the spirit" that put upon the passing years the stamp of the eternal. E. P. B.

GARRETT.—In Media, Pa., on Eleventh month 17th, 1903, Martha Garrett, in her 97th year. A life-long member with Friends. Interment at Newtown, Delaware Co., Friends' Burying Ground.

LUKENS.—At Oakland, California, Eleventh month 26th, Helen Mar Lukens, youngest daughter of Courtland F. Lukens, who is now a resident of Orange City, Florida.

MARSHALL.—In Kennett township, on Eleventh month 28th, 1903, Elizabeth M. Marshall, aged 77 years, widow of the late Lewis Marshall of Newlin. Interment at Longwood. Her death removes another most lovable and useful woman from this community. Her aid in behalf of the Flower Mission to which beautiful philanthropy she has given largely of her time and strength for several years, will be greatly missed. As a writer she was quite well-known and was gifted with poetic talent that has been favorably recognized. Through her great-grandmother she was descended from the famous painter, Benjamin West.

McILVAIN.—At her home near Mt. Holly, N. J., Eleventh month 18th, 1903, Rebecca B. McIlvain, in her 89th year.

PRICE.—Suddenly, Eleventh month 24th, 1903, at 1639 Race street, Philadelphia, Sarah Townsend Price, for many years Principal of Friends' Primary School, 15th and Race Sts.

SMEDLEY.—In Willistown, Chester Co., Pa., Eleventh month 1st, Elwood Smedley, in his 83d year. An Elder of Goshen Monthly Meeting of Friends.

TAYLOR.—At Columbus, N. J., on the 14th of Eleventh month, Caleb S. Taylor, son of the late William C. and Emily S. Taylor, in the 61st year of his age.

He was a birthright member of the Society of Friends, and possessed a meek and quiet spirit, always bearing his afflictions with Christian patience and fortitude.

We know that it is well with thee, dear one,

Thy work is finished and thy soul at rest.

It is the recompense God kindly gives,

And He is love, and surely love knows best.

WALKER.—At her home, Waterford, Va., Eleventh

month 23d, 1903, Mary H. Walker, daughter of the late James M. and Eliza H. Walker, in the 57th year of her age. A life-long member of Fairfax Monthly Meeting.

NOTES.

ELIZABETH LLOYD has a minute from Buckingham Monthly Meeting, endorsed by Bucks Quarterly Meeting, to visit isolated Friends in their homes as far west as the Pacific Coast, and appoint meetings among them as way opens. The feeling that she ought to undertake this work has been growing with her for years, and she now hopes that nothing will prevent her entering upon it about the middle of First month, 1904. Her present plan of travel (which is subject to change) is to go west via Pittsburg, Columbus, Cincinnati, Indianapolis, St. Louis, Kansas City, Topeka, Omaha, Lincoln, Denver, Pueblo and Albuquerque to Los Angeles; going thence to San Francisco she will return via Portland, Helena, Minneapolis, St. Paul, Chicago (running down from there to Peoria), Detroit, Toledo and Cleveland. Friends living on or near this route who desire a visit from her are requested to write her at Lansdowne, Pa., (or at the office of FRIENDS' INTELLIGENCER), so that she may include them in her plans. She will give four months to this work, returning in time for Philadelphia Yearly Meeting.

The Abington Meeting House, near Jenkintown, Pa., one of the earliest places of worship built in Pennsylvania by the Society of Friends, has just been renovated. The interior has been replastered and repainted and the woodwork was renewed wherever necessary.

Repairs were made to the big old-fashioned galleries, which were built about 1750, but it was found that the timbers were as sound as when they were put in place. The workmen were amazed not only by the remarkable preservation, but by the generous amount of strong material used for the limited capacity the galleries were called upon to accommodate.

Regular First-day meetings have been resumed in the building. A carpet has also been laid, a luxury that earlier worshippers there did not enjoy. This meeting originated at the home of Thomas Fairman, at Shackamaxon, soon after the arrival of William Penn. Its two hundredth anniversary was celebrated on Twelfth month 3d, 1882. For a time the members worshipped in private houses. In 1697 John Barnes gave 120 acres of land in Abington for the erection of the present edifice.—[Philadelphia Press.]

Lansdowne Friends held their first Monthly Meeting in the new house on the evening of Eleventh month 23d. The stillness both within and without was very grateful in contrast with the noise that surrounded the meetings while held in Birker Hall. The feeling of thankfulness and peace that filled all hearts was voiced by J. Eugene Baker and Elizabeth Lloyd.

In the business meeting two new members were received on certificate and application for membership was made by a mother and daughter who have attended the meeting quite regularly. The total cost of ground, house and furniture will be a little over \$10,000; of this amount about \$1,400 is yet to be raised. The meeting had decided to do without a carpet until the house was all paid for; a kind Friend hearing of this, gave \$200 for the purchase of a carpet.

The First-day School on the 29th, was unusually large, several being present who had not before attended. About sixty were in attendance at the meeting, many of whom were children, and again the outward quiet made it easier for all hearts to gather into the stillness.

On the 22d of Eleventh month our First-day morning meeting at York, Pa., was attended by Frank Ball, of Quaker-town, Pa. A goodly number of Friends and Friendly people were present. Friend Ball presented the principles of religion in a very happy and inspiring manner—impressing the value of cheerfulness and of fair dealings with our fellow-men—that it is the real practical every-day religious life that fits us for the enjoyment of the Father's blessing. At an

informal conference after meeting Friend Ball read a paper on "The More Abundant Life," which contained many helpful thoughts and was much appreciated. He dwelt upon the Divine creative power and the indwelling of this Spirit in each individual soul. He encouraged the young people to live up to their highest standard of right—that the religious life is not a gloomy one, but one of everlasting joy and peace. B. K. C.

A parents' meeting was held at Abington in Friends' meeting-house, Third-day afternoon, Eleventh month 24th. Three subjects were considered, "How shall parents keep up with literary work without neglecting home duties?" A fine paper was read by Carrie Coggins, of Philadelphia, which was followed by a discussion. A paper on "The Relation of the Home to the School," was read by Cynthia Bosler, of Ogontz, followed by a discussion by Rachel Martin, teacher in Abington Friends' School, and Susan H. Jarrett, of Hatboro. "How shall we teach our children to show respect to the aged?" a paper by Emma W. Gaskill, of Jenkintown, was followed by general discussion.—[Doylestown Intelligencer.]

Percy Bigland, of Chelsea, England, the artist who painted the Quaker Wedding, is now the guest of Isaac H. Clothier at Wynnewood, Pa. We understand that he expects to remain in this country several months.

COMMUNICATION.

NEIGHBORS.

Editors FRIENDS' INTELLIGENCER:

YOUR editorial of some time past, entitled "On Being Neighbors," was of interest. In it you speak of the necessity of settlement work in one's own neighborhood, among less cultured neighbors, mingling among them as "friends on equal terms, claiming that the settlement workers have found that for them it has not been a self-sacrifice but a self-development."

If we could mingle with our neighbors in the consecrated spirit that true settlement workers have, we would do a great good and be strengthened in our own souls. But we *must* have that consecrated spirit and if we come in touch with these less fortunate ones (from a worldly standpoint) it must be with a soul touch—there we can meet on common ground and commune one with the other understandingly.

Once the writer stood in the door of a hospitable city home, side by side with the owner. A tramp came up the steps, asking for aid, addressing the owner of the house as "Brother." It may have been only a professional beggar's trick to win attention, it may have been far more, but the lesson learned then has never been forgotten, and often as city streets are paced, and weary faces are met and passed by, the terms "brother" or "sister" will come up in thought and the heart is softened by the titles which prove all God's family of earth one, after all.

Why is it that in this new century, so many of us are learning to bury the deeper soul self under a round of gaiety, of dissipation and light talk, and only in church, meeting, or in the face of some deep calamity, is the soul permitted to shine forth?

Are we ashamed of this greater Christ self within us all?—the / that in the Great Forever must rule supreme if we are to ever reach the Heaven of our desires? Are the Society of Friends, as a whole, true in daily practice to their own doctrine, "The indwelling Christ spirit"?

A few of the older ones spiritualized, uplifted by lives of experience have learned what the much-lauded-about Christian scientists and mental scientists are trying to teach—the power of the I, the Christ within, but *do* the young ones understand? They read about it, they hear it in sermons, but the real putting in practice can be taught also. Is it?

In the early days of the Society, when persecutions brought out this soul self more, lives seemed tuned to higher chords and even the veil of the unseen was oft lifted and the eye of spirit read what the eye of flesh could not, and "God truly walked with the sons of men."

The silent worship of the Friends is beautiful. When rightly understood it is the one true worship, but in the grand old cathedrals across the sea, and in her own home land, the writer has kneeled and worshipped also, and found again the same silent communion; and from Brother Lawrence, the Roman Catholic monk, to the Society of Friends, and also the true teachers of our day, the practice of the "Presence of God," is taught. But until Catholic and Protestant alike learn like Brother Lawrence, in the past century, to *live the life*, to practice the Presence hourly within ourselves, even if need be as a school lesson is conned, we are not consecrated, not fit for the neighborhood idea, here or elsewhere, for we cannot understand our brother and in our zeal we may interfere with that which concerns us not, for every man's hearth in palace or cabin should be a sacred altar, and we may rashly tread where angels fear to.

Mickleton, N. J. LAURA LIPPINCOTT PANCOAST.

BUCKS QUARTERLY MEETING.

BUCKS QUARTERLY MEETING, held at Middletown, falling as it does on Thanksgiving, is always more largely attended than any other meeting in the quarter, the one on Fifth-day being no exception to the rule, though the house was not crowded as many times in previous years, the galleries especially showing a number of vacant seats.

INDIVIDUAL RESPONSIBILITY.

An opening prayer was made by Sarah Bonsall, who afterward spoke, prefacing her remarks by several beautiful Scripture promises. She queried why we were assembled, whether to give thanks, to mingle socially, or to worship the Almighty God? She advised that we worship according to our light, spoke of the beauty of silence, and that the spoken word was not necessary to perfect worship, though the young may feel the need of it, for which she could not blame them; in time they may feel differently. She emphasized the necessity for individual responsibility; life is short, and it is important to work now. We should not distress ourselves about our neighbors, but tend our own gardens and all would be well.

BUILDING OF CHARACTER.

Nathaniel Richardson, of Byberry, took for his texts, "Ye believe in God, believe also in me." "In my Father's house are many mansions. I go to prepare a place for you." He spoke of the great value of human life, and that no one should be allowed to drift away on a current of unbelief. In building a house of faith, as well as a material house, it is important to have a good foundation. Human character should be built on an eternal foundation, a foundation already laid, even the foundation of Jesus Christ. Of belief in miracles he said, we must believe in the vast recuperative power of the human system through the power of God within. It is impossible for God's purposes to be fulfilled without the co-operation of man. Men do not respond to God's call; but to be saved we need to do the will of the Father. That which drew men to Christ and made them his followers was his deep spirituality.

HONESTY OF PURPOSE.

Margaret Howard, of Philadelphia, followed in a brief sermon on purity, and honesty of purpose. In part she said: "Everything grows like its environ-

ment is a true rule, but man can choose for himself purity of life, honesty of purpose, and all things that are lovely and should cultivate the state of mind to see what is good. We all have the power to hold ourselves to that which is best, and if we do so, will be at peace with God and our fellow men."

David Newport spoke on Thanksgiving, and paid a tribute to the memory of the late Isaac H. Hillborn.

NO LIFE PERFECT.

Mary Travilla, of West Chester, spoke of the year that had passed since we last assembled in this house, and of what would be revealed if we could read the open book of the lives here as we read the book of nature. All had made some honorable record; on many pages would be found the thread of true work; but no doubt there would be pages not open to the neighbor's inspection, pages on which were recorded impatience, irritability, anger, etc., but through them the soul may have risen to heights of self-control. No life is so perfect as to be void of mistakes, and our failures are spurs, as victories are wings. Even in the low-down life there is some germ of a better, the power of growth, which does not respond to formal worship, but to the human touch. All need to be helped to believe in their higher and nobler selves. She closed with a loving tribute to Isaac H. Hillborn, "to whom it was no stay to development to lay aside the mantle of flesh."

Elizabeth Lloyd spoke feelingly of Isaac H. Hillborn, whose voice had so often been heard at this quarterly meeting. She dwelt on the simplicity and honesty of his character, and that he was beloved not for what he owned, but for what he was; that he had received the baptism of the Spirit and of fire—the fire which burns away the dross and leaves truth, honor and justice. He illustrated the beauty of the higher life and spiritual growth in his ministry. She spoke of the value of a life like his to others, and hoped the same baptism of spirit and fire might come on all of us.

QUERIES READ.

In the business meeting, which immediately followed the religious meeting, all of the representatives except five responded to their names.

The first, second and eighth queries, with answers from the constituent monthly meetings, were read, each set of answers being followed by considerable vocal expression.

A minute from Buckingham Monthly Meeting for Elizabeth Lloyd to visit isolated Friends in the West, as far as the Pacific Coast, and appoint meetings among them as way opened, was endorsed by the quarterly meeting.—[Doylestown Intelligencer.]

OUR Consul-General at London has recommended that the mails be closed against publications advertising estates in foreign countries awaiting missing heirs. Both the Embassy and the Consulate are at times, flooded with complaints of those who have been victimized by this method. **E E**

THE National Grange Patrons of Husbandry passed, in open session, a resolution in its recent convention at Rochester indorsing suffrage for women, and pledging its influence "to secure for them this right, protective of all other rights, a voice in the government under which they live."

FOR PEACE.

The Pennsylvania Branch of the Universal Peace Union, notice of whose thirty-seventh anniversary meeting at the Young Friends' Association Building, Philadelphia, Twelfth month 8th, is given in our Calendar of Events of Interest to Friends, makes the following appeal:

The gains for Peace encourage us to labor on and obtain more. Nations are still groaning under immense war debts and the military spirit is taking possession of the people. And yet ever since the Czar's Rescript and The Hague Conference there are evidences of an indisposition to go to war. The English Government makes it known it would welcome a limitation of militarism. The Anglo-French Arbitration Treaty is assured. Chili and the Argentine Republic agree to forego the completion of four great battle-ships and take off their largest guns from their warships, and make them merchantmen. The Alaska Boundary settlement; the adjustment of the Preferential Claims against Venezuela; the inter-visitation of crowned heads of Europe; Belgium proposing to demobilize one battalion for every two demobilized by Turkey; these with arbitrations of daily occurrence and many more evidences of pacific conditions urge us onward to ask, *Who will help us?*

We appeal to our friends and fellow-citizens everywhere for doubled contributions and co-operation. Send now a *Thanksgiving Offering* to Charles P. Hastings, Treasurer, 1305 Arch Street, Philadelphia.

WILLIAM N. ASHMAN, President.

Vice-presidents—Alfred H. Love, Dr. S. T. R. Eavenson, Edward H. Magill, LL.D., Archbishop Ryan, Daniel Batchelor, Rev. Joseph May, Rabbi J. L. Levy, John M. Shrigley, Rev. Matthew Anderson, Dr. William P. Wilson and others.

ARABELLA CARTER, Secretary.

EDUCATIONAL.

PARENTS AND TEACHERS.

[Extracts from the address of Robert Henry Marsh, President of the Old Scholars' Association of Ackworth Friends' School (England) at the annual meeting of the Association. The address is published in full in the Report (No. 22) of the Ackworth Old Scholars' Association for 1905.]

The training of those who shall grow into clear-sighted, upright men and women is the work alike of parents and of teachers, and the parents must be active partners and co-workers with the teachers if the best results are to be obtained. It was a head-master of no small experience who, in reply to a complaint of one of his masters as to the ill-doings of a certain boy, simply said, "Hast thou seen his father?" He meant that that master would have had a deal more patience with the boy had he realized the conditions under which that boy had been brought up; the fact is one which we parents ought always to keep in our minds. I know that some people are under the impression that so long as they can only manage to ship their children off to a boarding-school, then, no matter how little care they may have bestowed upon them at home, they can rely upon the school turning them out creditable specimens of boyhood and girlhood: this no doubt is very complimentary to the school but uncommonly hard upon its staff. In that delightful book, *Some Observations of a Foster Parent*, by J. C. Tarver, we read, "Any human being, by the mere act of becoming a parent or a town councillor, considers himself a fully qualified educational authority." As regards the fathers and mothers in our Society, in connection with their duties toward their children and their schools, I trust the statement does not hold true. Think for a moment of the enormous responsibilities we put upon the teachers to whom we send our children away from home. We remember—only too well, do we not?—the sense of loneliness that came over us the first night any child of ours was away at school as we stood by the empty bed and realized how our boy or girl had entered a new stage in the path of life, had set foot in a wider world than the sheltered one of home, and that we must be content to follow them now with our love and not with our sight. To the teachers is committed the care of our children, and their aim, as our aim, is to train the children to walk alone. We know how on entering the world of school a boy learns for the first time the reality of public

opinion as a great force in a way he could never have done at home, learns to sink mere self in his interest in his team or class, and develops too a manliness that makes him able, if need be, to take his own course at all odds. This is the reason why parents are content to let their children go away from them, knowing, as they do, the immense value of the training they are getting under the able men and women who conduct our schools, and the lessons they are also learning in the playing-fields, the work-shop and the leisure hour pursuits. Home too may all the time be kept in very close touch with the boy or girl by frequent home letters, the regularity of which no stress of work or weariness will be allowed to interrupt if once the habit is formed. Two letters a week, at any rate, keep home so near and maintain the close bond between parent and child without in the least interfering with the hearty enjoyment of school life.

As for after school days—I am dealing with the parents for the moment—it seems to me that what we have to aim at is that the same sympathy, which is so powerful an influence, shall be increased rather than diminished in all our relations with our children. We cannot expect that a boy will grow up the exact image of his father—there is no doubt about the fact that there will be very great room for improvement in the case of the father—in the case of the mother, of course, it is not so, for in very many instances, fortunately, improvements would be perfectly impossible. I remember a Friend, speaking in the Yearly Meeting some years ago in connection with a complaint as to certain books that were being widely read, and saying how much he wished that, instead of criticising every thing new, parents would sympathetically follow the reading of their children, so as to be able to enter into their difficulties and interests. This is a point I will not dwell on at any length, but I do think that, in the surroundings of the home, the provision of good reading and the habit of steady systematic reading there, are most invaluable things. It is very rarely, I think, that you get children to settle down to reading, as they ought to do, if they have not acquired the habit before being sent to school.

We must realize something of the responsibilities that we place upon these men and women to whom we send our children, men and women from whom we expect so much. So many things are required; they must have character, they must have sympathy, they must have tact. No mere even-handed, but "wooden," laddling out of punishments will suffice for a born teacher. He must be perfectly just, but he needs Nelson's blind eye on many an occasion.

Then one thing further. In sending our children away to school we do want the teachers there to be able to father and to mother them. The more we can arrange so that in our schools it is possible to have a fair number of married teachers holding positions there, the better I am sure it will be for those schools. We know the unselfishness with which unmarried teachers work, year in and year out in our schools. What I am saying suggests not the slightest reflection on them; but I do feel, the older I get, the wider sympathies that result from a happy married life, one's sympathies expanding in a way that can hardly do when you are simply "playing for your own hand." You may be very sure that married teachers will not develop selfishness, and they will not have less tenderness for others because of having children of their own whose weaknesses and wants will appeal to them so nearly. Besides, if they have children of their own, they will get educated by them, a very important thing. The position of teachers is something like clergymen in some ways; they say to this boy, "Go," and he goeth—or at least he had better go generally, and to another "Come," and he cometh; till really there is a danger—and I am sure any of us who have been teachers would be the first to own it—that like the Bellman in the *Hunting of the Shark*, we may come to the conclusion that whatever we may say three times must be true. Now I am perfectly certain that no sensible woman, the wife of a teacher, would allow her husband to be under that misapprehension for a matter of five minutes.

It is evident from the facts we have had before us that the people to whom we entrust the teaching of our children need

to be perfect paragons. I hope I shall not be offending if I venture to say a word about their remuneration.

It is not sufficient that our teachers should be merely at least as well paid as other assistant teachers, nor can we be content merely to take our pace from others. Friends were once ahead of the rest of their rank in education. They can only regain the lead, which I am afraid there is no question that they have lost, and having regained it, maintain it, by having the very best of teaching in their schools. An appeal to commercial instincts, or "bread-and-butter" instincts, as they are called, I hate, but there is no need to overlook the fact that your best educated boy is worth more commercially as well as a citizen. For our teachers no deanery or bishopric waits; the profits incident to the position of a house-master in a great public school are not for them; they are giving of their best, but are building up no "good will" to be realized for their families, no share in partnership profits to be received when their grip on the active work of their business or profession relaxes through age. Our great industrial concerns, our government offices, have their retiring pensions to which the workers on their staffs look forward, but in but one English Public Friends' School is there the nucleus of such a pension or retiring fund. To do the best possible work our teachers' minds must be free from gnawing anxieties. Does the struggling clerk, the small shopkeeper, or the weekly wage earner grudge the additional expense that must come upon him if the upward tendency in teachers' salaries is continued, aye, and accelerated? Yet for none is it more important that their children shall have the very best that can be provided in the way of teaching and training, widening the scope of their influence and their usefulness. Selfishness is not the besetting sin of the great majority of parents: whatever they have been themselves they wish that their children at any rate shall have advantages that were not theirs, in the way of culture and width of outlook on the world. If, as is possible enough, the worry and strain of the parents in endeavoring to make both ends meet has told on their children's dispositions, the last thing in the world you could wish is that a worried, irritable teacher should be provided to make bad worse in dealing with an irritable child—irritable, perhaps, through no fault of its own. We must make the pay of our teachers more adequate. I am very certain of this, that the better paid staffs will never lose sympathy and touch with the hard-pressed parents. The more the parents come into contact with the teachers, the more these will be able to realize, as they do not always have an opportunity of doing, how keen the struggle is in some homes to provide the means for education, and how great is the responsibility that rests upon them as teachers to do their very best for the children that are sent to them, sometimes at the cost of great self-denial on the part of the parents.

We are a very remarkable nation. Our extravagance and our economy are alike amazing. . . . Are we sure that we sufficiently care about the education for which we are responsible, as none else are—the education of those who are brought under our influence? Are we going to drop back in educational matters, or are we going to move forward?

YOUNG FRIENDS' ASSOCIATIONS.

NEWTOWN, PA.—An interesting meeting of the Newtown Junior Friends was held on Fourth-day evening at the home of Morrell Smith. Bernard Walton conducted the meeting and Julia C. Eyre acted as secretary. Thirty members attended the meeting.

Hanna T. Smith read the opening paper on "The Young Friend in Social Life." She said that the young people of the Society of Friends to-day are as fond of social pleasures as those of any other denomination and it is right that they should be so. Amusements and sports are conducive to the best interests of healthy society. The only danger in amusements is in improper environment or in carrying them to excess. While young Friends to-day participate in card-playing and dancing, they are not reaping the results of excess or bad associations.

Lloyd R. Wilson, whose subject was "The Young Friend in Civic Life," said that in civic life to-day, Friends of all ages are conspicuous by their absence. At first thought this may seem a point in their favor, considering the condition of politics, but in reality, it is much to their discredit. It does not speak well for the high moral standards, which have been universally associated with the name of Quaker, that their influence has not been more keenly felt in politics. It is an undisputed fact, however, that the young Friend of the present decade has a duty in this direction, a debt which he owes to his country, his religious society and to himself, as a citizen worthy of the name. It has been said that in the City of Brotherly Love, where Friends are as numerous as anywhere, and where they have flourished as merchants, they will not take an active part toward purifying the city civics for fear of suffering financial loss in business, during the general upheaval that would follow a change in the machine rule. The true Friend, however, as George Walton remarked, should be willing to face such an upheaval for the sake of the city.

Harry K. Eyre read a paper on "The Young Friend in Religious Life," in which he said that it is only a late year, since the early times of the founders, that the young people of the society have taken any active part in the religious meetings. This has been brought about through the First-day schools and the Friends' associations.

Sara C. Wilson thought that as yet young Friends did not compare favorably with the young of other churches in regard to religious consecration.

George Walton said that this was most likely to be the case in rural districts. In towns or cities where the young Friends are continually meeting people of different views, the interest in their own society is stimulated. In the Young Men's Christian Association of the University of Pennsylvania, he finds that the Quakers make as good workers as any of the other young men. All the subjects were freely discussed.

Martha C. Wilson made a report of the missionary committee, which was empowered to make use of the funds of the association by donations of literature and money to Friends' Missions in Philadelphia.

The next meeting on Twelfth month 30th, will be held at the home of Martha C. Wilson. A holiday program will be prepared.—[Doylestown Intelligencer.]

QUAKERTOWN, PA.—An interesting meeting of the Young Friends' Association was held at the home of Edward Shaw, Eleventh month 19th. At the opening of the meeting the president read the 90th Psalm. A letter was then read from the Secretary of the "Committee on the Advancement of Young Friends' Association work." This was considered, and we shall be glad to avail ourselves of the help therein extended. One new name was proposed for membership. Emma Shaw, one of the delegates who attended the General Conference held at Wilmington, gave a very good report. The first on the literary program was history reading by Ella H. Kinsey, "The Life of Benjamin Hallowell." E. Irene Meredith read from Whittier, "The Quaker of the Olden Time." Eleanor Foulke read a chapter from "The Kingship of Self-control," by William George Jordan, on "The Red Tape of Duty."

"Love is the wondrous angel of life that rolls away all the stones of sorrow and suffering from the pathway of duty."

Another reading was given by Hannah M. Penrose entitled "Suspicion of One's Fellows." Lizzie M. Strawn read a poem from the FRIENDS' INTELLIGENCER, "The Voice of the Fire." Current Topics of interest were given by Sada R. Johnson. A number of beautiful sentiments were given and after a silence the meeting adjourned to meet the 17th of Twelfth month at the home of Eleanor Foulke. A. B. R., Cor. Sec.

PLYMOUTH, PA.—The regular meeting of Young Friends' Association was held Sixth-day evening, Eleventh month 27th. The president, Helen C. Livezey, being absent, Benjamin Smith was appointed to take her place.

After the minutes of last meeting were read and approved,

the report of the committee to nominate officers for the coming year was read. They offered the following names: president, William W. Ambler; vice-president, Lewis Mammell; secretary, Sara S. Haines; executive committee, Benjamin Smith, Lydia G. Webster, Caroline W. Buckman and Benjamin Tomlinson, which were united with by the meeting, and the new officers took their places.

A report of the Conference held at Wilmington was given by Annie Davis. Sara S. Haines opened the literary exercises for the evening by reciting "Tob's Monument," which was followed by Lydia Webster who read a very interesting paper on current topics. Bertha Paul read a short account of the life of Lucretia Mott. The subject for discussion, "Should character or mental training be our first consideration in our systems of education?" was opened by Lewis Mammell, who read a very conclusive paper in favor of making character our first consideration. An interesting discussion followed, which was participated in by Benjamin Tomlinson, Benjamin Smith, Wallace Mammell and others. Watson K. Phillips then read a short selection on "The Cultivation of the Voice." After a few moments of silence, the meeting adjourned to meet First month 1st, 1904. SARA S. HAINES, Sec.

MANSFIELD, N. J.—The Mansfield Young Friends' Association met at the home of Anna B. and Robert Taylor on Eleventh month 7th, with twenty-two members in attendance, who responded to their names at roll call, some with appropriate quotations.

The literary exercises were opened by Sara A. Biddle reading a portion of the Discipline on "Meetings for Worship." Anna C. Scott read an interesting sketch from the Journal of Thomas Chalkley after which the question, "What do Friends understand by 'The Judgment to Come'?" was very thoughtfully prepared by Cyrus S. Moore, who said: "Immortality, resurrection, judgment to come and Heaven are governed by Divine Law whose Maker is God. Friends understand that there has been a resurrection and judgment, that we are twofold beings, possessed with body and spirit, one returns to earth, the other to its Divine Giver: this is resurrection, ascension, judgment to come and life beyond the grave. Read the Commandments, study the Acts of the Apostles, learn the example and precepts of our Saviour and trust in God, then will we be Friends indeed to all of this world and the world to come."

After some interesting Current Topics were read by Hannah W. Black, the meeting adjourned to meet Twelfth month 5th at the home of Elizabeth A. Scott.

M. A. T., Sec. Pro. Tem.

NEW YORK.—A regular meeting of Young Friends' Association of New York and Brooklyn was held in New York Eleventh month 22d, 1903.

Our delegation to attend the General Conference of Friends' Associations consisted of Henry M. Haviland, Edward B. Rawson and Harry A. Hawkins. They reported an attendance at the meeting-house in Wilmington, Del., of some three hundred or four hundred delegates and other interested ones, and that the papers presented and the discussion following the reading of them, showed an alertness and interest that was most encouraging. They evidently enjoyed the occasion very much.

All section reports due at this meeting were deferred in order to give more time for the paper of the evening, which was the first one of a course planned for the season, on the great ethical teachers of the world. It was by Mary S. McDowell, on "Socrates," whom she called the first Quaker. The paper was much appreciated and glittered with quotations from this justly honored leader of the world's best thought.

A very general and interesting discussion followed the reading of the paper. The Association then adjourned to meet in Brooklyn Twelfth month 13th.

WALTER HAVILAND, Sec.

A REPORT on our consular service in Europe has been issued by the Third Assistant Secretary of State on his return from a tour of inspection.

LITERARY NOTES.

THE NEW EDITION OF WEBSTER.

"WHEN Noah Webster brought out the first edition of his American Dictionary of the English Language, in 1828, it contained twelve thousand words never collected in any dictionary before. In 1841 Webster published his second edition, enlarged by several thousand words, and the last considerable labor of his life was the addition of "some hundreds" more in 1843. Every addition that has appeared since his death has repeated the same tale, and it is almost incredible that only ten years after Webster's International Dictionary was first given to the public, it should be necessary to add a Supplement of five thousand new words. (Webster's International Dictionary of the English Language. New Edition with Supplement of New Words. Springfield, Mass.: G. C. Merriam Company.)

"An examination of this Supplement is most instructive. One cannot even turn the pages and look at the illustrations without being impressed with the evidences of rapid growth in our knowledge of fishes and insects, birds and plants. Another class of illustrations suggests the extent to which we have become citizens of the whole world, familiar with dress and customs in every land and every climate. . . . Whatever we may think about new words that must be called slang, pure and simple, it is a pleasure to get an authoritative account of certain dialect words that recent literature is making familiar, and to recover now and then an ancient word, full of a Chaucerian virtue, that had fallen into obsolescence before the revival of interest in the early makers of English.

"A word should be said, too, in praise of the newly revised Pronouncing Gazetteer and Pronouncing Biographical Dictionary, the latter of which now contains ten thousand names.

"Altogether this edition of the International Dictionary is so full in its vocabulary; so accurate and clear in its definitions; so admirably arranged for rapid use; and so largely equipped with auxiliary aids, that the more one uses it, the more satisfying he finds it."—[Atlantic Monthly for Twelfth month.]

In an elaborately illustrated article in *The Popular Science Monthly* for Twelfth month, Gilbert H. Grosvenor, editor of *The National Geographic Magazine*, describes the tetrahedral kites of Dr. Alexander Graham Bell. He says in conclusion that Dr. Bell has now reached the point where the flying machine is no longer problematical. It is simply a question of time necessary to put things together. Whether the first flying machine carrying a man is built by him at his laboratory in Beinn Bhreagh is probably immaterial to him, but the chances are that if some one else does not build a successful machine within the next year or two he will have a flying machine of his own by that time. Other articles in the number are on "The Salmon and Salmon Streams of Alaska," by President David Starr Jordan; "The Storm Center in the Balkans," "The Growth of Rural Population," by Frank T. Carlton.

In *Harper's Magazine* Mark Twain tells in his own imitable way the story of a dog that was a better Christian than his scientific owner; no lover of dogs can read it with unmoistened eyes. Mary E. Wilkins Freeman contributes a story, "The Revolt of Sophia Lane," which should be read by all thoughtless people who give Christmas and wedding presents that can be of no possible use to the recipients.

In *Scribner's Magazine* there is an article by Edward Penfield, describing Holland as seen from the stern of a canal boat, with delightfully quaint illustrations in color. One of the signs that attracted the writer's attention was, "L. V. D. Zwann, Morgen Wekker," this signifies that the man named will, for a paltry sum, leave his bed in the frosty hours of early morning and arouse his slumberous clients. The author wonders who, in that somnolent land, wakes the Morgen Wekker.

There is no more delightful magazine for the lovers of

good literature than the *Atlantic Monthly*. The issue for this month contains the usual store of readable articles. The recent news of conflict with the Moros will give additional interest to Major R. L. Bullard's paper concerning them, for while building roads on their archipelago he had a good opportunity to study the characteristics of the people. Theodore F. Munger, in discussing some immediate questions that pertain to the church, quotes an English clergyman who, when asked at Northfield "how he got along with truth and evolution," replied, "Truth and evolution: evolution is truth."

Those who are interested in the boy problem will find food for thought in Alice Katharine Fallows' article in this month's *Century*, "Temptations to be Good." Jacob A. Riis, in his "Children of the People," pictures the fruitful vision of a young clergyman in the Pennsylvania mountains, one midsummer Sabbath, twenty-seven years ago. Because of the unfolding of his vision nine starved waifs of the great city came to the mountains the next week and the Fresh Air charity was born.

Among the good things in *St. Nicholas* are "President Washington's Turkey Dinner," and an illustrated article, "The Signs of Old London," by Julian King Colford. "Nature and Science for Young Folks" tells of the paths made by creatures of the woods and fields when the snow falls, and of an elephant that was afraid of a mouse.

AN OLD BANK'S NEW DEPARTURE.

THOSE who have had their attention called to "banking by mail" by seeing the advertisement of the Old Bowery Savings Bank in our columns will be interested in the following from *Printer's Ink* for Eleventh month 11th:

The Bowery Savings Bank, of New York City, is the largest savings institution in the world. Seventy years old, it has more than 140,000 depositors, with present deposits of about \$83,000,000 and assets of nearly \$93,000,000. The president of this institution, William H. S. Wood, upon his election as president a year ago, began an advertising campaign for the Bowery Savings Bank, with a view to extending the institution's mail banking department. The primary purpose of this advertising is to get deposits, but the advertising also has an altruistic purpose. Banking by mail has been taken up by banks in many parts of the country. In some quarters there is a disposition to bid on rates of interest, while all the banks are corporate, operating without the safeguards that are thrown around New York savings institutions. President Wood does not assert that any of these advertising banks are weak. The "Old Bowery's" publicity is not intended to restrict other banks in any way, but simply to extend the sphere of influence of one of the strongest institutions in the world.

New York State has the safest savings banks in the world. Some explain their functions by referring to them as charitable institutions. Under the State laws savings banks are money-making enterprises, and commonly directed by men of high business ability. But the money is made for the depositors. There are no stockholders, and officers receive nominal salaries. Profits are paid out in the shape of dividends to depositors, and these are equivalent to interest at from three to four per cent.

Every possible safeguard is thrown around New York savings banks. Neither trustees nor officers can borrow from them, and all their investments are ruled by statute. They are not permitted to invest in securities other than United States bonds, the bonds of certain States and cities, first mortgages on real estate in New York State, bonds of certain specified railroads. Only a certain percentage of the funds can be invested in any one direction. These restrictions are imposed by few other States, and in no other are savings banks carried on so wholly for the benefit of depositors by public-spirited men who act as officers and trustees.

How carefully the Bowery Savings Bank looks after the welfare of depositors is shown in the system that applies to large withdrawals. Any sum of more than \$1,000 drawn by a

depositor is referred to the president or comptroller for approval, and in each instance the depositor is asked to state what the money is to be used for. Frequently it is learned that depositors are taking out savings to speculate on margins in Wall street, knowing practically nothing of financial matters. How a depositor spends money is no legal concern of the bank, and in a general way none of its business, and money is paid without hesitation if explanation is refused. But by this bit of precaution the Bowery's depositors are saved tens of thousands of dollars yearly. Hardly a day goes by but some misguided man or woman is invited into President Wood's office to listen to a kindly, fatherly talk about stock speculations and Wall street—which is no place for a poor man. Of all the hundreds who have been asked to state the purpose for which they were withdrawing money only a single one has refused the information; every one has left the president's office, most gratefully thanking him for his kindly interest.

CURRENT EVENTS.

NEWS comes to us of fighting in Sulu, one of the Philippine Islands, in which several hundred natives were killed or wounded, while the Americans, under General Wood, lost but two or three men. This calls attention to the Bates agreement, entered into by the United States Government, with the Sultan of Sulu, which provided that slavery and polygamy should not be interfered with in that island. It is now claimed that the authority of the Sultan of Sulu is merely nominal, that anarchy has existed in the island, and that a force of 500 soldiers would be sufficient to keep the peace. A bill to abrogate the Bates agreement and abolish slavery in the Philippines has been introduced in Congress by a Representative from Tennessee.

ASSISTANT POSTMASTER GENERAL BRISTOW has made a report on the postal scandals in which he states that the perpetrators of the frauds have received between \$300,000 and \$400,000 as their share of the plunder. In consequence of the discoveries, four employees of the Government resigned, 14 were removed, and 44 indictments have been found, involving 31 persons, ten of whom have been connected with the postal service. President Roosevelt, in a memorandum accompanying the report, praises Bristow's work and scathingly arraigns the principal offenders, Tyrer, Barrett, Machen and Beavers.

INTERESTING as showing how we look to European nations, is the course that a German newspaper maps out for events in America. The *National Zeitung* (Berlin) thinks it likely, that the Central American States will be absorbed by their great northern neighbor or fall under her influence. It wonders if Mexico and South America in general will be able to escape their fate. The opinion is also expressed that the United States would reach the limits of its possibilities when it had usurped the sovereignty of the American continent, just as the real Rome ceased to exist when the Romans became lords of the world.

"The imperialist idea necessarily involves a reconstitution of the Union. A federation of States is not capable of an unlimited extension, nor can it exercise dominion over territories the extent of which excels its own. The United States henceforth will need legions and ships of war in both oceans. With militarism a new element will be introduced in the Republic, which has hitherto been exclusively civilian. The imperialists now see only the obverse of the medal; it is hoped that the reverse may not show them too late that all human things have limitations."

THE reforms proposed by Austria and Russia have been accepted by Turkey, after more than a month of delay. The point most strongly objected to by Turkey was that providing for the appointment of two (one Austrian and one Russian) civil agents, or "assessors," who are to accompany the Inspector General of Macedonia everywhere. These assessors are to direct the Inspector-General's attention to the needs of the Christian population, to report to him the abuses

of the local authorities, to transmit corresponding proposals to the Ambassadors at Constantinople, and to report to their Governments on everything that happens in the country. To assist these agents secretaries and dragomans are to be appointed, who will execute the assessors' orders, and who will be empowered to go on tours, to question the inhabitants of Christian villages, to watch over the local authorities, etc. The Porte must instruct the local authorities to afford all facilities to the agents in the accomplishment of their mission. Turkey has accepted the reforms only after the strongest pressure has been applied, and the acceptance is qualified by the reservation that everything calculated to humiliate Turkey is to be avoided.

The German budget for 1904 is said to show extreme economy. The naval estimates for permanent expenditure call for \$19,965,500, an increase of \$1,311,673. This item includes \$5,194,350 for maintenance, an increase of \$404,000. The regular expenditure is estimated at \$21,507,250, an increase of \$380,000. This includes the first installments for the construction of two battleships, one large cruiser, three small cruisers and one torpedo boat. The extraordinary expenditure for the navy is estimated at \$10,137,000, an increase of \$702,000. At this writing, the portion relating to the army has not been published.

The great strike in Chicago of the street railway men came to an end on the 26th. The basis on which the settlement was reached is a complete victory for the company as far as the original demands of the men are concerned. The only important concession made by the company was an agreement to reinstate all the strikers, including the outside unions, who went out in sympathy with the trainmen, with the exception of those who resorted to violence during the trouble.

The Cuban Congress has created embassies at Rome and at Berlin to be in charge of secretaries receiving instructions from the Cuban Minister at Paris and London respectively.

NEWS NOTES.

NEGOTIATIONS are about concluded for an arbitration treaty between Italy and France.

It has been officially reported by our Consul that the University of Munich has opened its doors to women students.

WILLIAM JENNINGS BRYAN was the guest of honor at the Thanksgiving Day banquet of the American Society in London.

The city of San Domingo surrendered to the revolutionists, and President Wos y Gil and his Ministers took refuge on a German warship.

A NEW American Church in Berlin was dedicated on Thanksgiving day, the Crown Prince Frederic William, in behalf of the Emperor, being present at the service.

OUR Minister to Greece and Roumania has received credentials as Minister of the United States to Belgrade, which means the recognition by this country of King Peter of Servia.

A COMPANY of some 300 English Catholic pilgrims to Rome on the 24th called the Pope's attention to indications that "among the English the last shadow of bigotry is dying out."

MEMBERS of the British Parliament, with their wives and daughters, in returning the visit to London of the French Senators and Deputies, have been received and entertained with marked cordiality.

REPRESENTATIVE MORRELL, of Pennsylvania, who belongs to a family that has done much for negro education, both North and South, has introduced a bill to prevent discrimination by railroad companies against negro passengers.

The young ex-naval officer, R. P. Hobson, has requested an Alabama representative to present to Congress a bill which he has prepared, the purpose of which is to make the United States the first naval power of the world within the next 18 years.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

FIRST-DAY MEETINGS, PHILAD'A.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.

Meeting for worship 10.30 a.m. First-day School 11.30 a.m.

Thirty-fifth Street and Lancaster Avenue.

Meeting for worship 11 a.m. First-day School 9.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.

Meeting for worship 10.30 a.m.

Germantown.

Meeting for worship 10.30 a.m. First-day School 9 a.m.

Frankford.

Meeting for worship 10.30 a.m. First-day School 9.25 a.m.

Fair Hill.

Meeting for worship 3.30 p.m. First-day School 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.

Meeting for worship 11 a.m., 7.30 p.m.

First-day School 9.30 a.m.

12TH Mo. 5 (SEVENTH-DAY).—MANSFIELD, N. J., Young Friends' Association.

12TH Mo. 5 (SEVENTH-DAY).—NEW YORK Monthly Meeting, at Schermerhorn Street, Brooklyn, at 2.30 p.m.

12TH Mo. 5 (SEVENTH-DAY).—WHITE-WATER Quarterly Meeting, at Fall Creek (near Pendleton, Indiana), at 10 a. m. Ministers and Elders, same day at 8 a. m.

12TH Mo. 5 (SEVENTH-DAY).—PRAIRIE GROVE Quarterly Meeting at Marietta, Iowa, at 11 a. m. Ministers and Elders, same day at 9.30 a. m.

12TH Mo. 6 (FIRST-DAY).—AT STANTON, Del., a circular meeting, by appointment, under the care of a Committee of Concord Quarterly Meeting, at 2.30 p.m. Trolley car from 4th and Market Streets, Wilmington, to Stanton, goes very near to the meeting-house, and requires about thirty minutes. It leaves Wilmington fifteen minutes before every hour. Take 1.45 trolley. Trolley leaves Stanton fifteen minutes after each hour.

12TH Mo. 6 (FIRST-DAY).—AT STANTON, Del., a circular meeting, by appointment, under the care of a Committee of Concord Quarterly Meeting, at 2.30 p.m. Trolley car from 4th and Market Streets, Wilmington, to Stanton, goes very near to the meeting-house, and requires about thirty minutes. It leaves Wilmington fifteen minutes before every hour. Take 1.45 trolley. Trolley leaves Stanton fifteen minutes after each hour.

12TH Mo. 6 (FIRST-DAY).—JOINT MEETING of Byberry Friends' Association

with Abington Quarterly Meeting's Philanthropic Committee, at Byberry Meeting-house, at 2.30 p. m. Address by Lucretia L. Blankenburg, "What Friends Have Done for the Advancement of Women."

(Continued on page 783.)

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(Concluded from page 782.)

12TH Mo. 8 (THIRD-DAY).—PHILADELPHIA Quarterly Meeting's Committee to visit smaller branches will attend 17th Street and Girard Avenue Meeting, Philadelphia, at 10.30 a.m.

12TH Mo. 9 (FOURTH-DAY).—KENNETT Square Young Friends' Association, at home of John and Sarah Myers.

12TH Mo. 10 (FIFTH-DAY).—SALEM Quarterly Meeting at Woodbury, N. J., at 10 a. m. Ministers and Elders the day before at 2 p. m. Lunch at meeting-house on Fifth-day.

12TH Mo. 12 (SEVENTH-DAY).—THE Burlington First-day School Union will be held at Mt. Holly, at 10.30 a. m. Interesting papers will be presented. A cordial invitation is extended.

12TH Mo. 13 (FIRST-DAY).—A CIRCULAR Meeting under the care of a committee of the Western Quarterly Meeting, at New Garden, Pa., at 2 p. m.

12TH Mo. 14 (SECOND-DAY).—THE regular meeting of the Philadelphia Young Friends' Association will be held in the Y. F. A. Building at 8 p. m. As a tribute to the memory of Isaac H. Hillborn, his sermon entitled "Principles and Testimonies of the Society of Friends" will be read. A few appropriate remarks will close the meeting. All Friends are cordially invited.

12TH Mo. 17 (FIFTH-DAY).—HADDONFIELD Quarterly Meeting, at Haddonfield, N. J., at 10 a. m. Ministers and Elders, day before at 3 p. m.

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PHILADELPHIA, TWELFTH MONTH 12, 1903.

{ Volume LX.
Number 50.

GOOD WORDS FOR 1903.

L.

DEEP humility is a strong bulwark, and as we enter into it, we find safety and true exaltation.

JOHN WOOLMAN.

FOR US.

If we have not learned that God's in man,
And man in God again;
That to love thy God is to love thy brother,
And to serve the Lord is to serve each other,—
Then Christ was born in vain!

If we have not learned that one man's life
In all men lives again,
That each man's battle, fought alone,
Is won or lost for every one,—
Then Christ hath lived in vain.

If we have not learned that death's no break
In life's unceasing chain;
That the work in one life well begun,
In others is finished, by others is done,—
Then Christ hath died in vain!

If we have not learned of immortal life,
And a future free from pain;
The kingdom of God in the heart of man,
And the living world on Heaven's plan,—
Then Christ arose in vain.

—Charlotte Perkins Gilman.

IN MEMORY OF ISAAC H. HILLBORN.

Words spoken at the funeral service held in Race Street Meeting-house, Philadelphia, Eleventh month 23d, 1903.

MARGARET P. HOWARD: . . . A brother beloved has been removed, whose chief and largest concern was that he might be helpful to as many as he could to find their consciousness to the nearness of the divine spirit; to feel the touch of that spirit upon their own; to realize the sense of requirement, and also, that with every requirement came the strength to perform what was required. . . .

Ezra Fell: . . . He spent his life in the work of helping to elevate mankind to the standard of Christ. O, be faithful. We all have something to do in this world; we are all called here, not to be idle, not to pass our time in great pleasures—O, no; but we are placed here to prepare for that eternal kingdom that has no ending, and we will find in this our greatest reward, not only when we come to lay down our life here, but every day we will realize that we are coming nearer and nearer to the fountain of life and that by and by we will be permitted to enter into those pearly gates where there is rest and peace prepared for the righteous from the foundations of the world.

Sarah T. Linvill: . . . Our common loss unites

us in deep, heartfelt sorrow; but we sorrow not for him. He did his work in the daytime, and he has received the "well done"; but O, we sorrow for ourselves. May we indeed so lean upon the arm of divine strength that we shall know a quickening of power—know a renewal of life; that we shall be able to perform the duties that shall come to us. As this dear brother hovered for weeks upon the border-land, that strong, beautiful faith that he lived and preached so sustained him that he was able to look into the beyond with clear, spiritual perception; and his path did indeed shine more and more unto the perfect day; and of that love—O, that love that has drawn us all so closely to him—even it has reached far and wide; and on one occasion when the end seemed to be so near he said to me, in all the earnestness of a dedicated soul, "I want this message borne unto the world: Heaven is big; God is good; we shall meet again."

David Newport: . . . "And every gate thereof was one pearl"—one thing. Now I think that thought was the burden of our brother's life and ministry. I have known him intimately for many years; on the occasion of a visit with me to the public institutions of the city prisons and otherwise (I think it was about the first of his appearance in the ministry); and then recently with me in the same direction in the last two years. He was a man that was moved by a noble enthusiasm for truth. He could say, as one of old—the Blessed One of old—said, "For this end was I born; for this cause came I into the world—to bear witness to the truth"; and he bore witness to the simplicity of the one thing; he was eminently a preacher of that one thing, the same that Jesus spoke of in reference to those who had gone before him: "And they shall all be taught of God, as all the prophets have said."

. . . As he grew older and advanced in life, only two or three years ago he told me of the edification and breadth of view that he had from the perusal of the works of Emerson, especially in relation to the Oversoul. His mind enlarged upon this thought and upon this theme, and his spirit and walk in life gave evidence of it; and in looking at this good man's life I have thought how poor and weak and flimsy are the glories and honors of this world—its emoluments, its riches. . . .

Joel Borton: . . . "For I am already being offered, and the time of my departure is come. I have fought the good fight; I have run my course; I have kept the faith. There is henceforth laid up for me a crown of righteousness, which the Lord, the righteous judge, will give to me in that day; not to me only, but to all those that love his appearance."

This experience of our beloved Paul has seemed to me some way to accord with the departure of our dear friend, of whom of a truth it might be said: "I am already being offered," as seemed to be his experience in the last few days of his life. He knew the time of his departure was at hand; it had come. And he in that strength and faith and noble manhood of his, never wavered, but awaited it with calmness and deliberation, anticipating it, desiring it. Truly he fought a good fight, and not without his trials and disappointments, sorrows and temptations in life, was he; yet he met them bravely and truly, quietly and with assurance; scarcely ever did we hear him speak of them; but with that eternal faith he rose above them and fought the good fight. . . .

His last words to me only a few days ago were, "I have nothing in my way. Everything is clear; I am ready and only waiting." The silver cord was being loosened, the golden bowl broken. . . .

. . . Ah, my friends, . . . the memory of him will come so keenly to us at the assembling of our annual gathering in the spring—to those of us who yet remain, when we remember him as presiding officer who has done it so faithfully and well; who has laid down his pen at times and asked that he might be one with us and given forth the words—just the words, too, that we needed and felt to comfort and to straighten out matters. In the First-day School—a work in which he has been one of the first promoters—we shall miss him; in his own meeting, where he was so tenderly and truly beloved, and where they have sustained other losses so recently by the removal of dear and faithful ones—how keenly it will be felt. In this present place in which we are assembled, as he has stood in these galleries from time to time and year to year and handed forth the loving messages to the school children that have helped and cheered and blessed them—how they and all will miss him! Everywhere he was known he will be missed. It seems to me, in summing it all up, we will say in the words of the little text we have heard him take, that his mission, as that of the Master on earth, was "in going about doing good." . . .

Mary Travilla: . . . In memory I go back to a few months ago, when it was my privilege to spend a few days with him in sight of the eternal hills in the month of June among the roses; he then was attending a series of meetings, and I had the opportunity of noting the effect of his powerful sermons upon the minds and hearts of his hearers; but I also had the opportunity of noting the old-fashioned grace of courtesy that was his. It was almost like an old-fashioned art, sometimes almost forgotten, in these modern days of our hurry-and-scurry life. My young friends here present will agree with me—how he could touch our hearts. He seemed indeed as if he had not forgotten the days of his youth; therefore, he was in sympathy with your ambitions, with your hopes and with your life of joy and sorrow. On our return journey from this series of meetings that we attended I had the opportunity again to note. We had to take an accommodation train, and for several hours we jour-

neyed together; he sat near the door; it was a holiday, and therefore the conductor was more than busy with his large crowd of passengers; and it was Isaac H. Hillborn's old-fashioned grace of courtesy which he extended to the lame and the halt and the blind on that trip. You know those outstretched arms—how often, in speaking of nature and the spiritual to some of us, he extended them like a benediction among us; and he went out on the platform and would reach down to the old woman with bundles; helped the lame boy with his mother; spoke the word of encouragement to the old Friend; and he forgot not the wife and the companion by his side; the courtesy and the grace of a lover-husband were blended; and when we reached Broad Street I could not leave him without saying, "Isaac, thy preaching touched our hearts and our lives; but the evidence of thy practicing has even been a greater sermon to me."

Samuel Jones: . . . We will remember—often, almost, some of us, as the day returns—this spirit of love and the pouring forth of those messages which seemed to touch and tender us; but, my friends, as we turn from these—turn our back to the things which he taught us and the example which he set up, we will not show our love. O, then, let all of us endeavor to press forward that our lives may be filled, that our example may be bright and shining as his was; and as we have been helped by it, may others be helped by us; and as we experience this, then will we be able to exclaim, with one formerly, "O Lord, thou wilt shew me the path of life; in thy presence there is fulness of joy, and on thy right hand there are pleasures forevermore."

John J. Cornell: . . . A few weeks ago I sat by his bedside, only a few days after he had been stricken, and he knew his case was hopeless, in conversation with him and in the feeling of heart and outflowing of soul with soul. It was an hour I shall long remember: The calmness, the sweetness that even then he manifested in looking toward the change; and the final, parting words: "I am ready; nothing in my way"; it was the result of his perfected life, beloved friends; it was not reached in a moment; there had been trials through that life that had purified and perfected, and herein lies the importance of the lesson of the present occasion: We look around us; we say in our hearts, "Who can fill his place? Where is the man or woman that can take that mantle that has fallen from him?" And yet we cannot distrust the power of the all-loving Father to raise up other standard-bearers who shall carry forward the work further than he. . . .

Matilda E. Janney: A few words I must say. I stood beside him in the gallery year after year, and worked shoulder to shoulder with him in our First-day School. I loved him; I trusted him; I had faith in him. But, dear friends, our friend has asked who shall stand in his place? No one will stand in Isaac Hillborn's place; but each one of us can stand in our own place. We can go forward to-day; this grief is in our hearts, but we can go forward, brave and strong; we can fill up the ranks behind him and do

the work that the Father is calling each one of us to do to-day; and you, dear young people, who loved him so, who loved to hear the words fall from his lips, who loved to feel the grasp of his hand and see the smile upon his face—will you not to-day work still a little more? Help still a little more; try to make the way a little plainer and clearer for those that don't see it quite so clear? This is what he did; this is how he helped us. He tried so hard to make the way clear for us that we might step forth, be strong and brave to do the work that he knew the Master was calling each one of us to do. . . .

Charles E. Hires: . . . This multitude is gathered here because of the love and reverence that we have for Isaac Hillborn; it is because our heart-strings are broken over the grief and sorrow that we feel at his death. I well remember the last visit he paid to my house. Out on the lawn he picked a sprig from one of the trees where the bud was swelling and almost ready to burst, and, bringing it into the house, commented upon the life it contained—spoke of the seeds in the ground and that, ere dying, they would put forth their life in the spring. . . .

Isaac Hillborn not only prayed and thanked God for his clothing—for a home and friends; but he thanked Him more for all the great pleasure and privilege he had of burying in the human heart and childish hearts that have gathered here the seed that will ripen in the unborn years to come. . . .

Samuel S. Ash: This service has been long, and has its value, and the time is near to close it; let us bow our heads in fervent supplication to our heavenly Father.

Our heavenly Father, thou art taking away—breaking up the old landmarks, removing our earthly props; O teach us to lean solely upon thee; draw us so near to perfect resignation—so near to perfect acquiescence in thy will, that we may be enabled to bear all things. We reverently ask of thee, not because of anything that we have done nor because of anything that we may hope to do, but for thy mercy's sake, O Lord, forgive us and receive us. Amen!

CLOSING INCIDENTS IN THE LIFE OF ISAAC H. HILLBORN.

At the request of a number of friends I send these extracts from my journal of the last sermon by our revered friend, Isaac H. Hillborn, and my last interview with him. These were so touching and remarkable that I recorded them on the same days.

It was on the 4th of Tenth month, 1903, at Seventeenth and Girard Avenue Friends' Meeting, in the same building where twenty-two years ago he first appeared in the ministry, that Isaac delivered his last sermon.

He spoke for half an hour, with a strong voice, but was evidently weak. He asked for a glass of water while speaking, partaking of it three times. He said:

"The law and the gospel are often quoted and often confounded. There is a distinct difference.

The law is only a condition and not competent to go farther than its limitations; while the gospel is the active and unlimited agency. It is not confined to any rigid rules, but because of the spirit of truth it knows no limitations.

"Moses could give the law, but there it ended. It was for Jesus to give the gospel. He did not discard the law, but used it and carried it out in its fullness and perfected it by the spirit. Moses went as far as he could for the time and the conditions of the law, while Jesus went far beyond, meeting not only the conditions of the law but the claims of humanity and the revelations of duty to the Father."

It was on the 22d of this same month, while Isaac was bedfast that, holding my hand during the entire interview, he said: "I am patiently waiting for any change that may come. I am very comfortable, and do not desire any delay of any treatment that is thought best. I am perfectly satisfied either way. It is a rest to me to be here. I have had visions, manifestations and messages wonderfully clear and comforting, that I never had before, and never supposed it was possible to have." "I believe faith is a gift." At this point I asked him if every one could acquire this faith and be thus comforted. He replied, after a few moments of silence and evidently of reflection: "Yes, these openings and communications can come to all, but can only come to the prepared soul." ALFRED H. LOVE

Philadelphia, Eleventh month 30th, 1903.

A TYPICAL FRIEND OF THE OLDEN TIME.

(Concluded from last week.)

On his return to Philadelphia, still under twenty years of age, with a balance of four hundred dollars, he found himself possessed of the means of buying all the books he wanted. A vacancy had occurred in the mathematical department of Friends' Academy, on Fourth Street, and he made application for it. Here his friend Ellicott was again serviceable by giving such a good report of him that the appointment was speedily made, and he resumed his teaching of mathematical science.

Notwithstanding his youth, he experienced no difficulty in maintaining proper order without resorting to corporal punishment, although the prevalent opinion was strongly in favor of an adherence to the old and severe modes of discipline. He doubted the necessity or propriety of the use of the rod, and his repugnance to it was such that he determined rather than resort to it to adopt the alternative of dismissal. His manner was always firm and dignified, and he impressed his pupils with respect for his good opinion as well as for his talents and attainments. His habitual and conscientious accuracy and reverence for truth exercised a wholesome influence over the minds of his pupils, and availed more to suppress the vice of lying than the gravest moral lectures. His habit was to confide implicitly in the statements of his boys, when he did not know them to be untrue, and the expression of that confidence was an irresistible appeal to their honor against its abuse. He expected them

to be incapable of falsehood, and contributed largely towards making them so.

In the year 1798 Emmor Kimber, who was then teaching Friends' School in Pine Street, Philadelphia, invited him to his house, where he met, for the first time, Alice Jackson, of New Garden, Chester County, daughter of Isaac Jackson, and sister of Susan, wife of Emmor Kimber. This meeting was a fateful one, and resulted in his marriage to this singularly lovely and gifted woman, for whom he entertained an ideal reverence. There was perfect agreement between husband and wife in their religious opinions, and the harmony and peace resulting from mutual love and devotion. His admiration was unbounded, and she seems to have been entirely worthy of his highest estimation. In 1805 she began to speak in meetings for worship. Her beautiful gift was exercised in meekness and diffidence, and being in no haste to use it but only in obedience to a will superior to her own, she grew in it, and soon became a well approved and acceptable minister, and in a short period was recommended according to the usages of the Society of Friends.

Before his removal from Philadelphia, Enoch Lewis became deeply interested in the subject of slavery. During his life he never lost his interest, but continued to petition, to write, and to labor for the welfare of the oppressed in every available manner. The wrongs perpetrated upon the defenceless Indians also claimed his attention, and by his indefatigable exertions he was enabled to prevent intended frauds upon them, by which they would have been deprived of their just rights. His publications against slavery, against oaths, and other wrongs, are so numerous that in a resume like this it is impossible even to name them. Nor can his different scientific treatises be mentioned. Suffice it to say that with marvelous industry, and fertility of literary production, he permitted no opportunity of benefiting mankind to escape him in which he perceived an available opening.

In 1799 he was appointed teacher of mathematics at Westtown Boarding School, opened at that time. He remained there for seven years, and governed his pupils in accordance with his own views. His room was No. 22, and in that there was no resort to corporal punishment, although Westtown followed the general rule of flagellation for disobedience common at the time. A word or a look from him was sufficient to preserve order. There was no disobedience. All were anxious to get, in the order of their classes, into No. 22. He was incomparably the most accomplished teacher of the institution. In 1799 he was the only person within the limits of Philadelphia Yearly Meeting who could be procured to fill the office of teacher in a mathematical school. The seed then sown germinated and yielded largely. Of students who matriculate yearly at Yale and other colleges of the East none are so thoroughly instructed as those who now come from Pennsylvania. The influence of Westtown School on education in Chester and Delaware Counties has been very decided. A better informed population is seldom found than in those counties,

many of his pupils having become accomplished teachers, diffusing the knowledge and enthusiasm obtained under the instruction of Enoch Lewis. The influence of his wife was scarcely less than his own. She mingled freely with the teachers and elder pupils of the female school, to many of whom she became attached, forming friendships which continued to strengthen to the end of her life, leaving memories which after more than half a century were still held precious by her survivors.

Early in the spring of 1808 he resigned his position at Westtown, and towards the close of that year opened a boarding school in New Garden. In this school his wife took a lively interest, and not unfrequently gave instruction in reading, writing and English grammar. "Her presence was always welcome to the pupils. Every face brightened whenever she entered the school room. Her elocution was exceedingly fine, her taste cultivated and accurate, her voice sweet and musical, and having a nice appreciation of her author, she never failed to delight and instruct by her reading as well as by her conversation. Under her care the large household was so ordered that everything seemed naturally to fall into its proper place. There was neither confusion nor haste; nothing in excess and nothing wanting. In the kitchen, school room, nursery or parlor, surrounded by her servants, conversing with or instructing the pupils, nursing the sick, or entertaining her friends, she always wore the same radiant look, the same cheerful and benignant mien, and was as much of a lady to her cook as to her most courtly visitor."

Whether as a son, husband or father, Enoch Lewis was all that can be expected of an elevated, refined and tender nature. As a Friend he was faithful in our most important testimonies. As a philanthropist he was untiring in his efforts to benefit others. As a teacher he was excelled by few or none. As a man and a Christian he was an example, and so he remains. His memoir closes with these few simple words: "Many men have lived more brilliant lives than Enoch Lewis, but rarely has any man lived a better one."

Alice Lewis, a daughter of Enoch Lewis, above mentioned, died in West Chester, Pa., on Eleventh month 22d, 1903, aged 83 years. She was a child well worthy of her honored father. Her long life was devoted to good works, her liberal spirit embracing all who needed her help. The *Philadelphia Friend* says of her: "She was possessed by nature of strong mental powers, which were improved by cultivation and strengthened by use. This beloved Friend also gave evidence of the work of Divine Grace in her heart by the uprightness, the humility, the patience and the love which marked her daily walk."

It is part of God's discipline with us to hide his throne in clouds of darkness. The office of faith is to hold fast to the fact that behind those clouds a loving Father dwells upon that throne.—[T. L. Cuyler.]

For Friends' Intelligencer.

A MAN OF THE SPIRIT.¹

DURING the past two decades the literary series has been a prominent feature in the ever-increasing flood of books that confronts us. This has been especially true of biographies. We have had "men of letters" series, English and American; statesmen, inventors, capitalists, warriors and many others, and now the followers of spiritual religion are given an opportunity to welcome a series of biographies of "men of the Spirit." The series known as "The Temple Biographies" cannot be more easily described than by quoting from the editor's preface.

"The series will bring together studies in the lives of men who have, by common consent, achieved the greatness which belongs to character rather than to status or circumstances. . . . Personality . . . is now the chief interest of philosophy and may be regarded as also the mainspring of history. . . . In many of the men from whom great movements and ideas spring there is a certain quality easily recognizable to a practiced eye, but hard to define satisfactorily. . . . One aspect of this quality is described as 'inspiration'—especially in the case of the poet and prophet. The inspired personality is one in whom some hidden force, idea, or impulse becomes as it were an incandescent flame affording light to others; he 'concentrates, intensifies, brings to clear consciousness, and realizes more fully, feelings and ideas which are active all around him,' but which in him reach a higher intensity and reality than elsewhere. Such men are called by many names—they are saints, seers, prophets, poets, artists, discoverers, inventors, leaders of men. . . . Cromwell's name for them in his own time was 'men of the Spirit,' and this, with characteristic directness, emphasizes an important element in their common greatness; for amidst all the differences of form and environment in which their genius works, and whatever ecclesiastical organization may have served as a prop for their early development, biographical analysis shows that lives which appear to be different in every other respect may have close affinities in the springs of motive which make them potent and fruitful, and that these are of the sort commonly described as spiritual, inexhaustible in their nature and filimitable in their products. . . . (The) thoughts, feelings and ideas which we owe to . . . men who have this quality of genius, or inspiration, or insight, are indeed the main factors in human progress. And this is true whether their sphere be that of religion, or science, or art, or government, or commerce, or war. . . . The habit of dealing with the supreme facts and factors, which are spiritual, reacts on character in a way which makes these men humble, simple and sincere. . . .

"The idea of this series is to bring together lives which have this double aspect; on one side commanding interest for the service which they have rendered to their kind, and on the other respect for their achievement of character. . . . So far as this endeavor

is successful, each volume of the series will contain an impression of a character, as well as a record of facts, and will be an interpretation rather than a criticism of its subject." The 330 pages of the biography of Mazzini are about equally divided between the narrative of his life and a keen and sympathetic analysis of his character and philosophy. There is much in it for the rather mature reader who delights in the study of human nature and the development of human character.

Mazzini's career began with Italy disunited and writing under the tyranny of many despots; his young manhood was spent in a period of social and political unrest, and he was fired with a vision of Italy freed, united, and leading the nations in uplifting progress.

A man of such generosity and tender-heartedness that the misery of his country called him from his life with books into a lifelong and ceaseless struggle to liberate and save his native land; a struggle which only bore its meagre fruitage in his declining years, a struggle which prematurely wore him out, a struggle that cost him the pains of shelterless exile, and for which he gave up comfort and home and love and all that most men call happiness. But the work of Mazzini the transcendentalist met only moderate success, and some of it was clearly without avail. When his united Italy came, it was a monarchy, not a republic, and its sordidness sorely cut the high-souled idealist. But work he must to the very last, and hardship was no hardship for him. For himself he knew that to look for happiness led imperceptibly but certainly to selfishness; that sacrifice was the one real virtue; that duty to God, humanity and country and all men was the only life for the true man.

Dissatisfied with churches, he shed his orthodoxy, but kept his faith, and was a religious and very spiritual man. To him religion was the "eternal, essential, indwelling element of life," and deep in the consciousness of each man lay the religious sense, . . . the innate desire to apprehend God.

Humble, unambitious, he felt his call from God. His words had the power of compelling their hearers to do likewise; his convictions had the power that commands; he was a man who imposed his beliefs and made disciples. Like many great leaders, he was a man of little power in scientific thought, in accurate reasoning, or careful arrangement and analysis of facts. Yet "he was able to be a great moralist because in a rare degree he had himself the moral sense, because the passion for righteousness had so penetrated all his being that he could speak and be understood on the deep things of God, had something in his own soul that found its way to other souls." His soul burned with love for his fellow men and desire for their progress. As a keen literary critic he criticized Byron and Goethe, "neither poet had the sense of the race; of man, redeemed by love and social service; of the new hope and power that would come as men learned to work together for the common end."

J. RUSSELL SMITH.

Wharton School, University of Pennsylvania.

¹ Temple Biographies: Mazzini, By Bolton King. E. P. Dutton & Co., New York, \$1.50.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, TWELFTH MONTH 12, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE NEXT STEP IN THE REVIVAL OF QUAKERISM.

SOME brewers in England, who wanted to register as the trade mark for a brand of beer, the word "Quaker," were surprised, no doubt genuinely, when the Meeting for Sufferings of the Society of Friends entered a protest. They could not see, they said, how any one could be harmed by their using as a trade mark the picturesque and *obsolete* word "Quaker."

In an article in the "Atlantic Monthly," by Theodore T. Munger, the Congregational minister, an observant and thoughtful writer, we read: "The Friends . . . have nearly run their race, having borne clear witness to the eternal truth of the Spirit."

That a firm of brewers thinks the term "Quaker" obsolete does not mean that "Quakerism" is dying out; it is a case of pure ignorance. But this very ignorance is significant. That to a well-informed student of present-day religious conditions it looks as if the Friends have done their work, and run their race, is not a matter for controversy. The point is not whether the Society of Friends really is quiescent or whether it is an aroused and active body of religious workers. The point is that whatever signs we think we see among ourselves of a "revival of Quakerism," however active we may think we are in good works, however much we may suppose we are doing to make our testimonies tell in the world, here is a writer who is well acquainted with the religious conditions of the country (as his writings and the article quoted in particular show), who thinks the Friends have nearly run their race.

Friends are not impressing the world with their earnestness and activity in behalf of their testimonies, though they have in the past so impressed the world.

In our meetings there is spiritual life. But our neighbors do not know it. They think we sit for an hour once or twice a week just to keep our meetings up. If they knew what those meetings mean to us they would crowd to them. It is our business to let them know and we are not doing it. We abstain

from the use of alcoholic drinks and are generally clear of frequenting places of harmful diversion; we are strongly in favor of peace, and altogether have a very important set of testimonies, and a few Friends at least in every neighborhood where we have a meeting, in some places a great many keep clear in regard to all badness, exert themselves in a good degree in active goodness and have a great deal of peace and comfort in truly spiritual lines. But too generally those about them see only the outside and have no idea of the source of the Friends' strength in living the good life. The Friend's inner experience and his meeting house and all the inward and outward helps to closer walk with God and right relation to his fellow-men, are too generally for himself alone. He does not share them with his fellows who happen not to have been born to them nor to have stumbled onto them.

Speaking of a meeting, once large, now small and nearly childless, but situated in the midst of a dense population largely non-churchgoing, a Friend, one of our leaders, expressed his sympathy for the Friends there; the meeting must of course pass away with the present generation, he said. It being suggested that the meeting has no reason to continue unless it can get into touch with the people who live right about the meeting house, he said, "Why, there are no Friends living right about the meeting-house now!"

Those who have been born Friends and those who have by some happy chance or other found out what the Society stands for and have had the courage to push their way into it, are conscious that there has been going on for some time now a distinct revival of religious activity among us and see very plainly that the young people of the Society are impressed, as formerly they did not seem to be, with the importance and somewhat with the responsibilities of their heritage. It is but slowly that it is dawning on us that this heritage is not our exclusive property. But it is dawning, and it will not be long till a meeting-house and a Friend or two in a neighborhood will not be a landmark and a relic merely, but a center from which may go out a word that the present age much needs.

A GREAT many exhortations are given on the value of "little things." Little things should receive attention, but not to the exclusion of the great. A man may get so busy counting his steps that he forgets where he is going. It is possible to waste life with trifles. Many failures are caused by a disregard for the relative value of things. Pleasure is put above progress, body above soul, material above spirit, time above eternity.—[Baptist Commonwealth.]

BIRTHS.

CHAMBERS.—At Chatham, Pa., Eleventh month 9th, 1903, to Morris E. and Mary Anna Chambers, a son, who is named Evan T. Chambers.

BROWN.—On Seventh-day, Eleventh month 28th, 1903, to King and Hattie Stiles Brown, Caldwell, Idaho, a daughter, who is named Golda Ruth Brown.

HUNT.—At Bedford Park, New York City, Eleventh month 12th, 1903, to B. Lawrence and Fannie Hunt, a son, who is named Lawrence Alexander Hunt.

SMITH.—In San Francisco, Cal., Fifth month 8th, 1903, to Henry C. and Lillian Troth Smith, a daughter, whose name is Elizabeth Claire Smith.

WATSON.—At Mozart, Bucks County, Pa., on Tenth month 6th, 1903, to James M. and Mabel W. Watson, a son, who is named Albert W. Watson.

DEATHS.

CHAPMAN.—On Eleventh month 17th, 1903, at Uxbridge, Ontario, Joseph Chapman, aged 72 years. His illness was one of much severe suffering, yet borne without a murmur, and ever careful for the rest and welfare of his dear children who cared for him so faithfully.

He was a life-long member of our Society, and ever ready in defense of its principles.

A loving father, a true husband and kind neighbor, and it was a touching scene when the dear aged mother (now 96), and a widow 54 years, had to be taken from the coffin's side, desiring so much to go with her boy who had been so good that she felt she could not spare him.

His remains were followed by a large concourse of relatives and friends to the place of meeting and burial, and the memories and impress of his virtues left a rich legacy for his wife and children.

GAUNT.—At the home of her son-in-law, George C. Tonkin, near Mullica Hill, N. J., Eleventh month 19th, 1903, Sarah E. Gaunt, in her 81st year. A member of Pilesgrove, N. J., Monthly Meeting.

HAMPTON.—At her home, near Waterloo, N. Y., Twelfth month 3d, 1903, of cerebral meningitis, Emma A. Hampton, daughter of John and Tamar Hampton, in the 58th year of her age. A birthright member of the Society of Friends, though isolated from the companionship of its members, she lived her life in the faith.

HUGHES.—At Newmarket, Ontario, Third-day, the 24th of Eleventh month, 1903, Amelia M. Hughes, aged 78. In her death our Society and the community has lost a true Friend and worthy neighbor, one who, according to circumstances and ability in life, was ever faithful by example and precept in the maintenance of that true Christian principle that knows no denominational prejudice, but is ready to accept and do good wherever opportunity offers, always manifesting a deep interest in the cause of temperance reform, a diligent attender of religious meetings as long as her health permitted.

Her home was rich in hospitable entertainment for all. A large circle of friends and acquaintances testified of their friendship and loss by their presence at the funeral, where the dear aged husband of 84 years was not able to attend, but wished his appreciation expressed for the kindness of their Orthodox Friends, who kindly offered their meeting house for the occasion, that all might be accommodated. W.

JEWETT.—At his home in Lincoln, Va., Eleventh month 23d, 1903, Joseph H. Jewett, in his 84th year. He was a native of Deer Creek, Md., but lived all the later years of his life in Lincoln, where he was widely known and highly respected for many virtues of mind and heart. A member of the other branch of Friends.

JONES.—Eleventh month 29th, 1903, Thomas Jones, in the 78th year of his age. A member of Pipe Creek Particular and Monthly Meeting, Maryland. He was a resident of Union Bridge, Md., and vicinity, since 1871, and, while visiting his son Hiram, near Mt. Airy, about a month ago, fell and injured his thigh, from which he never recovered.

NICHOLS.—Passed peacefully away, on the morning of Eleventh month 18th, 1903, at the home of her husband, Nathan B. Nichols, of Belmont County, Ohio, Sarah E. Nichols, at the advanced age of 76, the last of eight children, her seven brothers having preceded her. The last surviving brother was the late Jesse Hoge, well known as a minister of Goose Creek Meeting, in Loudoun County, Va., a frequent attendant at the Baltimore Yearly Meeting, and whose voice and messages of love were often heard.

She left to share the memories of a loving and devoted mother a family of five grown children, all of whom evidence the upright training and character of their mother.

Sarah E. Hoge was born in Loudoun County, Va., Fifth month 10th, 1827.

She was united in marriage with Nathan B. Nichols in 1853, removing with her husband to Ohio, where she has since resided.

Only a few days before her death she and her husband celebrated their golden wedding, surrounded by numerous relatives and friends, being in her usual health at the time.

In our sorrow, which looks forward with hope to a happy reunion, we the surviving husband, children and relatives tender this memento to her pure and loving spirit, her devotion to family, home and friends.

NOTES.

An extra meeting of the Friends' Association [of Cincinnati] was held at the home of Sarah Lippincott, Eleventh month 15th. The meeting was addressed by Mary Smith, a minister of the Society of Friends, and a member of the Illinois Yearly Meeting. Friend Smith is an active temperance worker, and is president of the W. C. T. U. in her own town. She was in Cincinnati as a delegate to the W. C. T. U. Convention, and the members of the Association felt it a privilege to have her with them for an afternoon. The meeting was well attended, and no one who was present could help feeling something of the spiritual uplift and the inspiration of the hour.—[Bulletin of the Cincinnati Friends' Association.]

At a meeting held under the care of the Membership Committee of the Philadelphia Monthly Meeting on Fourth-day, Twelfth month 2d, at 8 p.m., at the meeting house, Seventeenth and Girard Avenue, Joseph S. Walton delivered a most interesting lecture, entitled, "Mysticism, the Background of Quakerism." Notwithstanding the night was stormy, a well-filled house greeted the speaker. Upon the conclusion of the lecture an hour was set aside, devoted to Isaac H. Hillborn as a memorial. The clerk presented the following minute:

"We are reminded that one year ago to-night our blessed friend, Isaac H. Hillborn, now enjoying the reward of his faithful ministry in our Heavenly Father's realm, did give unto us an accepted interpretation of the principles and testimonies of the Society of Friends, the printed copies of which stand as a monument to his faithful spiritual ministry amongst his people. We revere his memory, and would add our testimony of reverence and love."

After a prayer by our friend, Joel Borton, of Woodstown, N. J., brief addresses were delivered by William Birdsall, Alfred Love and Leedom Worrell. At the conclusion of this hour of remembrance an expression of sympathy was voiced for Anna H. Hillborn, the one who is indeed in need of Christian sympathy. Upon the conclusion of the meeting considerable time was given to a quiet social and a general welcome of visiting friends, among whom was our well-known friend, Owen Jones, of Salem, N. J.

It is hoped that a more complete report of the lecture, etc., may be given at an early date.

WILLIAM J. MACWATERS,
Clerk of Girard Avenue Section.
2139 North Twentieth St., Phila.

We have received Volume I, Number 1, of the Bulletin of the Friends' Association of Cincinnati, it being the issue for Eleventh month, 1903. This is a little four-page paper issued monthly under the direction of the Executive Com-

mittee of the Association. It contains an announcement of the next meeting, an account of the last meeting and an extra meeting, a note in regard to the newly-formed Columbus Friends' Association, and an account of the Lake Mohonk Indian Conference. The Cincinnati Association feels a motherly interest in the Association at Columbus, Ohio, Isaac Butterworth, late of Cincinnati, having been one of these most largely interested in starting the new association.

The organization of a general meeting for Friends who cannot remain joined with the confederacy of pastorate and stated service Yearly Meetings, is already an accomplished fact in the region of Rich Square Monthly Meeting, North Carolina. This independent meeting has already received requests for membership from members of other Quarterly or Monthly Meetings; and has granted to Abram Fisher a minute for service in his expected travels from Florida along the Gulf Coast States. Apparently too much has been made of the "Uniform Discipline" as the cause of separation. The causes existed far back of that; but its coming to the front was the occasion of a disclosure of the separation which had long subsisted in doctrines of worship and ministry.—[The Friend (Philadelphia).]

COMMUNICATIONS. MINISTRY AND SILENCE.

DEEPLY interesting to me has been the perusal of the communications lately appearing in the INTELLIGENCER on "Silent Meetings," "Preparation for Vocal Ministry," and kindred topics, and I have been impressed with the variety and yet similarity of sentiment pervading all, that is, a belief in the thought that divine inspiration is the moving and the qualifying power in all effective ministry. And the indulgence of these varied thoughts, and the freedom to express them, in love and condescension one to another, are the privileges of our Society in an eminent degree, with no fear haunting either the "lay" member or the preacher, that he will be called to account for "heresy." I have wondered, sometimes, if our members do really appreciate this liberal feature of our denominational profession as highly as they should. This phase of religious liberty was not always as it is now, even in our own borders. . . . But the day of intolerance and persecution is passing from us. . . .

In the issue of Tenth month 3d, the editors have set forth very clearly the views of the original Friend, that all our meetings are held on the basis of silence, and that no vocal service, be it of devotion or business, should be transacted without a period of silence preceding, and yet we have read of those who, while the Society was in its incipency, and yet unorganized, would commence, on entering the door, to preach, and continue while walking to their seats, and after, if not through by then. Where was their "preparatory silence?" And did they go to meeting an "empty vessel," "waiting to be filled" before they felt qualified to hand forth to others, of the good things given them by their heavenly Father? We know there are some minds to whom the silence appeals as the highest form of worship, to whom the words of the old hymn, "Oh, for a closer walk with God," would mean a greater introspection of thought and feeling, a more entire subjugation of self and a total obliteration of everything outward; but it is to be feared these, as compared with the great masses of the people, are but a chosen few. Although, in other churches, great stress is laid on "using the time, that none of it be lost," I have heard some of their ministers say that the few minutes of quiet, which sometimes occur prior to the beginning of their services is the most precious part of the meeting to them, and I considered that statement as a strong endorsement of this phase of our methods of worship. But the majority of people seem to feel the need of something else, something tangible, as it were, which they can grasp, and, grasping, be helped in their efforts to reach the high ideal they have raised in their minds, and yet not quite attained. To such, the oral message is invaluable; without it, they are at sea, restless, uneasy, unsettled. Many a one, I be-

lieve, has been tendered by a few well-directed words, or the verse of a hymn, to whom the silence would have been meaningless. As a recent contributor has said, "Men and women . . . have a right to expect to hear something that will lift them up—something that will inspire them to live better lives."

I think our friend, W. J. MacWalters, in the issue of Tenth month 17th, was very pertinent and logical in his illustrations of *active*, as opposed to *silent*, ministry. I mean those he drew from the New Testament. To be sure, we read that Jesus "withdrew from the multitude" on various occasions, in order, no doubt, to refresh his drooping spirits by silent communion with the Father, and to gather strength to minister to the needs of the people who flocked to hear his discourse, not to sit in silence with him. Thus, both silence and speech have their proper time and place. The Old Testament, too, abounds in instances of a direct command from Jehovah of his chosen instruments. "Cry aloud, spare not," "Lift up thy voice," "Cry against the city," "Go speak unto the people," and many others of similar import.

One sentence in the article alluded to especially impressed me: "It may be wise to follow in the footsteps of our fathers but it is safer and better to follow in those of our Master." We will all acknowledge the force of the remark in a communication from T. P. Marsh, that while "Truth can not, and does not, change, the appreciation of it is constantly changing, and as it is known to us, it makes its impress on our minds." Another truism he uttered is, that instead of asking for a greater measure of the Spirit, as is often done, we "should strive for a keener perception, and a greater ability to use what is already at our disposal." What changes would be wrought in every phase of life, if this thought were carried into execution; to put to a higher and better use those capabilities we already possess, instead of allowing them to become useless from neglect.

We have need of a revival in our midst, that our vocal ministry be not, ere long, a thing of the past, for our leaders are, one by one, being removed, and there is need of others to take their places. ELIZABETH H. COALE.

Lake Charles, La., Twelfth mo. 1st, 1903.

FREE THOUGHT.

EDITORS FRIENDS' INTELLIGENCER:

I THINK we may need to take note that on the all-important, because all-comprehensive, subject of religion, there is no neutral ground between fidelity and infidelity. I was glad to observe that your article in this week's issue on diversity of intelligence (entitled, "George Fox's Creed"), concluded with an apology, if not a plea, for freedom in revealing our diversities to one another. I would suggest that if we believe in the necessity and privilege of saintly communion, not only up yonder, but here upon the Lord's footstool, we must make it a plea rather than an apology, and even insist on the duty of such mutual revelation seasonably practiced, with a view to mutual aid in the joint promotion of the ever-harmonious truth of God, to the alone glory of God. Do we not believe that the light of God in Christ is still a progressive light, leading the Church, and through the Church the world, onward and upward to an ever-advancing attainment? Has the present age a right to live to itself, any more than we as individuals to live to ourselves, so ignoring the duty of yielding its increment to the true legacy of the past? Can we so glory in that true faith which "overcometh the world," rather than in that other faith, which, in the now classic phrase of Thomas Loe, "is overcome by the world"? I would prefer to think of FRIENDS' INTELLIGENCER as a promoter of intelligence, and not merely as a bearer of news, or an arena of idle discussion on matters great or small.

Please do not charge me with offensive innuendo. I consider that our tendency is the most important element in our position, and have felt that as a truly interested subscriber I could do no less than offer these comments on the position assumed in the aforesaid editorial, for your assured toleration, if not also for your kind sympathy and possible unity, I remain with sincere respect, your friend,

RICHARD RANDOLPH.

Philadelphia, Twelfth month 4th, 1903.

EXTRACTS FROM LETTERS FROM
ISOLATED FRIENDS.

A NUMBER of letters from isolated Friends have been received during the last three months, which have been awaiting a day of leisure for making extracts from them. A Friend who lives eight miles from Atlanta, Neb., writes: "My neighbors hold in a public school house two miles and a half from my home what we call a union Sunday School, as there are not enough of one denomination to organize a meeting or Sunday School. We now have a Methodist preacher come every other First-day to preach, and are using the 'Westminster Quarterly,' but all are not satisfied, as it is so complicated and hard to understand. I presented the loving message from the yearly meeting to some of the leading members, and they said they would be pleased to have Friends' lesson leaves in the school; there are about eighteen families represented. I believe the booklet, 'Religious Views of the Society of Friends,' will also be accepted amongst them. I will be glad to circulate all literature the yearly meeting is pleased to send me." (Lesson leaves and booklets have been sent.)

M. M. H. writes from Paris, France: "Especially at the time of our yearly meeting my thoughts are lovingly with you, although others now occupy places once so familiar to me, when the dear ones now passed away ministered so lovingly, not only in inspired words of eloquence like those of a George Truman, but in the unspoken ministry expressed through silent influence; radiating from the pure in spirit, of whom we had many in our midst. With the deep desire that Friends' principles might be more widely spread, I regret that opportunity to do this is far more restricted with me than with those of the absent ones who speak of the 'wide opportunities open' to them in this respect."

S. E. W. writes from Centerville, Cal.: "We are living about twenty miles from San Jose, at which place we occasionally go, that we may come under the religious influence of Joel Bean and his dear wife, Hannah. To my knowledge there are no Friends in this neighborhood, and when the plain language is used the listener stands with a blank look upon his face waiting an interpretation. How my little granddaughter is to be brought up to love the language of Friends is as yet a mystery. We keep ourselves informed of the doings of Friends through the FRIENDS' INTELLIGENCER, and think it fully up to its old standard. Five years of almost constant isolation from my loved Society has strengthened rather than lessened my love for its principles, and I shall endeavor to hold fast to the faith in the power of silence."

A. and H. C. W. write from Compton, Ark.: "Friends are not known here, as there have never been any pamphlets or booklets distributed. Our family are the only ones we know of that hold to the Friends. There are a great many that talk to us about the Friends, but they have no knowledge of the Society. We give them the Rules of Discipline to

read; they seem to think it good, and tell us it could not be better." (Some booklets have been sent to these concerned Friends.)

From College Park, Ga., L. T. W. writes: "This is the first day of the week, and I think of the privilege some members enjoy in going to Friends' Meeting; I wonder how it would seem to do so. So many years I have had to go to another denomination or not go to any place of public worship. Early impressions, environment and early-instilled education have kept me a member of the Society, though perhaps not a very consistent one, and from all I have heard and seen of other forms of worship, that has the ascendancy. . . . Every one is entitled to his own belief, but I cannot think conversion comes through excitement."

M. E. sends a breezy message from North Dakota, written in Ninth month: "This time the yearly meeting's letter found me in a pretty little prairie town, where I have come to spend the summer. And here, where the population is largely of foreign elements, a message from Friends is a joy, because it brings to the mind's eye and to the memory the old-time life and happiness. I spent this past winter in the Southwest, on the desert near Phoenix, Ari., and having spent three years in Colorado Springs, I have had an opportunity to see the extremes of mountain, prairie and desert. I feel that if I am not blessed with perfect health, yet it is a privilege to experience the influence of these extremes and to know the happiness of God's out-of-doors. The mountains are the richest joy to me, and the natural beauties about Colorado Springs are something to be forever thankful for."

Many other letters have been received expressing appreciation of the yearly meeting's message, and doubtless a still larger number have found a response in the hearts of those who have not found time to write, putting it off until a more convenient season.

E. L.

BURLINGTON QUARTERLY MEETING.

THE Burlington Quarterly Meeting was held Twelfth month 1st, with a large attendance. We were favored in having with us Samuel Ash, Sarah Linvill and Nathaniel Richardson. Samuel Ash made a plea against extravagance resulting from great riches, saying Friends have an important mission in upholding the virtue of plain living. Sarah Linvill spoke of the need of full faith in God and Christ and what help this is in times of trouble. Nathaniel Richardson compared the times of nineteen hundred years ago with to-day, and said the vital question with us is, is the mission of Jesus Christ our mission?

The queries pertaining to the limited number attending week-day and business meetings evoked some discussion. The report from the Friends' Boarding Home Committee brought forth considerable comment. The expressions of deep gratitude given by two boarding at that home made the committee feel they were well repaid for their part of the labor.

The following is the sixth annual report of Friends' Boarding Home of Burlington Quarterly Meeting:

"We feel that our Home is now fulfilling the purpose for which it was established. We have seven boarders, six of whom are members of our Society.

"Harmony prevails within its walls, and we feel that we are established on the right basis. Since last report we have lost by death another valued co-worker, Rebecca W. Engle. We miss her counsel and aid in our deliberations, and deeply deplore her loss. Our expenses for repairs and furnishings have not been so great as last year, amounting to something like \$65 in lieu of \$165, noted in last report. All interested persons who wish to visit the Home will be cordially welcomed.

"A kind Friend, Mary Ann Schooley, recently deceased, has left by will a legacy of \$200 to our Home, with which we propose to start an endowment fund, and we trust there will be others among us who will emulate her noble example. We feel to express our thanks for this kind remembrance, and also would again voice our gratitude to the donor of the Jeanes Fund, who first made possible the establishment of these Homes.

"MARTHA E. GIBBS, Secretary."

The treasurer's report showed about the same amount in the treasury as this time last year, thus keeping things evened up, but the committee would like to be in a financial position to give a still lower board to needy Friends, and with this idea in view hope our endowment fund may be increased from time to time.

L. H. S.

For Friends' Intelligencer.

FRIENDS' NEIGHBORHOOD GUILD.

DEAR FRIENDS: Will you let me call your attention to the Friends' Neighborhood Guild at 151 Fairmount Ave., Philadelphia? We have a large First-day School, a Sewing School (which is so full that we need more room and more helpers, to take in all those who are anxious to come), a Saving Fund, where the children flock every Second-day evening to put in and take out money; a manual training room to teach boys. We try to gather in all the boys and girls that we can, and instruct and amuse them, and surround them for a little time with wholesome influences, and this winter we feel that we should gather in more of the children.

To do this we must make our home more attractive—make it such a pleasant place that they cannot stay away. We have persuaded nine young men to use this place to meet in instead of one where they would be tempted to drink and play cards. We have promised them to fix up the south end of the room into a homey corner, where they can come and read and talk and rest. To do this we want a bright rug or carpet, four or five yards square; a couch, with loose cover; a pillow (this is for the babies who come with their mothers to our mothers' meetings); a library table; a desk, where the boys can write, and a few easy chairs; good pictures, some plants for our two sunny windows, and some good, modern, up-to-date books, and, of course, some good old ones. You all know what would be suitable. We also want good magazines and papers; we can make use of old ones, and would like to have some that they can take home to keep.

Then we want partly-worn or new clothing, so that when we find some poor old women half clad, or, like last night, a woman with a drunken husband, asking for shoes so as not to have to keep her child from school, there would be something to give her. We would be very glad of toys that well-to-do children have grown tired of for our Christ-

mas time. Will not the Young Friends' Associations help us? Each one could send a few books.

I am sure that some of you have old-fashioned or partly-worn furniture to spare, and it will be most gratefully received. Come and see us, and see what we are trying to do, and I am sure that you will feel it a privilege to help in so good a work. We also need workers. Is there not some young woman who could teach a class in millinery and dressmaking on Fifth-day evenings? Some one with a gift for interesting boys who would come in and give little informal talks, twenty or thirty minutes, of places that they have visited. Our boys and girls are fond of music, fond of hearing recitations; if each one who reads this would give one evening, think how much it would mean to us!

We expect to start the mothers' meetings on Sixth-day, Twelfth month 11th, at 3 p.m., and shall be glad to have help with them. If any wishing to help will communicate with me in person or by letter I shall be very glad. You will find me at the Guild every morning, except Seventh-day, until 1.30, and on Second- and Sixth-days, all day long. Trusting that this will reach those who can help us, I remain,

Very sincerely yours, EMILY WILBUR,
Superintendent Friends' Neighborhood Guild.
Twelfth month 2d, 1903. 151 Fairmount Ave., Phila.

LUCRETIA MOTT HOME FOR COLORED CHILDREN.

Located at 1712 Reed Street, Philadelphia.

THE Lucretia Mott Industrial and Religious Home for Destitute and Orphan Colored Children has stood for the past three years (founded in 1900), not merely as a shelter, but, in every true sense of the word, a home for little children, the offspring of negro parents—offspring, too often, of shame and filth—invariably the children of working girls who are more deserving of pity than blame. The sole purpose of the management is to provide a home for these discarded waifs; to save them from lives of indolence and crime; to give them comfortable sanitary living conditions; proper moral and industrial training, and to make possible useful and honorable careers.

Our principal support has come from the colored people. This is the first appeal we have been compelled to make to our white friends. The stringency of business, and the pressing demands always upon us, make this imperative.

Second-day, Twelfth month 21st, has been set apart as a Donation Day, and we earnestly appeal to those, who have been more abundantly blessed to help our needy ones. Money for rent, fuel and our contingent fund is sorely needed. Contributions of clothing, groceries, fuel, shoes, or books, will be gladly received.

Jeannette Johns, Susan Smith, M. H. Hinson, Committee on Donations.

FRIENDS' HISTORICAL SOCIETY.

THE want of a Friends' Historical Society has long been felt. Probably no section of the community, relatively to its numerical strength, is in possession of more material available for historical research than the Society of Friends, both in America and in the British Isles. Nor is antiquarian interest lacking among Friends, and an association appears to be needed which shall bring to a focus the disjointed efforts of scattered students, and supply a medium of communication between individual workers.

The recognition by the Meeting for Sufferings of London Yearly Meeting of the value of the Reference Library under its care by the appointment of a librarian, has given a stimulus to examination of Friends' records, and it is felt that the present time is favorable to the establishment of a Society which shall keep historical students in touch with one another.

It is decided:

(1.) That membership shall be open

(a) To any member of the Society of Friends on payment of a *minimum* annual subscription of \$1.25 (5/-), or of a life composition of \$25 (£5 5s. od.); and

(b) To any other person on similar payment, and on the introduction of two members;

(II.) That the officers shall consist of president, treasurer, secretary (or secretaries), and a small executive committee, of which the clerk of the Meeting for Sufferings, the clerk of that Meeting's Library and Printing Committee, the recording clerk, and the librarian, shall be ex-officio members, and to which several representative Friends in America shall be attached as consultative members;

(III.) That, as funds will allow, but no more frequently than four times a year, a journal shall be issued in the interests of the Society, and sent free to all members;

(IV.) That various documents of interest shall from time to time be printed as supplements to the journal, and be obtainable by subscribers at a reduced price; and

(V.) That, until a general meeting of members is held, the following shall act as officers of the Society:

President, Thomas Hodgkin, D.C.L., Litt.D.; treasurer, Robert H. Marsh; secretaries, Isaac Sharp, B.A., Norman Penney; executive committee, A. Neave Brayshaw, B.A., LL.B., John Dymond Crosfield, Joseph J. Green, J. Ernest Grubb, Anne Warner Marsh, John S. Rowntree, J.P., Charlotte Fell Smith; ex-officio, Henry Lloyd Wilson, Frank Dymond, Isaac Sharp, B.A., Norman Penney; consultative, George Vaux, Philadelphia; Allen C. Thomas, A.M., Haverford College, Pa.; Albert Cook Myers, M.L.S., Swarthmore College, Pa.; Rufus M. Jones, M.A., Litt.D., Haverford College, Pa.

It is hoped that, in order to carry out efficiently the objects of the Society, a large number of Friends, and others interested, will become members. Applications for membership and subscriptions may be sent to Rufus M. Jones, M.A., Litt.D., at Haverford, Pa., or 718 Arch Street, Philadelphia, Pa.

Devonshire House,

12 Bishopsgate Without, London, E. C.

The first number of the Journal of the Society will be issued shortly, and will contain an article on the handwriting of George Fox; a sketch of the life of Ellis Hookes, first clerk to Friends in England; notes and queries; and other papers of general historical interest. It will be issued free to all members, and can also be purchased at the office of *The American Friend*, 718 Arch Street, Philadelphia, for 50 cents.

EDUCATIONAL. FOOTBALL.

THE time, perhaps, has come for those who are devoted to the things that Friends' schools and colleges stand for to take up seriously the question as to whether we will continue allegiance to football as the game of the autumn months. A good many long since took up the question and decided it off-hand in the negative. There have been all along those who pronounced the game brutal and dangerous; but too often opposition to football has meant merely coldness toward athletics in general, or toward any kind of inter-collegiate meets on the field of sport. It has often seemed to be coupled with an ignorance or of indifference toward the conditions and needs of outdoor school and college life. At any rate it has had no appreciable effect in the direction of calling a halt, indeed has not seemed to have been exerted seriously toward doing away with the evil it so roundly condemned.

Perhaps now the time has come for those who know the game, who have felt the fascination of it, who have had their hopes that it might be developed into something different, and who stand squarely for inter-collegiate sports and games, to consider seri-

ously whether, after all, we are going to stay in line in this respect with the great colleges and go on playing football.

As one watches Haverford and Swarthmore quibbling and scrambling this way and that over the field, he cannot help remembering Haverford's record in cricket and Swarthmore's record in lacrosse. Haverford and Swarthmore at football are the merest youngsters, and their scores have not the slightest interest to the great teams of the country. It is not so when they play cricket or lacrosse.

When you see one of the great football teams come out on to the field you realize that a football player is really a monstrosity. Eleven such men are not to be picked from any three or four hundred students just as they come. The country has to be scoured for such men. A game is not a good college game when you cannot get a first-class team from an ordinary body of students, but have to scour the country for them.

A team of first-class football players is a relic of a primitive and rude stage in our social development. Present-day civilization does not produce them nor need them in its ordinary pursuits any more than in our climate and with our mode of life we need to encourage in ourselves the food capacity of our rude ancestors. Football is not a good game as far as developing a type of man for present-day life is concerned.

With all the disadvantages of the game that even its devotees regret, those who may speak with authority in such matters are now pointing out that football is not a good game from the point of view purely of sport. If that be true then surely the time has come for those who believe in athletics and in intercollegiate sport to consider whether football, whatever may be said of it for the great universities, and for the army and the navy, is a good game for schools and colleges with the ideals and the limitations of Friends' schools and colleges.

Some boys, they say, would not go to Swarthmore if the college did not go in for football. That may well be, but we ought also to keep in mind the, perhaps, larger numbers who are kept from going, partly, at least, because they cannot see how football and all that goes with it, fits in with the Friendly ideal of a guarded education. We ought to remember, too, those who do not feel satisfied about the matter, but yet do not speak out, nor keep their boys home from college, nor forbid them from playing, because they do not want to be disagreeable; but who would be very happy if football were no longer played in our schools.

SWARTHMORE COLLEGE NOTES.

ON Third-day, Eleventh month 24th, the Friends' Central Club held a very successful meeting. On Thanksgiving Day President Swain attended the York County Institute and spoke there. Eleventh month 27th and 28th, he was present at the meeting of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, which met in New York city at Columbia University.

The stockholders of Swarthmore College held their annual meeting in Philadelphia last Third-day, Twelfth month

1st. The members of the Board of Managers whose terms of office expired were re-elected. New by-laws were adopted and the old constitution abandoned. The reports of the Board of Managers and the president of the college were read and referred to proper committees for publication.

Fifth-day evening, Twelfth month 3d, the Declamation Contest for the Andrew C. Pearson prizes occurred. The judges awarded the first prize to Lydia W. Foulke, second to M. T. Hansell. There was a solo by Wilmer Crowel, and an instrumental selection by the mixed quartet.

Seventh-day, Twelfth month 5th, President Swain was one of the speakers at the High School Association of New Jersey, which held its meeting at Newark. He spoke on the "Indiana High School System."

Seventh-day evening, the 5th, the class of 1905 gave a recitation to the class of 1907.

On First-day, in Bible Class, self-government and the freedom of the will were discussed. "Man is free to do good only and not free to do wrong," was the general sentiment.

Dr. Wilbur M. Stine read a paper before the meeting, containing some high ideals relating to matter and spirit.

Dr. Appleton's World Literature Class has finished the reading of the Iliad. Various poetical translations of the poem, from Chapman's down to the present day, have been assigned to different members of the class for comparison with the literal version, and interesting reports have been recently given. The class has now begun the Odyssey, using the beautiful prose version of Butcher and Lang.

Prof. Hayes, in the current issue of "The Phoenix," begins a series of articles on "Some Old Authors," the first article discussing the poetry of Robert Herrick. The series opens with this introduction: "A pleasant and wholesome thing it is, in this noisy age, to turn back to those Old Authors whose friendship is enduring, whose charm is perennial. In a series of little papers for 'The Phoenix,' I hope to speak of some of those old-world poets and essayists whose pages I have long since learned to love in the genial sunshine of Class-room B. [Prof. Appleton's Class Room.]

F. N. P.

GEORGE SCHOOL.—Because of the recent celebration on Eleventh month 6th and 7th, Thanksgiving Day was quietly spent. A half-holiday was granted and the customary fire-drill and a basket ball game took place in the afternoon.

The Concordia Literary Society held a meeting Seventh-day evening, Eleventh month 28th. The evening was devoted to Longfellow, and the following program was given:

Sketch of Longfellow, Harry Farquhar; recitation, "The Old Clock on the Stairs," Bertha Pancoast; reading, "The Story of Elizabeth," Rachel Heacock; recitation, "The Legend Beautiful," Mertie Crossdale; recitation, "King Robert of Sicily," George Eves; play, "Hiawatha."

Seventh-day evening, Twelfth month 5th, the Penn Literary Society held a meeting. The following program was given:

Recitations, "The Runaway Boy" and "God Bless Us Every One," Lola Caruthers; vocal solo, "Whip-poor-will," Cornelia Thompson; reading, "Liquid Air," Howard Fretz; paper, "Gleanings of the Pen," Mabel Nichols; piano solo, "Melody in F," Helen Stapler; monologue, "An Italian's View of the Labor Question," Arthur Henrie; play, "The Train to Manro."

George School has been admitted to the Pennsylvania Inter-scholastic Debating League, which comprises Brown Preparatory School, DeLancey School, Friends' Central School, Germantown Academy, Haverford Grammar School, Swarthmore Preparatory School, William Penn Charter School and George School.

Dr. Joseph S. Walton delivered an address on "Mysticism, the Background of Quakerism," at Girard Avenue Meeting House, Philadelphia, Fourth-day evening, Twelfth month 2d.

The lecture course for this year has been arranged and

promises to be unusually interesting. The course is as follows:

Twelfth month 12th.—Reading, "Borrowed Spectacles," Leland Powers.

First month 9th.—"Peculiar Laws and Customs of Colonial History," Dr. Herman V. Ames.

First month 30th.—New Century Trio, entertainment.

Second month 19th.—"The Harp of the Senses, or the Secret of Character Building," Professor John B. De Motte

Third month 7th.—Reading, "The Cardinal King," Professor Henry L. Southwick.

FRIENDS' ASSOCIATIONS.

NEWTOWN, PA.—The Newtown Friends' Association held its regular monthly meeting on Fourth-day evening, Twelfth month 2d, at the home of Susanna Blaker. The president, Evan T. Worthington, opened the meeting by reading the fifth chapter of II. Corinthians, after which the secretary read the minutes of the last association.

Emma L. Worstall reported on behalf of the delegates to the conference of Young Friends' Associations at Wilmington. A committee was appointed to nominate officers for the coming year, and report at the next meeting.

Prof. George H. Nutt, of George School, gave an excellent résumé of the doctrine of immortality as held by the great religions beliefs of the world, with a few general remarks upon the question of immortality presented in a most interesting manner.

"How does Quakerism differ from other religions?" was very well answered in a paper by Louisa Woodman, after which a tribute to the memory of Isaac H. Hillborn was read by Ruth Anna Harvey.

Sarah W. Hicks submitted the following program for the next meeting, which will be held at the home of Daniel and Mary Beans:

"Prison Reform," Clay L. Hutchinson; "The Responsibility of the Meeting Towards its Members," Abbie B. Rice; reading, Anna Harvey; Discipline, Willis G. Worstall; current events, Robert Kenderdine; "Can Any Plan Be Suggested to Reunite Under One Head the Various Bodies of Friends in the World?" Franklin Packer.—[Doylestown Intelligencer.]

RISING SUN, MD.—A regular meeting of West Nottingham Young Friends' Association was held in the town hall on the afternoon of Twelfth month 6th. The president opened the meeting with a reading having for its subject "What Religion Stands for To-day," which embraced these thoughts: Religion is the most conspicuous fact in the annals of our race, and is the answer to the deepest longing of the human soul. It is the response which a rational being receives when he interrogates the unseen. The minutes of last meeting having been read and approved, the calling of roll was next in order. After which the day's program was considered.

Edwin Buffington gave a short talk on "The Old Testament and Its Relation to the Life of To-day." He said that we of the twentieth century must not feel that we have developed so far as to have no need for the old things. For they are the stepping stones, as it were, to present realities.

The Old and New Testaments were compared as boyhood and manhood. His talk throughout was principally historical. Moses, he said, was the first to conceive an idea of a nation. He was the first one to bring forth the bud which has blossomed into the flower, that of Christianity today. After the Mosaic Era came David, who, embodying the thoughts of Moses, advanced still another step and established a nation, with its capital at Jerusalem. He also organized an army and established a church.

The fundamental thoughts underlying the Old Testament can never be superseded because they are facts. And, no matter how far the people of to-day may advance in Christian experience, they can turn back to the Old Testament and find that God is a just God, and that He, through the Messiah, must ever be and continue to be the Saviour of the world.

"Our Individual Responsibility Toward the Meeting" was the subject of a paper prepared by Hannah P. Buffington. The thought was expressed that possibly if the race had arrived at the highest spiritual understanding, realizing the immanence of God, and could carry this thought into every action of our lives, we might not need the meeting; but our present undeveloped spiritual life calls for outward helps and incentives, and we naturally find much strength and encouragement in assembling together and mingling soul with soul in aspirations for a higher life.

There is a divine personal power within every man, and he is responsible for wielding that power as a factor in the evolution of the race. He is not only working out his own salvation, but in a measure helping or hindering a brother man as he wields that power for good or ill. Nothing is ever achieved except through individual faithfulness in small beginnings. We are so interlinked and interwoven in the co-operative plan of life that each duty left undone is like a flaw in a link of the great cable, which must eventually weaken the structure.

"Worship and Prayer" was the subject of a paper assigned, and in the absence of the one appointed, one of Whittier's poems entitled "Worship," was read.

A report of the general conference which recently convened in Wilmington was given by Janette Reynolds.

Some very interesting and helpful remarks were offered by various members in attendance. After appointing the Executive Committee for the ensuing year, a short silence was observed, and the Association closed.

JANETTE REYNOLDS, Cor. Sec.

LINCOLN, VA.—The Young Friends' Association held its first meeting of the season in the Friends' Meeting House on First-day, Eleventh month 29th, at 1.30 p.m., under the auspices of a committee of the monthly meeting. An encouraging number of both young and elderly persons was in attendance.

E. Bently Gregg, holding over from last year, presided, and Bertha J. Smith served as secretary.

After a brief silence the 12th chapter of Romans was impressively read by Ellen H. Smith.

A committee reported a constitution and by-laws, simple and comprehensive, for the reorganization and government of the association. These were adopted and a committee appointed to make nominations for the various officers. The articles provide that all business shall be conducted by parliamentary rules and all questions decided by vote, also that the constitution shall be signed, thus creating a definite membership.

The question, How can the association best promote an interest in our society and disseminate its principles? was discussed at considerable length by E. Bently Gregg, William T. Smith, Ida J. Nichols, Martha J. Brown and others. The consensus seemed to be that these ends can be best accomplished by all members, and others who are interested, attending regularly and taking an active and sympathetic part in the work.

An interesting report of the late yearly meeting was given by Ellen H. Smith, mentioning particularly the able and very suggestive address by Henry W. Wilbur to the Young Friends' Association on Seventh-day evening, and the addresses of Joseph Swain and Edward C. Wilson at the educational meeting on Second-day evening, also the presentation of the work of the Anti-Saloon League on Fourth-day evening.

Jessie H. Brown remarked that all such meetings were comparatively new features of the work of the yearly meeting, indicating a broadening of its scope and a progress towards more liberal things. He also mentioned with regret the almost entire absence of children from attendance at the regular business session of the yearly meeting, and suggested that the time must soon come when both the matter and the method of the business of the yearly meeting and of all other meetings in the society shall be so modified that younger people can really take an intelligent interest in them, and they become, in a measure, at

least, attractive even to children. Under "Current Events" George Hoge gave several items of interest, among which was information concerning some recent discoveries of manuscripts that give a slightly different reading to some of the "sayings of Jesus."

"The History and Significance of Thanksgiving" was presented by Henry B. Taylor in an instructive and exhaustive paper. His review of ancient customs in England and other countries, out of which the thanksgiving idea has grown, was very interesting. The custom, as we now have it, is of comparatively recent origin. In fact, our own country is the only one in which Thanksgiving is generally and simultaneously observed at a fixed time designated by action of the authorities.

The proceedings ended with a recitation, "The Vow of Washington," by Whittier, given by Sara Brown in a highly-acceptable manner.

With a brief silence, the meeting adjourned.

J. H. B.

Lincoln, Va., Twelfth month 7th, 1903.

LITERARY NOTES.

The Review of Reviews, in addition to its editorial comment on the Panama situation and Cuban Reciprocity, contains character sketches of "the two men of the month," Speaker Cannon and M. Bunan-Varilla. Of the new Speaker of the House, familiarly called "Uncle Joe," the writer says:

"If ever there was a man in our public life who knew how to say 'no' and stick everlastingly to it, 'Uncle Joe' is he. The eyes are merry and kindly, but they are sharp, too, and can 'see through' men and things with a searching power that is almost X-ray like."

W. T. Stead contributes an able review of Morley's "Gladstone"; and parents who are seeking the welfare of their boys will find Librarian Elmendorf's paper on "A Boy's Reading" full of helpful suggestions.

There is ever a welcome for the right sort of "nature-books," not those loaded down with arid science, but alive with fine sympathy and quiet interpretation of the out-door world. Such a book is Eden Phillpotts' "My Devon Year" (New York: Macmillan). The author is already favorably known for a series of romances portraying intimately the folk and the landscape of Old Devonshire; his last, "The River," is a strong story, alive with wistful beauty—a book of the school of Thomas Hardy. The present volume of reveries deals, as Jeffries might have dealt, with the wild life and flowers, the simple folk and the ancient memorials of the loveliest of the counties of southwestern England. The author pleads for a right love of God's beautiful world. What if it be Hellenic and "pagan"? Those who despise such nature-worship have "never lived alone with the earth. They never felt Nature touch their hearts to patience, lift their unrest, purify the foul places of their minds, call them clear-voiced to braver life and more courageous thinking."

Devonshire gave us the old poet, William Browne; it gave us the immortal Coleridge; above all, it gave us the lyrics of Robert Herrick. A fragrant chapter of Phillpotts' book was written in the quaint graveyard "where Herrick lies." One envies the author his happiness in reading the "Hesperides" amid the very scenes of their composition: "I had sooner read him here and now, amid the life and scent of the things he loved. . . . The hock-cart has vanished, the song of the wakers is still, and the maypole rises no more upon the village green; but youth and love, red dawn and golden twilight, dew and rain, and the buds of spring are immortal . . . welcome now to us as then to him, whose dust lies near my footsteps in this musical resting-place of the dead."

There is for each of the thirty-eight reveries a fitting illustration in soft sepia or silver blue; and the book itself comes out of Devonshire, being printed in the town of Plymouth.

A strong, carefully-wrought story of Wat Tyler's rebellion is "Long Will: A Romance," by Florence Converse

(Houghton, Mifflin & Co.)—Long Will being Wm. Langland, the first poet of the poor and the down-trodden, who saw a vision on Malvern Hill and sang our earliest English song of sympathy for the unfortunate ones of the world. Chaucer himself figures in the story, a genial figure, "friendly, wise, merry and shy."

The author is a Wellesley graduate, who has of late years resided in a college settlement in Boston. The fine literary grace and the prevailing tone of altruism show the writer's debt to her training. It would be well if our colleges would equip more of such authors, whose books tend to uplift humanity.

Here is Long Will's prayer for power to write his great poem: "Lord Jesus, Prince of poor men, let me be thy jongleur, for all poor men's sake. With their misfortune am I right well acquainted. I have dwelled in their coats. I have eat of their hard bread of peace. How shall the king know this, that sleepeth within silken curtains? But kings give ear to a poet. . . . I will sing this in my song; how to live well, so that poor men be not so cast down, as now they are. Sweet Jesus, I will not cease to sing this one song. I will tell my tale, and the king shall find a way to succour his poor men."

"Castalian Days" (Frowde: London and New York) is a new volume from the chief of American sonnetters, Lloyd Mifflin. Here the author's powers of stately utterance and melodious dignity are shown to be on the increase; and the pensive Greek note of his earlier sonnets from the Sicilian idyllists is here and there repeated. His best work is akin to that of Wordsworth and William Watson in their sonnets. A representative sonnet is this fine memory of a "Sunset in Hellas":

"How many an eve, on yonder peak at sky,
I watched the shadowy pagant of the rest—
The fading hosts in plume and panoply
Pass, on the cloudy ramparts of the west!
Huge Titans, hurling towers from the crest
Of serried bastions that embattled lie;
And phantom galleons, slowly drifting by
'Mid amber seas, to heavens of the blest!
Islands of desolate gold; cities august
Empinnacled on the verge of scarlet deeps—
Dim, rose-flushed heights, crowned with aularian fanes,
Slow crumbling into wastes of ruby dust;
And plunging slowly down the crimson steeps,
The Horses of the Sun, with flaring manes!"

Preserve the Hornets' Nests.

From the *Monthly Bulletin* of the Pennsylvania State Division of Zoology.¹

As the hunting season is close at hand and the leaves will soon be off the trees exposing the hornets' nests to the view of keen-eyed hunters who roam through fields, orchards and woods, it is quite appropriate just now to call attention to the importance of protecting the nests of hornets and their inmates, rather than shooting through them and tearing them down, as is the custom in too many localities.

The hornet is one of the most beneficial insects, as it feeds on flies and insect larvæ, especially house-flies. They have no injurious habits, and the benefits they confer on mankind by destroying house-flies are indeed great. We know of several residences where hornets' nests are built against or near the buildings, and it is certain that at those places the house fly pest is kept well in check by nature's method. A large conical paper nest of these insects is just outside our study window, and we have the opportunity to watch these wolves of the air pouncing upon all small dark spots that resemble resting flies.

¹These Bulletins are published by the Pennsylvania Department of Agriculture and are issued each month under the direction of Prof. H. A. Surface, Economic Zoologist. They contain valuable information on animal and insect life in relation to growing crops and gardens and may be had free of charge on application to the State Zoologist, Department of Agriculture, Harrisburg, Pa. Among the subjects treated in the *Bulletin* for Tenth month are "The Potato Rot," "New Methods in Fruit Production," "Practical Measures for October."

It is well proven that the house-fly is instrumental in conveying the germs that cause typhoid fever, and they doubtless carry other obnoxious bacteria as well. Thus, their destruction is a sanitary measure, and the hornets contribute to the sanitary welfare of man. Where the hornets are killed the house-flies are permitted to multiply unmolested, as there are very few other important and effective natural enemies of these little dipterous pests. Where hornets are protected and abundant the flies are few in numbers. Does this not show conclusive argument for their protection? Some one will say that the hornets are terrific stingers, and we agree that indeed they are among the worst or most effective of creatures when acting in self-defence, but they never or very rarely attack any one excepting in defense of their homes. For this they should be given credit. Among the higher organisms, mankind would be called the meanest coward if he were not willing to fight most bravely in a similar cause.

A little later in the season when the queens or females have left the nests and have taken up their winter abode in hollow trees, under logs, loose bark, rubbish, etc., the workers will become dormant and later die. Then the nests may be brought into the house with safety and studied. They will be found of great interest, as they are made of paper—the wasps and hornets having been the first paper-makers. If the inmates should be alive their humming may be heard before they come forth with defensive intent, and their nest should be taken at once out into the cold air and left until all is quiet. Their paper is dried wood pulp, made from old logs, boards, shingles, and any other exposed and weathered fibres of wood. The amount carried at one time by one insect is readily discernible by the differences in color given by different kinds and conditions of wood. A close study of the exterior and interior structures of a hornet's nest will reveal much that is remarkable.

CURRENT EVENTS.

At a gathering last week in Washington at the home of John W. Foster, formerly Secretary of State, arrangements were made for a meeting of the National Arbitration Committee on First month 12th, 1904. Among those present were Admiral Dewey, General Nelson A. Miles, Wayne MacVeagh and Thomas Nelson Page. It is hoped that there will be an awakening of popular sentiment throughout the country demanding an arbitration treaty between the United States and Great Britain similar to the Hay-Panncote treaty of 1897, which failed by a close vote to receive the two-thirds majority required for its ratification. The new British Ambassador, Sir Henry Mortimer Durand, is an earnest advocate of international arbitration.

PAPERS have been served upon Professor Borden P. Bowne, of Boston University, the author of important works on philosophy and ethics, calling him to trial before the Ecclesiastical Court of the Methodist Episcopal Church to answer to the general charge of heresy. The first specification against Professor Bowne is that the philosopher's views concerning the Deity are contrary to the plain teachings of the Scriptures; the second, that his views of the inspiration and authority of the Holy Scriptures are also contrary to those Scriptures; the third, that his notion of the atonement is contrary, not only to the Scriptures, but also to the ritual of the Lord's Supper in the discipline of the Church. The fourth charge refers to his teachings of eschatology, which, it is declared, are directly contrary to the Scriptures and the Methodist standards of faith. The last statement is that Professor Bowne disseminates views of Christian experience "contrary to the plain teaching of the Holy Scriptures and contrary to the established doctrines of the Methodist Episcopal Church." The Methodists have heretofore succeeded in avoiding any collision between their creed and scientific investigation, and they will have the heartfelt sympathy of their fellow-Christians in this entanglement.

PRESIDENT ROOSEVELT's message to Congress recounts the achievements of the past year, giving the first place to

the creation of the Department of Commerce and Labor, the purpose of which is "to bring about a better industrial condition," under which there shall be "obedience to law and recognition of public obligation" on the part of all corporations. The message calls for economy in government expenditures, the exclusion of undesirable immigrants, the revision of public land laws, tariff relief for the Philippines, and the improvement of the army and navy. The advantages of arbitration are spoken of in connection with the satisfactory adjustment of the Alaskan boundary and the Venezuelan claims. One-fourth of the message is devoted to the Panama situation. The President claims that the new republic has succeeded to all the rights of the former owners, and has simply recognized the rights vested in this government by the treaty with New Grenada (now Colombia) in 1846, which secured free transit across the isthmus; and concerning the action of our government he says the United States "would have been guilty of folly and weakness, amounting in their sum to a crime against the nation, had it acted otherwise."

THE United States Department of Agriculture made public at noon on the 2d instant its estimate of the year's cotton crop—9,962,000 bales. This low estimate caused the wildest speculation in Wall Street, and in a short time the price of cotton advanced \$3.75 a bale. The smallness of the crop is owing to the ravages of the boll weevil. This pest is spreading, and Secretary of Agriculture Wilson recommends in his report that \$50,000 be appropriated by Congress to find a way of checking the evil. A convention in Louisiana to consider this subject asked for a special session of the Legislature (which will be called), to make laws restricting the shipment of cotton-seed into the State, and urged the enforcement of laws for the preservation of birds. Because of the high price of cotton, manufacturers of New England and the South are planning concerted action to restrict their output, reduce wages and break the present speculation by not buying cotton. Fifteen thousand cotton mill operatives in Connecticut and Massachusetts have been notified of a 10 per cent. reduction in wages, and the Chase Mill, at Fall River, is to run on half time.

In by-gone days there were eminent citizens of Virginia, including John Randolph, of Roanoke, who boasted that the blood of Pocahontas ran in their veins. Now the Virginia State Board of Education has decided that it would "impair the usefulness" of a public school to allow a pupil to attend who is one-sixty-fourth Indian.

NEWS NOTES.

THE German Reichstag opened on the 3d.

YALE won the annual inter-collegiate debate with Harvard.

THE Standard Oil Company has entered the oil fields of Roumania.

CRUDE oil has gone as high as \$1.87 per barrel, an increase of 45 cents in twelve months.

PRESIDENT MITCHELL, of the United Mine Workers, arrived in the Colorado strike region on the 4th.

IT is estimated that 9,000 steerage passengers left New York last week for their old homes in Europe.

OF the thirteen men indicted for postal frauds not one got his place through the civil service examination.

IN San Francisco there has been a general closing of eating places owing to a strike of cooks and waiters.

STUDENT disorders at the University of Kieff, Russia, have resulted in an enforced recess till the first of the year.

PROF. THOMAS H. MORGAN, of Bryn Mawr College, has been called to Columbia University as Professor of Zoology.

OWING to the coal strike conditions, Cripple Creek, Col., was put under martial law and the writ of habeas corpus suspended.

OTTAWA University, at Ottawa, Ont., was destroyed by fire on the 2d. The loss is estimated at over \$250,000. A library of 30,000 volumes was destroyed.

THE convention of the National Indian Association, to commemorate its twenty-fourth anniversary, began its three days' sessions in New York on the 6th.

THE Hay-Varilla Panama Canal treaty between the United States and the Republic of Panama was signed by the members of the Panama Junta on the 2d.

THE Spanish Cabinet has resigned owing to the opposition of the Republicans, and ex-Minister of the Interior Maura has been asked to form a new Cabinet.

GOVERNOR BLISS, of Michigan, has resigned his war pension, on the ground that he does not need it. He secured it that he might have the honor of being on the pension roll.

A LOCAL committee of arrangements has been organized for the second annual convention of the Religious Education Association, which is to be held in Philadelphia Third month 1st.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

FIRST-DAY MEETINGS, PHILAD'A.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.

Meeting for worship 10.30 a. m. First-day School 11.30 a. m.

Thirty-fifth Street and Lancaster Avenue.

Meeting for worship 11 a. m. First-day School 10 a. m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.

Meeting for worship 10.30 a. m., 7.30 p. m.

Germantown.

Meeting for worship 10.30 a. m. First-day School 9.30 a. m.

Frankford.

Meeting for worship 10.30 a. m. First-day School 9.25 a. m.

Fair Hill.

Meeting for worship 3.30 p. m. First-day School 2 p. m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.

Meeting for worship 11 a. m. First-day School 9.30 a. m.

12TH MO. 12 (SEVENTH-DAY).—THE

Burlington First-day School Union will be held at Mt. Holly, at 10.30 a. m.

Interesting papers will be presented. A cordial invitation is extended.

12TH MO. 13 (FIRST-DAY).—A CIRCULAR

Meeting under the care of a committee of the Western Quarterly Meeting, at New Garden, Pa., at 2 p. m.

12TH MO. 13 (FIRST-DAY).—THE VISITING

Committee of Abington Union will visit Byberry First-day School.

(Continued on page 800.)

THE OLD RELIABLE



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CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 790.)

12TH MO. 13 (FIRST-DAY).—NEW YORK and Brooklyn Young Friends' Association in Brooklyn.

12TH MO. 13 (FIRST-DAY).—SOLEBURY Friends' Association at the meeting-house, at 10.45 a.m. Address by Ely J. Smith, of Doylestown, Pa.

12TH MO. 13 (FIRST-DAY).—PHILADELPHIA Quarterly Meeting's Committee to visit smaller branches will visit West Philadelphia Meeting at 11 a. m.

12TH MO. 14 (SECOND-DAY).—THE regular meeting of the Philadelphia Young Friends' Association will be held in the Y. F. A. Building at 8 p.m. As a tribute to the memory of Isaac H. Hillborn, his sermon entitled "Principles and Testimonies of the Society of Friends" will be read. A few appropriate remarks will close the meeting. All Friends are cordially invited.

12TH MO. 16 (FOURTH-DAY).—PHILADELPHIA Monthly Meeting, at Race Street, at 7.30 p.m.

12TH MO. 17 (FIFTH-DAY).—GREEN Street Monthly Meeting, at Fourth and Green Streets, Philadelphia, at 3 p.m.

12TH MO. 17 (FIFTH-DAY).—QUAKERTOWN, Pa., Young Friends' Association at the home of Eleanor Foulke.

12TH MO. 17 (FIFTH-DAY).—HADDONFIELD Quarterly Meeting, at Haddonfield, N. J., at 10 a.m. Ministers and Elders, day before at 3 p.m.

12TH MO. 17 (FIFTH-DAY).—A LECTURE by ex-President Edward H. Magill in Parrish Hall, Swarthmore College, at 9.45 a.m., on the subject, "Swarthmore and Swarthmoreans of the Early Days." All are invited to attend.

12TH MO. 20 (FIRST-DAY).—THE FRIENDS of White Plains, N. Y., will meet at the residence of Elizabeth B. Capions, 62 Mamaroneck Avenue, at 11 a.m. Will welcome any other Friends.

12TH MO. 24 (FIFTH-DAY).—FISHING Creek Half-Yearly Meeting at Millville, Pa., at 10 a.m. Ministers and Elders, day before at 3 p.m.

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"Dr. Doane," he said, at the end of the service, "I enjoyed your sermon this morning. I welcomed it like an old friend. I have, you know, a book at home containing every word of it."

"You have not," said Dr. Doane. "I have so," said the humorist. "Well, send that book to me. I'd like to see it."

"I'll send it," Twain replied. And he sent, the next morning, an unabridged dictionary to the rector.

Now that the notorious Parks is out of the way and his Union no longer powerful in New York, the labor situation there is such that there is a widespread belief in building and building trade circles that there will be a notable revival of building in the spring.

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SUZANNA MECHNER, a German girl who has been in this country but a few months, left her home in Chicago one Sunday evening not long ago to visit her uncle. She lost her way, according to the Chicago *Record-Herald*, and was found wandering around the streets early Monday morning. When the police took her to the Hyde Park station she could tell them nothing that would aid in finding her relative or her home, but when asked how they were to help her out of her difficulty she asked, naively, "Kannen sie nicht advertise?" And yet those there be who sit up nights worrying about our ability to assimilate emigrants. — [Printer's Ink.]

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Where several periodicals in the list are wanted, find the net price of each (if ordered through us), by subtracting \$2.00 from the rate given under the heading "price for both."

Martha J. Wallace

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PHILADELPHIA, TWELFTH MONTH 19, 1903.

Volume LX.
Number 51.

GOOD WORDS FOR 1903.

LI.

Sit down and count the cost of ploughing up thy field, and of searching after the hidden treasure of pure and true wisdom, and consider seriously whether thou canst sell all for it, both inward and outward riches; that if thou do set thy hand to the plough, thou mayst not look back after anything else, within or without, but mayst be content and satisfied with the pearl of true wisdom and life alone.

ISAAC PENINGTON.

BELIEF.

THE pain we have to suffer seems so broad,
Set side by side with this life's narrow span.
We need no greater evidence that God
Has some diviner destiny for man.

He would not dream it worth His while to send
Such crushing sorrows as pursue us here,
Unless beyond this fleeting journey's end
Our chastened spirits found another sphere.

So small this world—so vast its agonies—
A future life is needed to adjust
These ill-proportioned, wide discrepancies
Between the spirit and its frame of dust.

So when my soul writhes with some aching grief,
And all my heart strings tremble with the strain,
My reason lends new courage to belief,
And all God's hidden purposes seem plain.
—*Ella Wheeler Wilcox.*

For Friends' Intelligencer.

THE DIVINE IN NATURE.—II.

THE next field of microscopic study which opened before me was that of the plumage of birds. I had studied all the systems of classification in use amongst ornithologists of that time, and was satisfied with neither. As a structure existing among birds alone, the feather seemed to me to offer some clue to systematic order in this class of animals, and I hoped that the differences it might show in the various groups, would be useful in pointing my way to a natural classification.

While working with a small microscope of low power, at the Academy of Natural Sciences, Prof. Baird, of the Smithsonian Institution, Washington, D.C., one day entered and saw how inefficient was the instrument for the task I had undertaken. The next morning he laid a roll of bills on the table before me, remarking, "I have a friend who has more money than he knows what to do with. He sends you this for a good microscope. Take it and repay it to science many times." That friend was George W. Childs, of Philadelphia. I record the incident because it is due alike to the scientist and the philan-

thropist. Doubtless it was only one of a thousand cases in which timely aid was offered to enthusiastic effort. Not only did Prof. Baird help me to see what would otherwise have remained hidden, but he directed his assistants to send to me any specimen of feather of which I might be in need. My opportunities for study were therefore exceptionally good, and I profited by them by making myself acquainted with the leading differences of structure in the feathers of the various groups in the whole class of birds. Mary Peart, whose drawings of butterflies are unexcelled by those of any living artist, lent me her aid by making a number of beautiful drawings direct from the microscope, few of which have ever been published, owing to the fact that after many months of study, the volume of Nitsch, published by the Ray Society of London in 1867, was placed in my hands. This German author had devoted the leisure of thirty years to the same study, and his drawings were so perfect that they might have been taken from my own microscope.

Of course I was discouraged from venturing on the expense of an American publication, as at that date it would have been a serious, if not impossible, effort. I have since greatly regretted that circumstance, as the field was wide enough for both, and as the majority of my drawings were of instructive details not included in the work of Nitsch. I did, however, utilize these by enlarging them so that they could be seen at a distance, and giving lectures upon them to appreciative audiences, so that in this manner something was done for science—not as much as should have been accomplished, but all that was at that time in my power.

It would require a volume even to show the scientific uses of these drawings. Suffice it to say here that either by the down or by the mature feather, or by some peculiarity of its structure, almost every great group in the whole class of birds can be distinguished, in some cases even families being recognizable, although at the meeting points there may be a blending of characters.

My studies were by no means lost to me, personally. They had served to clarify my ideas of classification, and I was quite ready to accept the arrangement of those more recent ornithologists who placed the earliest of extinct birds at the base of the class, and their successors in time, in ascending order, until, finally, the singing birds were reached as the highest outcome of the class, in more recent geological periods.

Selecting twenty-four primary characters, I traced one or the other of them, in a spiral of ascent, around a central axis, from the lowest to the highest of birds, and became fully convinced that a truly natural classi-

fiction could only be represented by a series of branches, taking their rise at successive periods of time after the development of the earliest known bird in the Jurassic, each branch proceeding towards the differentiation and perfection of its own types, but never again uniting with any other branch, any more than the lower limb of a tree unites with a higher one. A new branch may carry up characters belonging to a lower one, and may unite with these, something belonging to its adjacent branches, but it will also possess some dominant characteristic belonging to neither—something which shows a rise in organization—a step in advance towards the perfection intended. But as the branch should diverge as widely as possible, there must be expected great differences within its own limits, some superior, some inferior, and some of a perfectly balanced nature. As the branches rise around the central axis, they lose one by one the inferior characters, the superior ones becoming dominant until the highest ideal is attained.

Applying these principles to each class in the animal kingdom, and to plants as well, I studied them for their verification, so that beginning with ornithology, I was led gradually to the whole system of life, and to the cosmic influences which govern all the worlds. Once started in the pathways of nature, there is no stopping place, and can be none, since the infinite is leading the finite. Our mortal limitations are around us, bounding our powers, and these limitations, being God-given, should be cheerfully and even reverently admitted, and obeyed; but that the desire to know all we can of the universe of which we are a part, can ever be extinguished in the human mind, I do not for one moment consider possible.

Going back to the egg to see how much preparation must be made before a feather can be developed, we find by observation and experience that a gentle warmth must be applied either by the mother bird or by an artificial incubator, to start into activity the germ already provided. The production of a living bird by either mode is so common that we forget that it is a miracle. Yet it belongs to a class of phenomena the most mysterious in nature. All birth, whether of a sun and its planets, or of the inhabitants of our earth, is so marvelous that we may well be stilled into silence before any manifestation of its wonder. A little carbon, hydrogen, oxygen and nitrogen, and we have vitalized protoplasm, out of which are produced all living things. From the protoplasm a cell with an enclosing membrane and a nucleus—more cells, and here is the beginning of a chick. Let us break an egg each day and see how pulsation begins; how arteries ramify; how veins return; how a spinal column and brain are formed; how all the organs of the senses are defined; how bone and muscle take their places, and finally how a skin is fitted to cover the whole. In the skin a tiny capsule—within that a central bag—in the bag an artery to supply blood, and a vein to carry away the rejected material—a nerve to stimulate these into action, and to direct exactly how the downy tuft shall be formed. For there is a difference. If the egg be that of a duck or goose, the tuft shall be of one kind.

If it be of the barndoor fowl it shall be another, and so on through all the birds hatched with a downy covering, and soon able to follow the mother and pick up their own food. For those sea birds which are swimmers, reared in nests, the down will be of a different character, longer and more silky, and so through all the tribes with helpless young till we come to those in which there is no down preceding the true feather, or only a remnant of what was once of use. This is the case with the singing birds and with several other groups approaching them in a certain degree. The humming-bird is not a singer, but it is hatched as nude as any. In these cases the feather arteries and veins and nerves do not begin to act at once. They await their proper time. When they do begin their work they complete it rapidly, and by the time the bird is strong enough to use the muscles of the wing, the feathers are ready, but the true feather is quite different from the down, which, in the lower orders, precedes it. It is far more complicated in structure, and in form, color and size may differ with every species. The parts of the feather require to be named to facilitate description. Thus the main stem or quill is the shaft. Its border on each side is the vane. The latter is composed of threads known as barbs. These are fuzzed by smaller parts termed barbules, and these bear hooklets and barbels. Now barbs, barbules, barbels and hooklets differ with every tribe, and some birds are without one or the other. The variety in the class is so astonishing that it is difficult even to imagine it.

When the feather is forming, out of the protoplasm secreted by the blood a granule is extracted and deposited between the inner and outer bag of the double capsule. In this manner a ring of granules is formed, and they give rise to cells. The cells are the starting-point of a ring of barbs. Two of these unite to form the stem, which rises and carries with it the adjoining pair of barbs, and so on until the whole ring is lifted and the outer capsule bursts, when the feather continues to rise and by the constant addition of cells from below, is finally completed, the lowest and latest being the downy part at the base of the vane. The barbs consist of numerous cells flattened out into a plate, which is covered by a transparent horny material. This horny material is itself formed of spindle-shaped cells without a nucleus, the cells being visible under the microscope in their young stage, but soon lost in their transparency. It is the material out of which the quill is formed, and also the hooklets hereafter to be mentioned. At one edge the barbs send up at right angles to their floor, a wall of perhaps one-fifth their width, and from the edge of this wall, bending over the barb, arises a fringe of barbules. Exactly at the right spot to enable them to catch into the barbules of the next plate, the hooklets are placed so that they may strengthen the vane as far as possible, and yet leave it extremely light, pliable and elastic. It is, in fact, a double weaving of the vane. The hooklets being transparent, and under the microscope appearing silvery, are very beautiful objects in which bear them can always be distinguished addition to their marvelous workmanship. The bar-

from the barbs, because they consist of a single line of cells, instead of many. The edge of each cell in the line, when expanded to a point but not hooked, is termed a barbicel. I do not know of any especial office which these structures perform. They appear to me to be simply unformed hooklets which are not needed.

In the geese and ducks, where a very close textured oily feather is required to shed water, the hooklets are much more numerous than they are in the feathers of the walking birds or amongst the singers. Amongst the latter, the hooklets may be reduced to four or five in number upon each barbule, just where it curves to clasp the threads in advance of it.

In the attainment of beauty imperfections are frequently used, but always with purpose. Thus in the soft and graceful plume of the ostrich it is the absence of hooklets which permits the loose flowing of the barbules, the barbs being left to float freely in the air. To the same cause is due the ornaments of the cranes, herons, paradise birds, and the grace in the tails of many species, including some small warblers of Australia known as emeu wrens.

In the lyre bird the ornamental pattern of the two large feathers, which give it the name, is outlined by the omission not only of hooklets, but also of the barbules themselves, thereby giving a transparent effect to the tracery of the plumes, the result being no less beautiful than remarkable.

In many species the barbs are omitted for a certain distance, and then resumed for purely ornamental purposes, the alternations of naked shafts and barbed ones being highly effective. This kind of ornamentation is especially to be seen amongst the four hundred species of humming birds, and is also to be noticed in the saw-bills and night jars, as well as some other birds.

In methods of adornment we can scarcely imagine one which has not been employed. Burnished metals give the impression of hardness, but along with the most brilliant metallic plumage, the softness of the feather is always retained. In the humming birds of America, and the sun birds of Africa, the colors in vertebrate life reach their highest expression. The extreme variability in different lights may be partially explained by the microscopic structure of the feather as seen in our common ruby-throated humming bird which visits our flowers, and nests with us, retiring southward to escape our winter's cold.

In this bird the most brilliant spot is its throat. Taking the feather of a dead bird from this part we find that the greater portion of it is dark in color and wholly lustreless. Only about seven barbs on each side of the stem, are of ruby glowing like fire. These are close set with barbules which overlap each other firmly, and are further strengthened by the binding in of the threads in which they end, thus forming a selvedge so that to the unassisted eye the brilliant part looks like a single scale. Hooklets would be useless here, consequently there are none. Each barbule is a flattened plate with an upper and a lower side, and an anterior and posterior margin—four surfaces in four different

colors. The upper is a rich magenta or ruby, so brilliant that it is impossible to adequately reproduce it by art. This is complemented by green. The anterior margin is of gold, and the posterior dark plumbeous. In life, as the bird moves we see the ruby, the green and the gold, as the light happens to fall on either surface, and, under the microscope all four of the colors are revealed as the barbule is turned in different ways.

In the loose barbs of the pea fowl, gold, green and rosy bronze seem to play much the same part. In the whole magnificent array of this bird there is not a single harsh contrast of color. All the tints are accordant and blend softly into each other. They belong to that part of the spectrum from yellow green to rosy purple, and violet, passing through shades of blue in the "eye" where the color is most intense.

The most striking effects are produced by contrasts of color, as in the parrots, toucans, trogens and others. It is also true that the lighter colors of the underside of the body are apt to be contrasted with the deeper tints of the upper. This is not universal, as there are frequent exceptions, but it is sufficiently common to attract attention in viewing a collection from all parts of the world. It is, moreover, true that the finest singers of the world, or nearly all of them, are inconspicuous in their colors. In the development of their vocal organs, and in the refinement of the nervous organization which enables them to enjoy their own music with intensity, they appear to have left color of plumage behind them. But as a whole the class of birds exemplifies the laws of color, which, born of light, appear everywhere in our solar system. The clouds of evening, unpurpled and golden, brilliant with a thousand dyes in the glory of the setting sun, are scarce warmer in their tints than is the plumage of tropic birds. These find their hues repeated in flower, insect, gem, and pearly shell and drop of dew, and the stars burn on through the ages, flashing to their banded mates the same responses. The moon in her silver purity, the skies lighted up by auroral splendor, brown earth, lichen wood, mossy sod, and night black spaces, all have their counterparts of color in the feathered world. There are souls of lily purity for the delicate tints of earth and sky, and fully rounded natures; the true poets and painters of our race, for the colors of the universe in all their harmonious diversity. To each of these God gives his ordination and approval, and from all should ascend a daily hymn of thanks for the benisons bestowed.

GRACEANNA LEWIS.

Media, Pa.

THE world looks at ministers out of the pulpit to know what they mean when in it.—[Cecil.]

☩

If thou desire the love of God and man, be humble; for the proud heart, as it loves none but itself, so it is beloved of none, but by itself; the voice of humility is God's musick, and the silence of humility is God's rhetoric. Humility enforces, where neither virtue nor strength can prevail, nor reason.—[Francis Quarles.]

THE MINISTRY OF FRIENDS IN ENGLAND. At the time of London Yearly Meeting last Fifth month the subject of the ministry took a remarkable hold upon Friends, and since then, especially in view of the conference on the subject ordered by the Yearly Meeting to be held in the autumn, there has been a great deal of very searching discussion in the *Friend*, the *British Friend* and the *Friends' Quarterly Examiner*. All this discussion does not bear directly on the situation in our branch of the Society in America in regard to the ministry. For instance, the question as to recording ministers has not as yet come to be a matter of as practical concern with us as it is felt to be among English Friends, though in some of our meetings it has been a matter of serious consideration. But the discussion, taking it all together, goes to the "roots of Quaker ministry," and is as interesting for us as if it had been carried on with particular reference to our own situation.

The subject was first brought up in the London Yearly Meeting on Ministry and Oversight, and was the outcome of a minute sent down the year before calling attention to the need for "spiritual efficiency" in meetings for worship. It was introduced by Edward Grubb, who said that the most serious question now before the Society is how to vitalize the ministry and to raise its quality. "We are," he said, "at a critical point, when the question is whether a 'priesthood of all believers' is to be a practical reality or not, whether a wholly non-professional ministry can be maintained in the face of the altered conditions of life. We shall not find the answer to this question by repeating ancient formulae, or following America, or letting things drift. The foundation of improvement must be a deeper spiritual experience, raising the spiritual level of us all."

In the discussion that followed the whole question was considered very frankly and from different points of view, the outcome being that the yearly meeting directed the convening of a conference on the ministry which might place recommendations before the yearly meeting next year. It was afterward arranged that this conference should be held at York in Eleventh month.

Following are extracts from articles and communications that have appeared in the various English Friends' papers during the summer and fall:

The *Friend* (London) for Sixth month 12th, said editorially: "Discussion in the Society of Friends is now happily lifted from small questions to that which is vital to the progress of every church, the direct ministry of the gospel. This theme is evidently to the fore for some time to come."

"The next week the *Friend* said in an editorial on the acknowledgment of ministers: "In view of the conference on the ministry, . . . we must recognize that there is much that is lacking in the ministry among us, but it does not follow that it is desirable to abandon the acknowledgment of ministers altogether.

"A free ministry is on its trial. If it ends in confusion and every man doing that which is right in his

own eyes, it will have been weighed in the balance of experience and found wanting. But is it so? We believe not. We believe there is a great deal of gospel ministry at the present time among Friends, acknowledged and unacknowledged, in which we may all heartily rejoice. . . .

Probably there was never the exercise of a greater variety of gifts in the ministry than there happily is to-day. The learned and the unlearned, the carefully-thought-out discourse and the impromptu exhortation and thanksgiving, the simple exposition and reading of scripture, the freshly-expressed or the newly-comprehended truth, all have their appropriate place and opportunity in our meetings for worship. . . . This growing variety and diversity of expression in the ministry may have made it harder for monthly meetings to act with uniformity. But this lack of uniformity may be just the means in the hand of the Supreme to lead us out into a more solid unity."

In the *Friend* of Seventh month 17th there is a letter from Caroline E. Stephen, the author of "Quaker Strongholds," the same letter appearing also in the "British Friend" for Seventh month:

"Many Friends have, I know, long believed that the practice of 'recording ministers' should be abandoned. Slowly, and as the result of some years of experience in that position, I have come to the same conclusion. I believe that experience shows the custom to be (notwithstanding some practical conveniences, real or apparent), full of snares both to the recorded and the unrecorded. For the lists of the true and divinely-qualified ministers, and of those humanly regarded as such, will never quite coincide; while the distinction, important as it is, between the mere record of a fact and the conferring of an office, is by no means obvious to all, or always fully borne in mind."

The *British Friend* in its issue for Seventh month has an article by Charles Heath Clark who speaks of the great importance to the life of the Society of the practice of recording ministers, and continues: "The origin of the system seems difficult to trace; but there is reason to believe that it grew on to the life of the Society, rather than that it was at any given date consciously adopted. Perhaps it never would have been adopted had it been first examined in all its bearings as a fresh departure in church government. If it had been so considered, it is difficult to believe that the practice could have been felt to be in harmony with that complete spiritual equality which undoubtedly was aimed at by the founders of our body. . . . A sense of inconsistency between principle and practice in this matter has, apparently, always been present with some among us, who have shown it by refusing the acknowledgment of their own ministry. . . .

"It may be that the necessity for a change would have been felt earlier in our history had not the spiritual life of the Society been for a long period reduced to a low ebb, and the vocal ministry limited to a very few. Under such conditions a system may

have been workable which, amid circumstances of greater life and activity, soon revealed signs of inherent weakness. . . .

"The first difficulty [with the system of recording] has been that of deciding whom to 'record' and whom to leave. If the original intention was that the recognition of the Church should correspond with the exercise of the gift of vocal ministry, then the system has utterly failed to carry it out. The occasional utterances, the hesitating offerings of loving, earnest souls, which represent to us one of the priceless treasures of a free ministry, have found little or no place in the recording system. Those whose service has led them a little away from the beaten track, who have not conformed exactly to the accepted standards, who have struggled to be true rather than to be 'sound,' have had to wait; and some of them died waiting. Often we feel that quantity rather than quality must have been the reason for taking 'action.'

"The difficulty of making any human record correspond with, and neither lag behind nor go before, the divine power and inspiration, is probably insurmountable. . . .

(Continued on page 810.)

FIRST-DAY SCHOOL LESSON ON PEACE.

[The following peace lesson, which we take from the *Interchange* (Baltimore) for Eleventh month, might be used on Twelfth month 28th, which has been agreed upon and will be observed by many congregations as Peace Day.]

Read Matthew, xxvi., 47-54 and John, xvii., 28-38.

God's promise to Abraham was that in his seed should all nations of the earth be blessed. Genesis, xii., 3.

The promised Messiah was to be of the house of Judah, and to him should the ingathering of the nations be. Genesis xlix., 10; Jer., iii., 17.

His kingdom was to last forever. Dan., ii., 44.

He should execute judgment and justice. Jer., xxiii., 5; Isa., ii., 1-4; ix., 5, 6, and Isa. xi., 1-10.

He was to be a conquering prince. Zech., xiv., 1-3, and 9; Isa., xi., 13.

Summary: God was to visit his people and to him was to be a gathering of all nations, he would judge them with righteous judgment and there should be peace.

At the same time there was a strong belief that the Messiah would destroy the enemies of Judah. By the time Christ came this belief was uppermost in the minds of men. Indeed, the conditions of the Jewish people were such that a warlike Messiah seemed to be the only one who could deliver his people from the foreign yoke, and cause all nations to flock to Jerusalem, the only king, in short, who could fulfil ancient prophecy.

Jesus, the one whom we accept as the Messiah, came indeed of the tribe of Judah, but he came as the son of poor parents and spent the greater part of his life as a carpenter. When he reached years of discretion he joined himself with those who desired righteousness and was baptized of John in the Jordan. Then perhaps with greater vividness than ever before came upon him the realization of his mission as the Messiah of the Jews, the deliverer and Saviour of his

people. At the same time came the temptation to gain these ends as did other great deliverers. In a moment he saw the kingdoms of the world, the glory, splendor, and power which they had won by the force of arms. Could he not by the same means achieve the same results, and with these results could he not accomplish greater things? for was not he the son of the God of all the earth?

But no, down through the ages rings the answer, "Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

After this come the three years of Christ's public ministry. This should be briefly reviewed in the classes, laying special emphasis on the way in which he entered into the lives and interests of the poor. Most of his followers were fishermen. Once when they had labored all night and caught nothing he bade them cast the net once again. They did so, and now there were so many fish that they could scarcely drag them to land. Luke, v., 4-11. He fed the hungry; he healed the sick; in short he supplied the needs of those around him. Matt., xi., 6. He taught his disciples that he who would be greatest in his kingdom must be the minister, the one who served others. Matt., xx., 25-28, and he himself washed their feet. John, xiii., 4-17. Of himself he said, "The Son of man is come to seek and to save that which was lost."

The men of that day were unable to stand this teaching of loving service to God and to their fellow-men (see also the parable of the Good Samaritan, Luke, x., 20-37, and the account of the rich young man, Mark, x., 17-23) for more than three years. They did not want a serving Christ but a fighting Christ. Some have thought this was what induced Judas to betray his Master, that he did it in hopes of forcing him to declare his mission as the Messiah. Whether this view be correct or no, does not affect us here, the fact remains that Jesus had the chance of defending himself with the sword and refused to use the opportunity, but said, "My kingdom is not of this world, if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John, xviii., 36. Christ's kingdom was God's kingdom and he used God's weapons of warfare. The members of God's kingdom do not fight. Christ, the great founder of this kingdom upon earth, spent his life in serving others; yes, and when he found that the life of service was not sufficient he poured out his life that he might serve them to the uttermost.

What has been the result of Christ's life of unreserved outpouring of himself for others?

That out of all nations men have come to him and have found blessing and rest.

That he has established a kingdom whose laws are righteousness and peace, and one which will last forever.

That those nations which most nearly follow him have been the leading nations in the world's history.

That the world conquering power is the power of loving service, for it is the power of God.

N. R. H.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, TWELFTH MONTH 19, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE YOUNG FRIENDS' REVIEW.

WITH this issue the *Young Friends' Review* is united with the FRIENDS' INTELLIGENCER. The two papers desiring to make their appeal to exactly the same people, it has been felt by those responsible for each paper that the work of each could be carried on most effectively by issuing them jointly.

The name of the joint paper is to be the FRIENDS' INTELLIGENCER, but that the name of the *Young Friends' Review* does not appear in the title does not mean that it is merely absorbed and is no more to be heard from.

The Friends who started the *Young Friends' Review* in Canada felt that there was a need for the new paper that no other publication was filling. When the *Review* was moved to New York City it became possible to enlarge it and to widen its scope and its field of usefulness.

Now when a third move is made, it is with the thought that the work of the *Young Friends' Review* may be carried on still more effectively and that the younger paper is to have a distinct influence on the older. The editors of the INTELLIGENCER, in taking up the work of the *Review*, will endeavor to let none of the lines along which its promoters have been working be lost sight of, and will hope that all those who worked so devotedly for the *Review* in Canada, and all those who have been making sacrifices for it in New York, will feel their responsibility for it still, and help to make the joint paper truly a FRIENDS' INTELLIGENCER and *Young Friends' Review*.

THE OBSERVANCE OF CHRISTMAS.

THE Friends of earlier days felt it necessary to bear a testimony against the observance of special days and times as more sacred than others, and the adherence to this principle developed among us the custom of not observing Christmas in any way. The attitude of the Society has greatly changed in this respect, indicating a healthful tendency toward progress; for the need which called forth the testimony

has largely passed away, and this particular day has taken on a significance which extends its influence far more widely than it could ever have reached in its primitive observance as a sacred day in the churches.

Positive far-reaching influences in society have radiated from the impressions made upon the world by the familiar story of the manger-cradled babe, and the shepherds' anthem, "Peace on earth, good will to men." The so-called Christmas spirit that has developed in the world has something truly and deeply Christian in it. Whenever the anniversary season rolls around, all society feels more or less the general tendency toward good will to men. Men hold their purse strings less firmly, and there is a general thoughtfulness for others rather than ourselves.

At this time more than at any other during the year, the realization of the brotherhood of man comes closer to human hearts. Our Christmas gifts to the poor are bestowed now, less with a feeling of alms giving than of lightening the burdens of those who are heavy laden, and bringing gladness into lives shadowed by illness, poverty or misfortune. A day that tends to make us a little less absorbed in the pursuit of worldly gain, to bring into play the better instincts of mankind, to stimulate healthful pleasures and to turn men away, for even a day, from the thought of self and its interests, to bring us nearer to the realization that all men are brothers, serves a purpose so important to the final success of Christ's mission upon earth, that Friends do well to observe Christmas in a way that will most helpfully promote these ends.

There is perhaps a danger that gift-giving at Christmas time may become perverted from the noble purpose that it should serve, by being degraded into a fixed exchange of commodities, or a bestowal of gifts from a sense of equity to repay in value something received before. Friends may individually render their share of helpfulness in resisting the tendency toward gift giving without the heartfelt good will of the giver, and the establishment of a feeling of obligation in a custom which depends for its usefulness and beauty upon the spontaneous manifestation of affection, interest or sympathy. A beautiful custom which appeals to the better instincts of mankind ought to be safeguarded as far as possible against the dominion of worldliness and selfishness. With each returning Christmastide the hearts of men are more ready than at other seasons to be persuaded of the practical utility of the first Christmas anthem. Let us, in so far as in us lies, make use of the open door of opportunity to teach men the meaning of Christ's lowly life of loving and of giving.

THE FARM AS A LABORATORY.

Boys and girls from country homes to whom the way does not open to stay on at school and college to "complete" their education may find something to think about in what the distinguished biologist, Professor Whitman, has been saying about the farm as a biological laboratory. As quoted in an editorial in the "Independent" for Twelfth month 10th he says: "The study of living plants and animals, under control and cultivation, is what is now most needed for further advance in biology. We cannot hope to make much more progress in the study of the laws of heredity until we have the means of investigating the phenomena in the series of generations and under conditions that admit of decisive experimental tests." He believes that the biological farm is the next step in the study of nature. The further advance cannot be made in the biological laboratories of to-day because they are limited almost exclusively to the study of dead material.

The "Independent" quotes also President Jordan, who says, "The best thing a college can do for a young man is to bring him into the right sort of contact," and points out that the country home does this and also "furnishes the curious mind with the very best object lessons, to inspire the mind and purify the heart"; and the great thing about the country home is that it is not only a school of instruction but also of application. Every one of the sciences can be put into immediate practice. There is nothing to hinder even the application of mental science and mathematics. Arithmetic is not in its highest use in stocks and brokerage, but rather in the practical affairs of production; when applied to the problem of doubling the quantity of corn to the acre; or of improving the quality of potatoes or beans.

"While many of our ablest men," says the "Independent," "have been working in laboratories and museums, other equally great and able men have been plowing out, and hoeing out, and planting out some of the most important problems in life's history. . . . The problem now is to bring these two together. . . . The farm recognizes the value of the school, the school begins to recognize the value of the farm."

HERBERT SPENCER.

Four great English scientists, whose investigations have given a new trend to the world's thought, were Darwin, Tyndall, Huxley and Spencer. Of these, Herbert Spencer, who died last week in his 84th year, was perhaps the greatest. In his "Principles of Psychology," he stated the doctrine of evolution as the universal plan of all things, now accepted by

leading theologians as well as by scientists, before Darwin had completed his plan of zoological evolution. To quote the *Springfield Republican*, Spencer taught that energy forever proceeds in one course: "That is, from the protoplasm or undifferentiated matter, through the monad, a simple cell, up to the great animal creation and man himself, who reasons of all:—from the atom up through the entire complexity of worlds. It is, as we have said, the reconciling idea; materialists cannot but find in it the substance of their beliefs; spiritualists equally discover in it the perfection of a divine life, which assuredly must work in this fashion, not making out of hand, as man makes his house or his steam engine, but simply living from one form into another, and into all forms, as it was in the beginning, is now and ever shall be, world without end." Tennyson gave poetic expression to the universal truth of Spencer's theology in his lines:

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of man are widened in the process of the suns."

Spencer's "System of Synthetic Philosophy," published in ten volumes, appeals to students only, but his introductory work, "Study of Sociology," can be understood and enjoyed by the ordinary reader and would be a valuable book for First-day school workers. That part of his world-renowned treatise, "Education," which deals with moral training, should be read by every parent and teacher.

The reiterated charges that Spencer was an atheist showed a complete misunderstanding of the man on the part of his accusers; he did not deny the existence of God but simply declared that the great Power that pervades and controls the universe is "unknowable." While the faith that sufficed for him would be unsatisfying to most human hearts, "he was reverent of all things, all the processes of Nature from the ether and the star-dust in it to the orderly procession of the equinoxes and the highest of intelligences, which lies beyond the ken of man, that infinite energy which informs all with its one life, and moves with endless unfolding and continuous ethical purport through cycles in whose midst we only gaze and guess and wonder."

The day returns, and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.—[Robert Louis Stevenson.]

BIRTHS.

LAWRENCE.—In East Berlin, Connecticut, Eleventh month 7th, 1903, to Dr. George W. and Letitia Reeder Lawrence, a daughter, who is named Elizabeth Reeder Lawrence.

DEATHS.

GAUNT.—Suddenly, on Eleventh month 19th, 1903, at Mullica Hill, N. J., Sarah E. Gaunt, in her 81st year. Interment at Eleventh month 21st in Friends' cemetery, Mullica Hill, N. J.

HALL.—Suddenly, on Twelfth month 10th, 1903, Edward W. Hall, of Mendenhall, Chester county, Pa., aged 73 years. Interment at Friends' burial-ground, south of West Chester, Pa.

He was a man who took great pleasure in the simple and the beautiful things of life, and enjoyed his home and his friends. He was industrious and possessed great integrity of character, and was faithful to the principles held by Friends.

McDANIEL.—Died, Eleventh month 5th, 1903, at the residence of her husband, William W. McDaniel, 909 West Seventh street, Wilmington, Del., Mary C. McDaniel, in her 49th year; a member of Wilmington Monthly Meeting; oldest child of Martin W. and Jane Meloney.

Her death resulted from pulmonary troubles of about seven months, which she bore with Christian patience. She at first was very desirous to regain her health and help to train their only child, a son 10 years old, but after a time became reconciled, leaving all to the will of her Heavenly Father, desiring to be released when it was his will. How precious a memory to parents, brothers and sister that their loss is her eternal gain.

OGDEN.—On Twelfth month 9th, 1903, at his home, Riverton, N. J., Edward H. Ogden, in his 72d year.

He was president of the Gandom Institute, president of the Consolidation National Bank, manager of Swarthmore College, and for several years chairman of its Finance and Building Committee, and trustee of the Endowment Fund, director of the Provident Life and Trust Company, president of the Preston Retreat, and president of the Riverton Saving Fund. In 1869 he entered the malting business as a member of the firm of Francis Perot's Sons, thus continuing the link of a firm that dates from 1687.

SHARPLESS.—Twelfth month 7th, 1903, of pneumonia, after an illness of about three days, Alfred Sharpless, in his 82d year. He was a son of Nathan H. Sharpless and Martha Price, his wife, and a grandson of Philip Price, who was several times a Superintendent of Westtown School.

Alfred lived a long, varied and active life, and withal was a kindly and tender-spirited man, devoted to the best interests of the community, his family and friends. He was a life-long member of West Chester Preparative Meeting of Friends.

WAY.—At his home in Hockessin, Del., on the morning of Tenth month 21st, 1903, Jasper Cope Way, in his 81st year; a member of Centre Monthly Meeting.

WHITE.—Near Langhorne, Pa., Twelfth month 9th, 1903, Tacy N., wife of Nathan B. White, in her 76th year. Though not a member of the Society of Friends was a regular attendant of First-day meetings for many years as long as her health permitted. Interred at Friends' burial-grounds, Langhorne.

WILLIAMS.—In Willistown, on Twelfth month 11th, 1903, Thomas H. Williams, in the 54th year of his age, son of the late William and Amy Hall Williams. Interment at Goshen Friends' burial-ground.

WRAY.—Suddenly, in Rochester, N. Y., Twelfth month 4th, 1903, Mary E., wife of G. Ellis Wray, youngest daughter of Edmund M. and Anna H. Carpenter, in her 40th year; a birthright member with Friends.

Thus while we wonder, weeping,
On the hidden yet to be,
We trust the Lord is keeping
Our loved ones still to be.

COMMUNICATIONS.

THE LESSON LEAVES.

Editors FRIENDS' INTELLIGENCER:

In an article written by Jesse H. Holmes, on "The Lesson Leaves," in INTELLIGENCER of Tenth month 17th, he asks, "Would it not be desirable to talk over, in the columns of the INTELLIGENCER, some of the matters connected therewith?" I fully agree to the need of "talking over" this subject which is of so much vital importance. With this end in view I wrote an article on the same subject for the INTELLIGENCER of Seventh month 19th, 1902. As far as I know my article did not cause much of a "talking over" the subject, though it was most heartily seconded and endorsed by Lydia J. Mosher, of Granville, N. Y., in the INTELLIGENCER of Seventh month 26th, 1902. But I hope there has been much thinking on the matter and that we will now hear expressions. The most vital question is, "Shall we return wholly to the International Topics?" At the General Conference, held at Lincoln, Virginia, it was decided that instead of continuing to use the portions of Scripture selected by the so-called International Committee, as a basis for the Lesson Leaves, Friends would have a committee of their own go to the same Bible and select topics for them. This arrangement stood till the Richmond Conference, when it was reported that some schools had lost heavily by the change. To save their further depletion it was decided that hereafter Friends should have leaves both on the topics selected by their own committee and those of the International Committee. This has never been satisfactory. It is frittering away our time, talents, and money on two series of lessons, when all is needed on one. Shall we continue this? I know of no other church, however large, so wasteful of its resources. Is it not far wiser to return wholly to the International Topics? Is it not all gain and no loss to do so? Some think this means that our lessons shall be prepared and served out to us by said International Committee. I recently heard an intelligent elder talk that way. Why any one can think so I do not know. Having a series of lessons of our own now prepared on said topics refutes this. And if they would examine the Lesson Leaves of the many churches that use these topics they would find that they all handle them differently. Our committee can do, as they are now doing—construct lessons to suit Friends views; only by concentrating their best efforts on the one series they can make it what it should be—an honor to the Church. By using the International Topics we can avail ourselves of the thought expressed on them by any, or all the other churches. How much better to have these helps than to undertake to build lessons with our own efforts solely. Besides, how much more Christian it looks to have some things in common with other Christians. Because we sometimes find thoughts in some of the lesson papers that don't suit us is certainly no reason why we should not use all of them that we like. Surely, as far as I have examined them, there is much more that is truly spiritual and uplifting than otherwise. They sometimes make mistakes, but all are liable to do so. I have sometimes seen thoughts in our own Lesson Leaves that were calculated to lower our love and respect for the Bible, instead of encouraging our children to frequently read it, as our Discipline inculcates.

But with the return to the International Topics, shall we have them for all classes? Most churches do; but they have lessons on them adapted to the different ages. I think this practicable and best, and I would have the Scripture for each lesson printed at its head. All other churches do, as far as I know. If only two pages are used for each lesson I would have them opposite so that all the lesson is before the reader without turning a leaf. And by all means publish lessons for every First-day in the year. Other churches do, and they generally have a review for the last First-day of each quarter. By doing the same we can keep in touch with them. We always have some schools in session. When we have many we should print many leaves—when few, print few; and, too, there are always some in those schools that are not in session who wish to study all the lessons. Not having lessons for every Sabbath is a loss to many. Numbering breaks all harmony—besides, there is inspiration in the thought that

millions are with us in studying the same portions of the Scriptures at the same time. We should get all the hints we can from experts in Sabbath school work. We are comparatively young in the work. The International Committee, and most of those who prepare lessons for the schools of other churches, have spent a life time in trying to make their schools most efficient as nurseries of their churches. They have succeeded admirably. Our Church needs such a nursery, and needs it badly. We are all aiming for the same goal. Shall we avail ourselves of the immense help we can get by co-operating with these experts in the work, or shall we selfishly cut entirely adrift from other Christian workers in the blessed Sabbath school work? I truly believe the one course means an uplifting in all spiritual growth—the other standing still or retrogression.

Stephenson, Va. CHARLES E. CLEVENGER.

FROM EDWARD COALE.

Editors FRIENDS' INTELLIGENCER:

AFTER much planning and overcoming numerous discouragements we find ourselves (my wife and daughter being with me) at this place for the winter. We left home on the 21st of Eleventh month, stopping two days with a son in Peoria, Ill., and arriving here on the 27th nearly worn out on our long ride of three and a half days and four nights. Our Pullman was very comfortable and officials kind and attentive, as the employees of the great Santa Fe always are. Before going further permit me to pay a just tribute to the memory of our dear friend Joshua L. Mills of Clear Creek, Illinois. I attended his funeral just a few days before we left home. Having been associated with him so much in our society work and social intercourse the loss comes very close home, not to me only but to our entire Yearly Meeting—always prompt in the attendance of meetings far and near, which during the last year required over twelve hundred miles travel. Not only local is his loss, but like that of our dear brother, Howard M. Jenkins, his loss is felt by our whole Society.

Our journey was without especial incident except that we were on the road Thanksgiving day, and some of our fellow passengers learning that I was a minister insisted on holding a thanksgiving service and my leading it. There were only two courses to take, either to comply or to refuse to enter the open door that I was not instrumental in opening; so of course the effort must be made. Several denominations were represented. The service began by singing, which soon drew the entire company to our end of the car, and several from other cars. This was followed by Bible reading, prayer and an address. Songs were interspersed, and numerous thanksgiving testimonies were borne, closing with solemn, impressive prayer. It seemed strange, away out on the mountain and desert waste of Arizona, amid the rumbling and roaring of the rushing train, that we strangers to each other, feeling the drawing ties of Christian fellowship, should be willing to blend our voices thus in thanksgiving and praise. We were glad the effort was made.

We have a son, and my wife has a sister here, and we anticipate a pleasant winter. A great profusion of flowers, ripe and ripening fruits and vegetables are everywhere to be seen.

It was our privilege to-day to attend Friends' Church, where we listened to an exceedingly zealous discourse on Zeal, especially as applied to Christian life, in which many forceful and impressive points were made. I was invited to the pulpit, but declined, feeling very keenly the effect of our long journey, though otherwise I would have had no objection to complying.

John Henry Douglas lives here and was at meeting to-day but did not preach. We felt the better for going and will go again. The cordial hearty handshake so characteristic with every phase of the Society of Friends is not lacking here, and in silence does an effective work. We hope to be able to move around among Friends somewhat and you may hear from us again. We represent the tourists of moderate means, and our going will be measured by the capacity of our pocket book. The distance from Los Angeles to San Francisco is nearly five hundred miles. EDWARD COALE.

337 E. Fourth St., Long Beach, Cal.

NOTES.

WE have received a copy of the program of the New York and Brooklyn Young Friends' Association for 1903-4. They meet twice a month (First-day evenings at 8 o'clock) alternately in New York (226 East 16th St.), and in Brooklyn (116 Schermerhorn St.)

The general subject for the year is, "A Comparison of the Teachings of the Philosophers with the Views of Friends." The program is as follows:

BROOKLYN.

- Twelfth month 13th, PLATO.
Dr. Chas. McDowell.
- First month 10th, EPICETUS.
Amy J. Miller.
- Second month 14th, KANT.
Edward B. Rawson.
- Third month 13th, HEGEL.
Arthur C. Smedley.
- Fourth month 10th, EMERSON.
Walter Haviland.
- Fifth month 8th, SPENCER.
Rachel W. Underhill.
- NEW YORK.
- Eleventh month 22d, SOCRATES.
Mary S. McDowell.
- First month 24th, SPINOZA.
Henry M. Haviland.
- Second month 28th, LOCKE.
Alex. H. McDowell.
- Third month, 27th, ROUSSEAU.
Edward Cornell.
- Fourth month 24th, THOREAU.
Harriet Cox McDowell.
- Fifth month 22d, "FRIENDS AND PHILOSOPHY."
Prof. B. F. Battin, of Swarthmore.

For the closing exercises of the Woodstown, N. J., First-day school, Twelfth month 13th, after the individual texts had been given, a short memorial exercise was held for Isaac H. Hillborn. Sarah B. Peterson read the editorial referring to him in FRIENDS' INTELLIGENCER, and several bore testimony to the love and high regard in which he was held at Woodstown. Pleasant memories of the past were recalled, and when the children were asked how many remembered him nearly every hand went up. An impressive silence followed and the school adjourned.

Ten members of the Conference Committee on the preparation of First-day school lessons met at Fifteenth and Race streets, Philadelphia, Seventh-day afternoon and evening. They had an interesting and profitable session. A tentative outline of the plan upon which they are working will be given next week, so that others who are interested may make helpful suggestions.

Alfred Moore, an Orthodox Friend, filed exceptions in Common Pleas Court, No. 5, to-day to the granting of a charter to the "Friends' Beneficial Society of Pennsylvania," the application for incorporation of which is being heard by David Lavis, as master.

Alfred Moore files the exceptions on behalf of himself and of such other members of his sect as may hereafter join in the exceptions. The chief objection to the incorporation of the new society is directed against the use of the word "Friends" in its title.

He declares that as the corporators of the association are not Friends, in the sense of being Quakers, and have no connection with that religious body, the use of the word in the title is misleading and will tend to confuse the public and may reflect disadvantageously upon the society.—[Philadelphia Ledger.]

THE reduced production of cotton in America has stimulated efforts to raise it in Africa, Asia and South America, England and Germany being especially active in seeking new sources of cotton supply in their own colonies.

THE MINISTRY OF FRIENDS IN ENGLAND.

(Concluded from page 805.)

"When these difficulties have been met, and the step taken, we are not confident that any gain has resulted, in the majority of instances, either to the Society or to the individual concerned. As an encouragement to the minister, such recognition is a failure, because it has been in most cases so long delayed that it has caused often more of discouragement than of the reverse, and has come only after the early hesitations, doubts, and fears have been largely lived down, and confidence in the service of the Master has become established.

"There is, too, a distinct danger that a recorded minister, seated in a gallery facing the congregation, comes to feel his or her position in these respects as a call to preach, and in this way feels a responsibility, and enters upon service beyond that ordered by the Spirit of God.

"Looked at from the point of view of the congregation rather than of the minister, the case is more serious still. It is here we come in sight of what, to many of us, is a fatal blot on the present practice. Some of our meetings have suffered, and life in them is being dwarfed to-day because of a system which tends to center in a few a service the responsibility for which should be felt by all, without any limits or distinctions of man's arranging. . . . After more than twenty years' experience of some measure of service in the vocal ministry of our meetings, the writer is bound to confess that when entering a meeting with a 'strong gallery' the sense of personal responsibility is wont, even now, in large measure to depart from him. Must not this be experienced to a much greater extent by the younger members of our meetings, whose service is a necessity to the vigorous and progressive life of the Church?

"A further objection is that the existence of a system which causes anyone with a special gift for vocal ministry to be known as a 'minister' tends to exalt this particular service, at the expense of the *ministry of life*. 'Ministry,' in its true sense, is too large a gift to be restricted to any one class of service, or any individual member of Christ's Church. Christian ministry is wide as human life and service, and anything that causes it to mean less tends towards poverty."

As to the reconstruction of the present system the writer is "not clear that, beyond possibly some strengthening of the eldership, anything is necessary." The suggestion that the list of recorded ministers should be periodically revised, would, he thinks, if adopted, leave things practically unchanged. "The difficulties that now prevent 'recording' in so many cases would be in no way removed; and practically persons once 'recorded' would remain on the list for life."

In the London *Friend* for Eighth month 7th, Georgina King Lewis writes on the subject, "I cannot refrain from emphasizing my deep conviction that we shall be deluding ourselves altogether if we hold the idea that the healthy condition of our meetings

for worship is going to be insured by dropping the system of recording approval of the spoken word. Where the Spirit of the Lord is there is liberty—liberty to speak and liberty to keep silence; and if we feel as Paul did, and I see no other justification for speaking, that 'necessity is laid upon me; yea, woe is me if I preach not the gospel,' we shall not be influenced by any other motive. The failure we mourn, and the variety of opinion on this subject of recording is an indication of weakness that is not going to pass away simply by ceasing to record. At the same time it is 'a very small thing' to be judged by man's judgment, and to prove that we do not place importance on outward organization I trust that the practice will be discontinued, and that those who are recorded will be as those who are not, that we may the more steadily look for the Divine approval on our ministry and the baptism which alone can make us able ministers of the word."

The *British Friend* for Eighth month has an article by William Edward Turner on "The Church and the Ministry," with an answer to it by the editor.

W. E. Turner hopes "that no hasty change will be made without a clear view that a better position—a more helpful and constructive policy—can be assured to the Church."

"We often hear complaints about inefficient and unhelpful preaching, and of the need of a deeper, more comprehensive and instructive ministry. Do Friends expect to produce a better-equipped body of ministers by external changes which can have but little connection with spiritual development? . . .

"Some of us who are no longer young, but who can recall how much the sympathy of the Church meant to us in the early days of our ministry, may well be excused if we ask our brethren to pause ere they seek to abolish a simple spiritual order, unless and until they are able to offer an effective constructive substitute for maintaining the responsibility of the Church, and securing that the liberty of the individual shall not degenerate into caprice."

The editor of the *British Friend*, in reply to this article, said, "We gladly make way for this statement of a position which is not ours, in the earnest desire that the subject may be looked at on all sides. . . .

We believe that an effective substitute [for the recording system] could be found in an extension of the eldership both in personnel and in duties. Let us have a committee of elders who really represent the thoughtful and spiritually-minded in our congregations; let them meet frequently, and convey from time to time collective but private messages of sympathy and encouragement to those who are speaking helpfully, even if briefly and infrequently; of advice to those who 'are going beyond the measure of their gift,' or not using it to the best advantage; of loving desire that those who seem to have a gift, but to be neglecting it, may be faithful to the Divine requirements. In such ways we believe the Church can control and foster the ministry far better than it does at present."

In the *Friend* for Ninth month 18th there ap-

pears an editorial on the subject of the Gospel ministry, devoted in great part to summing up and weighing the arguments that have been brought out in the letters that have appeared on the subject in the columns of the *Friend*. The writer of this editorial says, "One conclusion is clear, namely, that the ministry of the Gospel among us is such as to make urgent need for the approaching conference. Secondly, the terms of reference from the yearly meeting are clear—carefully to review the whole subject of the condition of the ministry as now recognized amongst us, especially as it is affected by the regulations of our discipline." Thirdly, it is manifest that 'widespread discontent' exists respecting the present arrangements for the ministry among us. Fourthly, the discussion shows that while the question of the recognition of ministers is a complex problem in the minds of Friends, there lies at the back of it the much larger and wider problem of the actual condition of the ministry itself and of the mind of our community towards it. . . .

"While it is evident that there must in good order be some recognition of gifts, it is also evident . . . that the recognition at the present time needs serious modifications. . . . That it is injurious to do anything which shall create a class for life must commend itself to all, but the simple act of recognition of a gift cannot in itself create a class. That many serious inequalities exist is manifest. But we may not sacrifice right lines of action because of inequalities in the conduct of independent monthly meetings."

PENNSYLVANIA PEACE SOCIETY.

PUBLIC meetings were held in the auditorium of the Young Friends' Association Building on the afternoon and evening of the 8th, to commemorate the 37th anniversary of the Pennsylvania Peace Society. The opening address in the afternoon was made by the President, Hon. William N. Ashman. Dr. Rebecca Moore read an address, "Man versus Country." The orator of the afternoon was Scott F. Hershey, Ph.D., LL.D., Boston, Mass.

The attendance in the evening was larger than usual and the program was full of interest. The singing of the "Peace Rallying Song," led by Professor Batchelor, was as enthusiastic as could be expected in an audience composed mostly of Friends whose musical education had been neglected. Rev. Matthew Anderson (colored) gave interesting "Echoes from Rouen Peace Congress," to which he was a delegate. He said that nowhere in Europe did he and his wife suffer any inconvenience because of their color. An enjoyable reading was then given by Vera Anita Bailey.

Charles Wood, D.D., in an address in which he argued that men are not yet ready to dispense with force said: "It is tremendously significant when a man like Professor Fiske, of Harvard, should say that the time is coming when every vestige of strife and all the feelings which accompany an age of strife, shall disappear forever. Isn't that only the vision of the Hebrew prophet? The spiritual prophet and the scientific prophet stand at last on the same platform and are looking forward to the same consummation."

Henry W. Wilbur, in an address which illustrated his argument, said: "The advocate of peace is not a forceless being, but a being who believes in force. . . . The peace man believes in constructive force; he disbelieves in destructive force. . . . The only force in the world which counts in the long run is the moral force which inheres in a consecrated soul on fire with a sublime conviction. Men and women of this stamp have been the ones who have moved the world."

TO PREVENT THE SHIPPING OF LIQUOR INTO "DRY" COMMUNITIES.

No more important general legislation affecting the temperance question has been proposed for over a decade than the Hepburn (H. R. 4072) Dölliver Bill (Senate 1390). This measure is simply designed to make state legislation on the liquor question effective by allowing the laws of the state to have complete jurisdiction over liquor shipped into the state both before and after delivery. Prohibition, whether state wide or local, and all forms of local option legislation will not have a fair test without this law. The bill is before the Judiciary Committee in both houses of Congress.

The special thing desired now is that those interested in the passage of this bill write short, courteous appeals to Senators and Congressmen on the Committees and to the Congressman of the writer's district to do everything in their power to secure the prompt and favorable consideration of the measure by the Committees and its early passage in both branches. For this purpose the names of the Committee in Senate and House are herewith appended.

Senate Judiciary Committee: George F. Hoar, Mass.; Orville M. Platt, Conn.; Clarence D. Clark, Wyo.; Charles W. Fairbanks, Ind.; Knute Nelson, Minn.; Louis E. McComas, Maryland; Chauncey M. Depew, New York; John H. Mitchell, Ore.; Augustus O. Bacon, Georgia; Edmund W. Pettus, Ala.; Charles A. Culberson, Texas; Joseph C. S. Blackburn, Ky.; Thomas M. Patterson, Colo.

House Judiciary Committee: John J. Jenkins, Wis.; Richard W. Parker, New Jersey; De Alva S. Alexander, New York; Vespasian Warner, Ill.; Charles E. Littlefield, Maine; Lot Thomas, Iowa; Samuel L. Powers, Mass.; Robert M. Nevin, Ohio; Henry W. Palmer, Penna.; George A. Pearre, Maryland; James N. Gillett, Cal.; David A. De Armond, Mo.; David H. Smith, Kentucky; Henry D. Clayton, Ala.; Robert L. Henry, Texas; John S. Little, Ark.; William C. Bentley, Georgia.

EDUCATIONAL.

THE FRIENDS' CENTRAL SCHOOL (PHILADELPHIA). OLD PUPILS' ASSOCIATION.

THE annual business meeting of the Old Pupils' Association of Friends' Central School was held in the School Lecture Room, Fifteenth and Race streets, Philadelphia, at 4 o'clock in the afternoon of Eleventh month 30th. About 70 members attended, and a live interest in the affairs of the Association was exhibited.

Change in the constitution was provided for, allowing 12 members on the Executive Committee instead of 9, as heretofore, and establishing the office of assistant registrar.

In the report of the Executive Committee mention was made of the death of Aaron B. Ivins, Honorary President of the Association, which occurred Second month 13th, 1903, his loss being keenly felt by the membership.

It was reported that in Second month last a lecture by Professor Heilprin on Mt. Pelée was given under the care of the Committee. It was recommended that a similar entertainment and educational feature once a year should become a regular event and part of the privileges of membership in the Association.

The invested funds of the Association amount to \$1,500, the interest on which is available for the expenses of the Association.

It was suggested that the day of the spring sports of the school in Fifth month be made regularly an Old Pupils' Day as it was last spring.

Members were reminded that they could assist the pupils of the school very materially by subscribing to the school magazine, which appears monthly for nine issues each year. The Executive Committee had made this paper its official organ.

To secure for the school a suitable piece of ground as a gift, or on a long lease at a nominal sum for out-door athletic work was mentioned as an opportunity for interested well-to-do friends or former pupils. The students of the school are doing good work in athletics, although they are more or less

handicapped by far distant grounds which can be rented for short periods only.

Other suggestions for work that might be undertaken by the Association, individually or as an organization were: the providing a fund for enlarging the gymnasium and a room for manual training work; an endowment fund, the Association already having \$500 that could be made a nucleus; the securing of scholarships from various colleges. The school already has a number of scholarships, and it was thought that others might be secured in the University of Pennsylvania, Swarthmore, Bryn Mawr, Haverford, Princeton and possibly Yale, Harvard and Cornell.

The two objects for the existence of the Association are: the pleasure of reunion with old classmates; and to be of benefit to Friends' Central School.

The report of the Registrar showed a membership of 746, of whom 45 are life members. This is an increase of 230 during the year.

The treasurer's report showed \$1,500 invested funds, and \$1,152.62 cash on hand. The life membership subscriptions are nearly all invested and further investments will be made as way opens.

The following officers were elected: President, George L. Mitchell; first vice-president, Annie Shoemaker; second vice-president, George J. Watson; secretary, Sarah Sellers Bunting; treasurer, A. Morton Cooper; registrar, Mary Westcott Young; assistant registrar, Alice W. Pitman; executive committee, William Wharton, Jr., Carrie G. Buzby, John L. Carver, Mary B. McIlvain, Thomas P. Bacon, Emma Walter, J. Howard Mitchell, Jennie Ambler Way, Robert C. Lippincott, Ellen Linton Sellers, Hugh McIlvain, Joseph C. Emley.

The following evening, Twelfth month 1st, the Annual Reunion and Supper was held at Horticultural Hall. Nearly 700 former pupils and guests assembled and were greeted and made to feel at home by the Reception Committee, among whom were the following: Thomas P. Bacon and wife, John Baird, Joseph Bosler and wife, of Ogontz, George L. Mitchell and wife, Edmund Webster and wife, Frank R. Toby, Dr. James B. Walker, Hugh B. Eastburn, Harry A. Gatchell, John H. Hampton, Jr., from New York, Abram W. Harris from Port Deposit, Maryland, Robert M. Janney, Hugh McIlvain and wife, J. Eugene Baker, G. Plantou Middleton and wife, Dr. Henry K. Pancoast, Llewellyn T. McKee, Fred Taylor Pusey, Howard B. French, William G. Foulke, Isaac P. Mather, Frank L. Neall, Alfred Moore, President Joseph W. Swain and wife, George J. Watson and wife, A. Morton Cooper and wife, Robert C. Lippincott, William Wharton, Jr., B. Frank Betts and wife, Thomas Shallcross, Jr., Dr. James Tyson, George Pierson and wife, S. Raymond Roberts, William Wright and wife, A. Howard Old, J. Gibson McIlvain, Joseph T. Bunting. The social character was maintained throughout, and a most charming evening was spent in the company of congenial companions and acquaintances. During the evening, the President of the Association, George L. Mitchell, '78, introduced Professor William W. Birdsall, who addressed the assembly briefly, speaking of the sturdy, thorough education that Friends had ever required for their children, and the present aims of the Friends' Central School, as well as its past history. His remarks were appreciated and most favorably received. An orchestra furnished music during the evening and the supper was served in the main hall, adding much to the friendly character of the occasion. Among those present were several who had entered as pupils the first day the school opened in 1845. Many of the guests had traveled from afar to be present at its Reunion, and from all appearances enjoyed the occasion immensely. The Association has every reason to be encouraged at its growth and the interest shown by its members individually.

SWARTHMORE COLLEGE.

The Joseph Leidy Society met Third-day, Twelfth month 8th, and the officers for the first Semester were elected as follows: A. M. Taylor, Pres.; Herbert Thatcher, Vice-pres.; Jeannette Curtis, Sec. The exercises consisted of lectures and talks on "Early Telescopes," "Osmotic Pres-

sure," "Geological Additions to Nova Scotia," and "Lighting and Heating a Modern House." The meeting was well attended and interesting throughout.

Percy Bigland, the English artist who painted the "Quaker Wedding," spoke to the student body in Fifth-day morning collection. He commended highly the practice of getting together in silence for a little while every morning. Speaking of his life in England he told an anecdote about his children and a little girl who was educated with them. He said that the child had drawn a beautiful little picture one morning, a picture with a wall dividing it into halves and on one side of the wall she had painted all that was beautiful, the flowers and smiling people, and on the other side dead grass and frowning, busy people. Then she changed it and the wall melted away and the people mingled and all were very happy. And when Mr. Bigland asked her what had happened, she said that the happy people had spoken kindly to the unhappy people and the wall, which was only of snow, was melted by warm friendship. Thus he illustrated the power of kindness. His address was very much appreciated.

Prof. Hayes is issuing for the holidays a humorous story, "A Day in a Brandyvine Harvest Field," which is the first of a series of prose tales dealing with Chester county rural folk and landscape.

Recently, Prof. Hayes gave a "Chaucer Reading" at the Century Club of West Chester. On the 10th inst., he spoke at the West Chester High School on the historical and literary associations of Chester County and of the various types of character among people there.

Sixth-day, Twelfth month 11th, the Dickinson debating team met the Swarthmore team. The question, "Resolved that the municipalities of the United States should own and operate their street railways." The decision was given to Dickinson, who had the negative side of the question. The debate was very spirited and many thought that Swarthmore had the better of the argument.

First-day, Twelfth month 13th, Beatrice Magill read a very impressive paper before the meeting. She spoke of the power of peace in a life rough and difficult, telling how it above all strengthened and uplifted the busy mind. In illustration she read a poem which beautifully pictured the calm of the under sea during a violent storm on its surface.

In Bible class Dr. Holmes spoke of the idea of reward. The question turned to athletics and it was thought that athletics often failed in its highest aim, which is to render a man strong and also to give rest from the pressure of business life.

Dr. Swain will speak before the Washington Young Friends' Association on First-day, Twelfth month 13th. On the following day he will address the Friends' School of Washington, while on Third-day he intends to lecture before the Baltimore Friends' School.

In Memoriam—Waldie Koethen.—The Faculty of Swarthmore College desire to express their profound sorrow in the death of Waldie Koethen, a member of the Freshman Class. He was an excellent student, a young man of fine character, high purposes and ideals of life. In the short time he was in Swarthmore he won the confidence and esteem of his fellow students and the respect and admiration of his teachers. That he possessed these high qualities must be a consolation to his family and friends in this hour of their bereavement. In the Providence of God may his early departure from this life impress on those who remain that it is the things of the Spirit which abide, and such virtues as were possessed by our young friend cannot be lost.

F. N. P.

FRIENDS' ASSOCIATIONS.

WOODLAWN, VA.—The Young Friends' Association met at the home of Anna S. Walton, Eleventh month 20th, with a good attendance. The president read the 112th Psalm, and after the reading of the minutes Mary Lukenus read a portion of Henry Ward Beecher's "Industry and Idleness." "A hearty industry promotes happiness, and health is the platform on which all happiness must be built. The poor man with industry is happier than the rich man in idleness,

for labor makes the one more manly and riches unman the other. Industry gives character and credit to the young." After some discussion the Association took up the subject of the proposed change in the lesson leaves. The outline of the proposed change, and a paper written by Charles Clevenger and read at the Woodlawn First-day School Union, were read. After much discussion on the subject the general opinion seemed to be that for our First-day school what is needed is a return to International topics, prepared according to Friends' principles. The argument for this was that such return would tend to make us more liberal. Dorothy Walton then recited a Thanksgiving poem, and after recess and roll-call Louise Walton read a biography of Miriam Gover. Francis Wilkinson read two short but very good selections, "Be Worth Knowing," and "Too Busy to be Kind." Because of the late hour the reading of the "Penns and Peningtons" was omitted for the evening. The program for next month was read, and after a short silence the meeting adjourned to meet at the home of Lewis Gillingham, Twelfth month 27th.

LIDA W. GILLINGHAM, Secretary.

CINCINNATI, O.—The Cincinnati Friends' Association met at the home of Sarah Lippincott, Eleventh month 29th. The silence at the opening of the meeting was followed by a Scripture reading by the clerk.

The topic for the afternoon was "The Power of Silence." The reading by Prof. J. Edward Harry, of the University of Cincinnati, was taken from H. W. Dresser's book on the subject. The book is an interpretation of life in its relation to health and happiness, and the selections read showed the importance of education of the truer sort, which brings poise, develops individuality, and gives health and strength of both intellect and body. The most difficult achievements may be accomplished by combining repose with power. We have not yet learned the power and supremacy of the Spirit, nor the value of quiet, systematic thinking. We are unaware of the power and value of a few moments of silence.

The meeting closed with the reading by Rebecca Hopkins of a poem, called "Aspiration."

GRACE D. HALL, Ass't Clerk.

COLUMBUS, O.—The Friends' Association met at the home of John E. Carpenter, with twenty members present. The meeting opened with the reading of a portion of the "Sermon on the Mount," after which there was a short period of silent waiting.

A communication of encouragement and sympathy from the Young Friends' Association of Short Creek, Ohio, Quarterly Meeting was received, which brought forth many expressions of appreciation.

William B. Hersey read a paper portraying the life and character of George Fox from childhood to old age, which was listened to with great interest. A discussion followed on the subject of conscience and the inner light.

After listening to a poem read by Isaac Butterworth, the meeting adjourned to meet at his home First month 3d, 1904.

BALTIMORE, MD.—The third regular meeting of Baltimore Young Friends' Association for the season of 1903-4 was held in the library of Park Ave. Meeting-house, Sixth-day evening, Twelfth month 11th, 1903.

The meeting was opened by the reading of the nineteenth Psalm by William S. Pike. The secretary read the minutes of the last meeting. Emma J. Broomell, the delegate to the General Conference, gave a brief report of its proceedings. Joseph J. Janney gave a comprehensive and graphic sketch of the period of the separation. Anna B. Smedley read an excellent paper upon "The Outlook and Duty of Friends for the Twentieth Century."

The meeting adjourned, and the remainder of the evening was spent in the enjoyment of a short entertainment prepared by the Social Committee.

HELEN H. ELY, Sec.

MOORESTOWN, N. J.—A regular meeting of the Young Friends' Association was held on Twelfth month 11th, 1903, in Friends' Meeting-house. The delegates who represented

us at Wilmington gave their report. The program for the evening was a talk by Dr. Jesse Holmes on "The Meaning of Evolution." He started his talk by defining evolution and he told us that instead of its meaning Darwinism as so many think, it really refers to universal progress and the process by which things pass from like to unlike and develop along their different lines. He said there were three main ways in which evolution took place: First, a progressive change, such as the earth in its orbit, or people in their movements, and there has been constantly a concentration toward the centre. Second was the change according to some law, as the perpetual change in nature and in animal life, according to some law. The growth of society is in an orderly direction, tending toward self-government. Third and last, was the change in cycles. There would be a wave of development and then another wave. Dr. Holmes also spoke of the death of the great scientist, Herbert Spencer, who was one of the greatest classifiers of facts of this age. After a few remarks and a brief silence, the meeting adjourned.

ANNA B. DUDLEY, Secretary.

PLAINFIELD, N. J.—The Young Friends' Association met Twelfth month 2d, 1903. The subject for the evening was Elizabeth Fry; a sketch of her life and work was read showing her to be one of the pioneers of Religious Liberty and one of the foremost in Prison Reforms. The 107 Psalm was read at the opening of the meeting, it having been the favorite psalm of Elizabeth Fry. Our delegate to the General Conference held at Wilmington, Del., gave a very interesting account of the meetings. Current Topics told of Friends erecting a monument to the "Early Friends" on Boston Commons. At roll call short selections were given.

MARIETTA V. ADAMS, Cor. Sec.

LANGHORNE, PA.—A regular meeting of the Young Friends' Association was held at the home of Alfred Marshall, Eleventh month 20th, 1903. The program for the evening opened with a reading by Marion Osmond, entitled, "The Optimistic View of the New Year." Headley White then gave a recitation. President Joseph Swain, of Swarthmore, addressed the meeting. His subject was "A View of Nature and the Bible." Dr. Harvey Lovell opened the discussion which followed. He said that criticism of the Bible might lead to irreverence. Ada B. Mitchell said the more religious we become the more we see God's work in nature. William Ivins gave the thought that the truths that we find in the Bible existed long before they were first written by the philosopher Moses.

MABEL A. ROW, Secretary.

BYBERRY, PA.—On First-day afternoon, the 6th, a joint meeting of the Young Friends' Association and Abington Philanthropic Committee was held, with nearly a hundred interested friends in attendance. The Scripture reading was given by Elizabeth Parry, and after the reading of the minutes of the previous session, the report of the nominating committee was given. The new officers reported and accepted are as follows: President, James Bonner, Jr.; vice-president and treasurer, John Wood; secretary, Anna Hawkins; executive committee, Rachel Johnson, Gertrude Tomlinson, J. Byron Wood and Lilian Shoemaker. The report of the delegates to Wilmington Conference was then given, five of the six appointed having attended. Carrie J. Atkinson gave a review of the morning's proceedings and Arabella Carter of the afternoon. The treasurer's report was then read.

The attention of the meeting was then given to an address by Lucretia L. Blankenburg on "What Friends have done for the Advancement of Women." She gave a very interesting account of the Society's rise, and its attitude toward women all along; of the establishment of first school for women by George Fox; of the separate yearly meetings in 1773; of the worthy women who preached the gospel in the early days. She also dwelt to some extent on the establishment of early meeting-houses in and around Philadelphia, and ended with a short list of the most notable women in the Society, both in the past and the present day. The fact that women Friends were progressive was shown, in that five out of the eight composing the first graduating class from Women's

Medical College, were members of the Society. Remarks of appreciation and of inquiry were voiced by Nathaniel Richardson, Sarah C. James, Edward Comly and Arabella Carter.

Minutes of last Philanthropic Conference were read at this time. John Wood then read "Death of the Flowers," and the program for next meeting being read showed it would be a Benjamin Hallowell meeting. After a short silence the meeting adjourned. A. C.

WEST CHESTER, PA.—The Young Friends' Association of West Chester held its second meeting of the term Eleventh month 25th, 1903.

The chief topic of the evening was a paper entitled "Friends' in Business," read by Lewis K. Stubbs. In speaking of the Friends' methods in the earlier days, we must consider the natural changes in the environments of the people in the earlier stages and those of the present time.

In our business intercourse with each other and as we go forth into this industrial and scientific world, which is ever leading us onward, we must still remember the rights of others. Robbery is still robbery, and a lie is still a lie in the business way, just as it formerly was. We find it just as necessary to remember Christ's Sermon on the Mount and Lucretia Mott's motto for daily living.

The methods of William Penn may be considered an ideal business method, for while Penn's treaty with the Indians was never ratified by an oath, yet it was always respected. He upheld the dignity of the Commonwealth in later transactions quoted, yet triumphed in the end. Let us refer to the early Friends' fidelity and principle in the matter of slavery and military service. This illustrates the power of our example. There is the need and always will be for a vigorous practice of the simple doctrine of uprightness in our business life, for a rigid adherence to the truth in its minutest detail, for the refusal to take unfair advantage, and for a determination to assist others to rise instead of rising ourselves by their misfortune. If friends are such a people, then only are we worthy of the noble, priceless heritage that is ours, and then are we doing something to strengthen and sustain the beautiful structure of our society that has been erected at such a great cost.

LITERARY NOTES.

A beautiful little book is "Brandywine Days," a series of stories by Professor J. Russell Hayes of Swarthmore College, in which he portrays rural humors and quaint sayings and Brandywine farm scenes and landscape. Here is a glimpse from one of the stories, "In a Brandywine Harvest Field":

Lem Smith loaded the sheaves in regular layers around the wagon, while Sam and Ben pitched from either side. The trusty horses moved from pile to pile of sheaves around the sides of the field. When the load was complete, Sam mounted and drove, and Lem lay back on the oats and watched the white cloud islands, while Ben touched the brakes at the back. Thus they came rumbling down the hill with a screeching of locked wheels and enveloped in a fog of gray dust, rolled swiftly up the barn bridge, and finally tossed the rich burden off into the wide mows. Across the hills other men were performing the same harvest operations in other fields; and in that fair seven-mile valley there was being enacted one of the epics of labor,—man gleaning from the bosom of Mother Earth bounteous sustenance for the winter to come,—the ancient, homely, eternal theme of the poets, from Virgil, singing so affectionately of

"Wheat and woodland, tilth and vineyard, hive and horse and herd,"

to our English Spenser and Herrick and their followers.

As the men descended with their third load they saw a wide straw hat slowly moving among the corn-tassels in the next field below, and soon Reuben Dawley emerged from the edge of the little green wilderness.

"I see you boys up here," called the old man, "and the fish nout bitin' heavy,—thinks I, I'll just go up an' look on a spell."

"Well, set down under that tree, Uncle Rube, an' rest yerself till we come along back," Sam said to him.

"Yes," added Ben, "rest yerself, Uncle Rube; I reckon you'll not object to doin' that." And the wagon disappeared in a whirl of dust.

To those who have not met Reuben Dawley I must say that he is our staunch and tireless old angler, beloved of everybody in and about Slumberton. Indeed, his fame as a fisherman has reached even unto West Chester, for the old man treasures a certain little printed slip which he has pasted in the back of his *complete Angler*. It is a cutting from the *Daily Vocal* in which the genial editor said:

"Uncle Reuben Dawley, the Izaak Walton of Slumberton, came into our office yesterday and left an eight-pound carp, of his own catching. Call again, Reuben!"

For Friends' Intelligencer.

HERBERT SPENCER.

HE is not dead; his mighty thought still lives,
And shall live through the ages yet to come.
Our tongues most eloquent seem strangely dumb
To tell what he to human knowledge gives.

Wallace and Darwin both discerned the law,
By which all life develops, change on change,—
He caught their light and with the wider range
Of stronger sight, the universe he saw.

Alive with evolution! Man, no more
Content with childish legends from the past,
Observes, compares, stands up erect at last,
And finds but myths his fathers' cherished lore!

Spencer, with laurel I would crown thy head,
For thou hast conquered, not an alien race,
But age-long ignorance, and in thy place
Thou stands't immortal; No, thou art not dead!

HOWELL S. ENGLAND.

CURRENT EVENTS.

At the request of the Harvard Faculty a conference of those interested in football was called and the question whether the great college football contests should be continued was frankly and thoroughly discussed. The consensus of opinion was to the effect that the game had *improved* in many of its features in recent years; that the feeling between opposing teams, and particularly between Harvard and Yale, was of a friendly nature, and that an effort should be made to *modify certain apparently objectionable features*. The opinion was expressed that the game of football is only *one of many distractions in college life*, and that there is no evidence that its abolition would necessarily turn the attention of students to more serious pursuits. It was felt that Harvard is not yet ready to give up the game.

THE Norwegian Parliament has awarded the annual Nobel Peace prize, \$39,150, to William R. Cremer, M. P., for his work in behalf of international arbitration. William Randal Cremer is the founder of the Inter-Parliamentary Conferences, which have met since 1888 at Paris, London, Rome, Berne, The Hague, Budapest, Brussels and Christiania. He took an active part in agitating for a treaty of arbitration between Great Britain and the United States, visiting the country three times and presenting memorials to the President and Congress from members of the House of Commons in favor of such a treaty.

For twenty-eight years W. R. Cremer has been Secretary of the International Arbitration League, and is editor and publisher of the *Arbitrator*. In order to advocate international arbitration he has visited every country of Europe.

At the 23d annual meeting of the National Civil Service Reform Association held in Baltimore last week, the statement was made that of the thirteen public servants indicted for crime in the Postoffice investigation, not one originally

entered the service through a competitive examination. Richard Henry Dana, in discussing municipal appointments, said that in Paris, one of the best governed cities in the world, they have put the heads of the departments, and those near the head, under the merit system, leaving them free to choose their subordinates. In America we have put the subordinate officers under the merit system and have left the heads of departments in politics.

THE annual report of the United States Indian Inspector for Indian Territory says that the five civilized tribes in the Territory, including Indians and freedmen, number 84,000 persons, who hold over 19,000,000 acres of land. There was a material increase in population in the Territory. The duty of the Government is shown under legislation and agreements to allot in severalty the land of the five civilized tribes after town sites and other reservations have been made and to wind up the tribal affairs, limiting the life of the tribal governments to March 4th, 1906.

THE first annual report of Secretary Cortelyou, of the Department of Commerce and Labor, is necessarily more a plan of work for the future than an account of results accomplished. As a result of the killing of seals on the Fribiloff Islands, 19,292 sealskins were taken for 1903, this being 3,904 less than in 1902. The Interstate Commerce Commission, now incorporated in this department, reports the casualties on the railroads of the United States for the last fiscal year, killed, 3,554; wounded, 45,477.

H. CLAY TRUMBULL, for thirty years editor of the *Sunday School Times*, died at his home in Philadelphia on the 9th. As early as 1858 he began Sunday school work, becoming a Sunday school missionary for the Connecticut State Association. During the Civil War he was a chaplain and was confined in Libby Prison. Four of his books originated in his army experiences. At the end of the war he became missionary superintendent for New England of the American Sunday School Union. In 1875 he went to Philadelphia to take charge of the *Sunday School Times*. He is the author of many books and studies, among them "Teachers and Teaching," and the "Yale Lectures on the Sunday School." Among the honorary pall-bearers at his funeral were Judge W. N. Ashman, Rufus M. Jones, Isaac H. Clothier, John H. Converse, John Wanamaker.

THE estimate of government expenses for the coming year sent to Congress by the Secretary of the Treasury aggregate \$624,502,146.

NEWS NOTES.

CONGRESS will have recess from Twelfth month 19th to First month 4th.

CHICAGO has been decided upon as the place of meeting of the Republican National Convention, Sixth month 21st, 1904.

DR. JOHN LANAHAN, one of the most widely-known ministers of the Methodist Episcopal Church, died at his home in Baltimore on the 8th.

THE Ohio Commission on Uniform Laws has filed its report with the Governor, recommending an act to establish a law uniform with the law of other States relative to migratory divorce.

THE struggle in the Hungarian Parliament has at last been brought to a close, and there are hopes now of bringing to a settlement the question as to the compromise agreement between Austria and Hungary.

THE new schemes for peasant reforms in Russia are to be referred to an elective body composed of prominent committees—an entirely new departure for Russia that may be a step toward a Russian Parliament.

GENERAL TZONTCHEFF, the Macedonian leader, left Vienna on the 10th for Paris. He will later go to London, and it is possible that he will visit the United States. He believes that war between Bulgaria and Turkey in the spring is inevitable.

FINANCIAL difficulties, which began with the Dowie crusade to New York, have culminated in Zion City going into the hands of receivers. Later the creditors declared Dowie solvent and succeeded in getting him out of the bankruptcy court.

JUDSON W. LYONS, the negro National Committeeman from Georgia and Register of the United States Treasury, was invited, with others, to Senator Hanna's dinner to the members of the National Committee in Washington. Several of the Southern members of the committee stayed away because of the negro's presence and others left after he was seated.

RESOLUTIONS calling upon the Government and upon Congress to take immediate steps to stop the disfranchisement of the negro in the Southern States were adopted on the 14th by the Union League Club of New York City, the club which was the first to take up the rights of the negro during the Civil War, and which fitted out at its own expense the first negro regiment to be sent to the front.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

FIRST-DAY MEETINGS, PHILAD'A.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets. Meeting for worship 10.30 a.m. First-day School 11.30 a.m.

Thirteenth Street and Lancaster Avenue. Meeting for worship 11 a.m. First-day School 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets. Meeting for worship 10.30 a.m., 7.30 p.m.

Germantown. Meeting for worship 10.30 a.m. First-day School 9.30 a.m.

Frankford. Meeting for worship 10.30 a.m. First-day School 9.25 a.m.

Fair Hill. Meeting for worship 3.30 p.m. First-day School 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting: Seventeenth Street and Girard Avenue. Meeting for worship 11 a.m. First-day School 9.30 a.m.

12TH MO. 20 (FIRST-DAY).—CONFERENCE under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the meeting-house at Chester, at 2.30 p.m. Subject, "The Committee of Fifty and Temperance Work." Speaker, R. Barclay Spicer.

12TH MO. 20 (FIRST-DAY).—THE FRIENDS of White Plains, N. Y., will meet at the residence of Elizabeth B. Capions, 62 Mamaronack Avenue, at 11 a.m. Will welcome any other Friends.

(Continued on page 816.)

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RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet. 27 pages. *Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy 5 cents. 25 copies \$1.00.

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CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 815.)

12TH Mo. 20 (FIRST-DAY).—SWARTHMORE College Young Friends' Association at 7.30 p.m. Program, "Friends as They Appear to Those Outside of the Society," Louis N. Robinson; "Benjamin Hallowell," Louise Fahnestock; "Glimpses of English Friends in Their Summer Settlement at Woodbrooke," Dean Elizabeth P. Bond.

12TH Mo. 20 (FIRST-DAY).—AT YORK, Pa., in Friends' meeting-house, in the afternoon, address by Benj. F. Battin, of Swarthmore College, on "The Philosophy of Quakerism."

12TH Mo. 24 (FIFTH-DAY).—FISHING Creek Half-Yearly Meeting at Millville, Pa., at 10 a.m. Ministers and Elders, day before at 3 p.m.

12TH Mo. 27 (FIRST-DAY).—HOPEWELL, Va., Young Friends' Association.

12TH Mo. 28 (SECOND-DAY).—ANNUAL Christmas Entertainment of Race Street First-day School, in parlor, 1520 Race Street, from 7.30 to 9.30 p. m. All are cordially invited to attend.

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Christian Register, (\$2)	.. 4.00	Harper's Magazine, (\$4)	.. 5.30
Scientific American, (\$3)	.. 4.60	Atlantic Monthly, (\$4)	.. 5.30
Sunday School Times, (\$1)	.. 2.85	North American Review, (\$5)	.. 6.10
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The New Voice, (\$1), new subs.,	2.65	Lippincott's Magazine, (\$2.50)	.. 3.80
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—[Jack Appleton, in Cincinnati Com-
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TWELFTH MONTH 26, 1903.

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The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh-day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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PHILADELPHIA, TWELFTH MONTH 26, 1903.

{ Volume LX.
Number 52.

GOOD WORDS FOR 1903.

LII.

THE only force in the world which counts in the long run is the moral force which inheres in a consecrated soul on fire with a sublime conviction.

HENRY W. WILBUR.

AT HAND.

THE reign of God ! His light and love and joy,
In glad consent I take His guiding hand,
In the bright sunshine where I live and move,
This quickening impulse is His kind command.

In Him I am. In Him I move and live ;
He lives and moves and loves and is in me :
Direct my thoughts, dear Father, let me give
My heart, my voice, my strength, my all, to Thee.

Yes, when I choose, I hear my Father's voice,
His word my conscience, and His joys my joys !
Among the children of the King I stand ;
My God is here. His kingdom is at hand !

—Edward E. Hale.

ISAAC H. HILLBORN.—A BRIEF SKETCH OF HIS LIFE.

" He liveth long, who liveth well ;
All other life is short and vain :
He liveth longest, who can tell
Of living most for Heavenly gain."

SURROUNDED by the quiet influence of one of the oldest communities of Friends in Pennsylvania, famed in early history as the scene of one of the odd agreements made between Penn and the early inhabitants of the country, the Indians, Isaac Hayhurst Hillborn was born at Wrightstown, Bucks County, on Fifth month 22d, 1835. His early boyhood life was spent here, where he went to school and attended meeting with his parents.

His father and mother, Samuel and Rachael Hayhurst Hillborn, were descendants of primitive Quaker ancestors, who came to this country with William Penn in the ship *Welcome*. Samuel Hillborn was by trade a tailor, and, besides following his trade, he had the care of the meeting house and grounds. Isaac was the youngest of six children, two brothers and three sisters, three of whom died early in life, before he was old enough to know them, leaving him throughout his life the companionship of but one sister and one brother, who still survive him.

At the age of eleven his parents moved to a farm near Wrightstown, Bucks County, and here were spent some of the happiest years of his life. The children attended school, which, in those days, was held mostly during the winter months, and at other seasons of the year assisted with the work on the farm. They had access to few books, and these were read and re-read by Isaac, who had a natural inclination

toward study. Being a deep thinker and of a retentive memory, the information thus gained was of great use to him in mature years, and he often referred to these readings of his boyhood.

As he advanced through life he devoted himself very zealously to study, and at the age of eighteen accepted the position of teacher in the school at Pineville, Bucks County, where he not only successfully met the requirements of the position, but gained the love and respect of his pupils, who often in after years would refer to the time by saying, "I attended thy school." That these references to the early associations were pleasant and encouraging to him to continue the duties of life as he saw them, can be well attested by the fact that frequently, after occasions of such meetings, he would refer to the names, with fond contemplativeness, in the roll book, which remained in his possession until the time of his death.

On Twelfth month 30th, 1858, Isaac was married to Caroline E., daughter of James and Tacy Briggs, of Solebury, Bucks County. They resided on his father's farm at Wrightstown for some years, where Isaac was engaged in farming and teaching school during the winters of 1858 and 1859. After the death of his father in 1863, he came into possession of the farm, and he remained on it until the year 1870. In that year he moved to Newtown, where he engaged in the manufacture of agricultural implements. He was an interested and active worker in the lyceum and literary societies which were held there, and a diligent attender of First-day and midweek meetings. He was appointed by the meeting to the position of elder, which he held for several years.

In 1878, with his family, he moved to Philadelphia, where he engaged in the selling of farm produce in Oxford Street Market, Twentieth and Oxford Streets. His wife Caroline, whose illness increased rather than diminished with time, and who was a constant object of his tender sympathy and love, passed away on the 27th of Twelfth month, 1879, and was buried in Friends' Burial Ground at Newtown on Twelfth month 30th, just twenty-one years from the time of their marriage. Of the six children born to them but two daughters survive him.

In 1880 the position of superintendent of the Farmers' Hay Market, at Seventh and Oxford Streets, was offered to him. This he accepted and retained until the place was sold. In 1889 a new company was formed under the name of the Farmers' New Hay Market Company, and located at Twelfth and Cambria Streets. Isaac was chosen superintendent for the new company, and this position he filled with satisfaction to all until 1902, when he resigned to accept the position of assistant superintendent of the Friends' Book Association, where he remained, when health permitted, until the time of his death.

On Third month 23d, 1881, Isaac H. Hillborn and Anna H., daughter of Sharon and Rebecca Sleeper, were married at 2031 Lambert Street.

His first appearance in public ministry was at the funeral of one of his daughters in 1880, in supplication, and afterward in 1881, in the same manner in the meeting at Seventeenth Street and Girard Avenue. Those of his friends and co-workers in the First-day School and meeting who have been privileged to listen to his ministry can but testify how faithfully he strove to maintain that calm and peaceful manner of the blessed son of God, to whose kingdom he endeavored to direct mankind. As he faithfully followed the teachings of the Master, the beauties of the scriptural truths and injunctions were more clearly opened to his mind, and he was favored to give them expression with consistency and power. None who have heard him can doubt the sincerity of his belief in what the Father gave him to hand forth to the world.

The strongest influence of the minister can be exercised only by a consistent life; this is the secret of the power of the ministry of Isaac H. Hillborn. His gift of qualification for the ministry was recognized by the monthly meeting of Friends held at Fifteenth and Race Streets, in the early part of 1889, when he was named as an approved minister of that meeting. He first attended the yearly meeting of ministers and elders the same year, and it was a very impressive occasion to him.

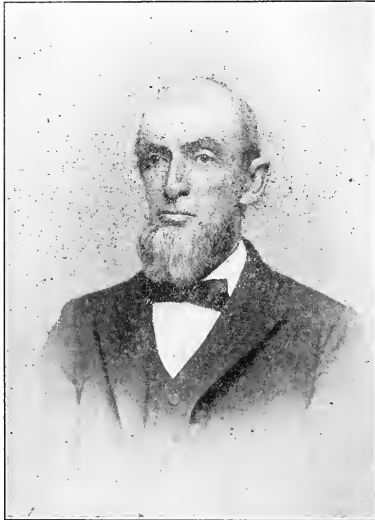
While greatly favored in the gospel messages which he gave to the assemblies of the people, his travels in those labors were not extended far beyond the limits of his own yearly meeting. He attended many of the quarterly meetings, and frequently the sessions of Bucks Quarterly Meeting, but most frequently those held at Langhorne.

In 1901 he attended the yearly meeting at New York, with a minute from Race Street Monthly Meeting, and in Tenth month of the same year he obtained a similar minute to attend Baltimore Yearly Meeting. In both of these concerns he received the warm sympathy and earnest encouragement of his friends to proceed with the labors which he felt drawn to give in these meetings. That this sympathy and encouragement were strengthening and helpful to him and appreciated by him was fully evident by the manner in which these minutes were returned to the

monthly meeting. In 1902 he again attended the meeting of the ministers and elders of New York Yearly Meeting, and also the various sessions of the meetings on First-day, not remaining for the sessions of the business meeting.

In 1882 Isaac first identified himself with First-day School work at Seventeenth Street and Girard Avenue, where his force of character, clearness of explanation and intense devotion drew around him a large and interested company. After a few years of work with a class of the younger children, he took charge of a class of young people about sixteen years of age. So interesting were the sessions of this class that it increased greatly in numbers, and so close

were the attachments thus formed that most of them have continued with increasing fondness until the present time. From this stage of labor in the First-day School he was called to the position of superintendent, which he filled with satisfaction for a number of years, when, owing to his calls to the service in the ministry, he resigned the position that he might be free to labor in the larger field. As leader of the conference class at Girard Avenue and Seventeenth Street, after this time he was exceptionally favored many times to light the lamp of understanding for many an inquiring mind, and his enunciation of the "Principles and Testimonies of Friends," now published in booklet, give a clear and concise idea of the beliefs of the Society he loved and served so well.



ISAAC H. HILLBORN.

During a period of many months of suffering and weakness, the intensity of which few but those in closest intimacy with him conceived, and during which time his public service was of as strong a character as when enjoying full health, he ever maintained that patient spirit which marked his life work. All his suffering he bore with Christian fortitude and resignation, giving renewed evidence of a living faith and trust in a loving Father, whose care and love are over all His children who ask for grace sufficient for daily needs. As the end approached this faith and trust grew stronger. He said to those about him, "I am ready. My work is finished. I am waiting the summons. There is nothing in my way." He was permitted to experience a vision of the beyond, for he said, "I can see the loved ones who have gone before; there is room for all, and we shall meet again." What an example is such faith and trust, for the wife, the

children and grandchildren who survive him, and for the multitude of friends who have loved him so well!

The end came peacefully and calmly. He closed his eyes, and at 2.30 o'clock on Sixth-day afternoon, Eleventh month 20th, 1903, the immortal part of him whom we knew in this life as Isaac H. Hillborn passed in through the "pearly gates," to remain forever with the Eternal Father. With such an ending to such a life as this, can we not say with the apostle of old: "O grave! where is thy victory? O death! where is thy sting?"

Philadelphia, Pa.

ALBERT H. JOHNSON.

THE DIVINE IN NATURE.—III.

ONE day a dear little girl of three years sat on the floor amidst her play things. In a thoughtful mood she paused in her play, and, looking up to me, she inquired: "Does thee know that our Heavenly Father, and our Heavenly Mother, make everything?" "Yes, dear," I replied, "but who told thee this?" Her artless answer was, "Mamma told me about the Heavenly Father, but the rest I just said myself." By an intuitive sense she had reached a truth which her elders do not always admit. Her mother, at six years of age, unconscious that any one heard her, sang to herself, as she skipped in the joyousness of life, "I think we should be very happy because our Heavenly Father is so good." Both were descendants of one who enriched and ennobled his life by the performance of the common duties of his time, under a sense that, as he often expressed it, "He served a good master," and he saw no reason why he should not be happy in it. A minister among Friends, he bequeathed to his descendants, an unshaken faith in the Divine Goodness.

It seems futile to argue what the soul of a man everywhere attests to be true. The most reliable ethnologists of the present day agree that amongst all nations, even the lowest in the scale of human beings, the basal idea of God, is an inherent one. However low this idea may be, it is always beyond what has been actually attained, and thus is powerful to lead onward and upward. As the nations develop, their ideas are refined and purified, so that in successive ages, the qualities worshiped are continually rising. When strength of arms was most desirable men imagined a God of Power, and used only the masculine appellation. With my dear little girl, the religious world may, in time, recognize the dual nature of the Supreme Mind, and admit the feminine element, as well as the masculine. When it shall do so, a great step forward will have been taken, and the entire world will be benefited thereby. Humanity needs to incorporate into its theology the maternal as well as the paternal; and the nations of mankind require the balance of both the fatherly, and the motherly, before the will of the Uncreated can be done on earth as it is in Heaven. The poet sings of

"The Father God and Mother
Whose intermingled being is
The life of every other,"

and we find the distinctions of sex throughout almost the whole system of life, whether plant or animal. Those nations rise the highest in which woman is

most exalted, and, like her brother, free to exercise her own sense of right. Those religious denominations approach the nearest to perfection which accord to their members the greatest liberty of thought and action. Those families are the best governed where there is mutual respect for individual sense of duty, and which recognize obedience to God, as above all other claims to authority. Perfect freedom is essential to perfect love. Willing obedience to right is the natural requirement of the human soul. The plant turns to the light, the vine seeks a support, the root searches till it finds water, and just as naturally the soul of the human being opens to the influx of Divinity, because its growth requires it. Throughout history the long struggle of mankind in its upward course has been between some new and higher ideal, often revealed to an individual mind, and an old, accepted authority which has become a fetter. Most pitiful has been the record, and humiliating to the lover of his kind, has been the story of the outrages committed by bigotry on the Seers of the world throughout the ages. In the end, often through torture, bloodshed or the flames, right has been triumphant, and has led the race forward to its present standpoint. That the struggle will continue is evident from the past. We know not yet the bounds of expansion for the human mind, but we do know that it cannot stop here. That the race is ever struggling onward towards an unattained ideal, proves the existence of the Divine Source towards which it is moving, and gives us the reasonable hope of good to come, which shall compensate for all that has been so painful in our past history.

The forces of nature are the expression of an intelligent purpose working for beneficent ends. The earth may be spanned from east to west by electricity, but it needs an intelligent operator to send a message by its aid. Electricity has no purpose of beneficence. It will kill as instantaneously as it will carry words of blessing. Heat is needful to quicken life, but fire will burn as well as warm. Motion exists in all life, but uncontrolled motion is an agency of destruction. In nature we find ordered forces working through unnumbered millions of ages to produce the best results, guarding every object, whether animate or inanimate—not an atom but has its place; not a grain of sand that goes to waste; not a mineral but has its use in creation; not a plant but has its meaning; not an animal that could be spared out of the general system. However deeply science may probe, no portion of matter, of the most inconceivable minuteness, which is not impressed with Divine Energy, which is not controlled by Divine laws; so many atoms of hydrogen,

(Continued on page 820.)

HARRIET E. KIRK.

HARRIET E. (STOCKLEY) KIRK was born in Accomac County, Virginia, in Third month, 1818. The ancestors of her father were from England, and were among the earliest settlers of Virginia. Her maternal grandfather, John Boissard, was a Huguenot and fled from France at the time of a religious persecution. Her mother died when she was about four

years old, and she, the eldest of four children, was given to the care of her aunt, Harriet I. Moore, wife of William W. Moore, then living at Easton, Maryland. Into this family she received a warm welcome, and was brought up as a younger sister of the children of William W. Moore by a former marriage. A few years were spent in Easton, a few more in Baltimore, and in 1834, the family moved to Philadelphia. Harriet was now about sixteen years of age, and soon after this she became a teacher in one of the public schools for boys. After several promotions she was appointed principal of one of the secondary schools, and continued in this work until 1853, when she accepted an invitation from the Friends of Green Street Monthly Meeting to take charge of the school for boys they were about establishing. This position she was still holding when her aunt, Harriet I. Moore, died in 1855. As her aunt's husband, William W. Moore, was now alone in his house, she felt it her duty to give up her teaching and remain with him. Most faithfully did she administer the affairs of his household, and in his latter years devoted herself to the care of him with all the love and affection of a daughter. She was most emphatically one of his family, and whatever was his interest was her interest. His grandchildren especially will ever remember most gratefully her never-failing kindness to them.

Her parents were Episcopalians, but in her aunt's family her associates were very much among Friends, and having become interested in their testimonies and convinced of their principles, she was received into membership by Spruce Street Meeting. This was when she was about thirty years of age, and before the death of her aunt.

William W. Moore died in Fourth month, 1861, just at the beginning of the Civil War. His home was broken up, and Harriet was alone in the world—her father, her sisters and her brother having all passed away before this time. At the invitation of Benjamin P. Moore (a brother of William W.) she spent nearly a year at his home in Fallston, Maryland, and then feeling that her place was in Philadelphia, she returned there and was for some time with her friend, Jane Johnson, whom she accompanied on a visit to friends in Canada and New York, and of whom she writes: "Her self-denying and saintly life was an example to all who were favored to come within her influence." After this she went to live at the home of Dillwyn and Susan M. Parrish, and of these Friends she has left many expressions of love and appreciation. Her life was very active during this period. She again became a teacher, this time in the Girls' Department of Friends' School, at Fifteenth and Race Streets, and she held the position until her health became unequal to the service in connection with many other duties that were pressing upon her. She was deeply interested in the First-day schools, and in other affairs connected with her meeting, and was a most active and energetic member of various committees. Her sympathies were ever with the afflicted and the needy, and no measure of a philanthropic nature but found a ready response from her. She

was one of the editors of FRIENDS' INTELLIGENCER, and did her full measure of work to make good and improve the standard of the paper. She was greatly interested in the founding of Swarthmore College, and was associated with Edward Parrish and others in holding conferences for the collecting of funds, and in otherwise aiding the good work. Her religious nature was now rapidly developing, and her desire to have her life conform to her high ideals of right became stronger and stronger each day. In First month, 1871 (her gift in the ministry having been acknowledged), after having attended for the first time the Preparative Meeting of Ministers and Elders she writes: "Fervently do I desire that on these occasions, as well as at other times, I may be concerned to abide under the shadow of the Almighty."

Soon after this time she began to visit meetings quite generally, and having felt her "mind drawn to attend all the meetings of Philadelphia Yearly Meeting; to visit the sick and afflicted in some neighborhoods, and those in isolated situations," she began this service early in 1873. When she returned her minutes to the monthly meeting in Ninth month of this year she had attended one hundred and three meetings, and had visited three hundred and nine of the sick, aged and isolated within their limits.

In the spring of the following year (1874) she was married to Charles Kirk, of Warminster, Pa., and her surroundings in his country home were very different from those she had ever known before. She, however, readily adapted herself to the new circumstances of her life, and took up with her wonted zeal and energy the duties that she felt required of her. The tastes and interests of her husband and herself were most congenial, and their life together was a truly happy one. They traveled much in the interests of their beloved Society, attending the yearly meetings of Ohio, Genesee, Indiana and Illinois, and visiting small meetings in Iowa and in other distant places. They were for thirteen years members of the Educational Committee of Philadelphia Yearly Meeting, and for two years members of the Visiting Committee of the same. In the discharge of the duties of these and of other committees they were most faithful, time and time again going out in the most inclement weather to keep their appointments. Few enjoyed more than they the social mingling with their friends, and a cordial welcome was ever extended to these in their hospitable home.

Charles Kirk died in the spring of 1890, and for some months Harriet continued to live in their old home. In the autumn of 1892, however, it seemed best that she should return to Philadelphia. About a year after this time she met with a severe accident by being thrown down in the street by a large dog. Although she was seventy-five years of age she underwent, without anaesthetics, the operation of having the broken bones set, thus showing that self-reliance and determination always so characteristic of her. Her recovery from the effects of the accident was more complete than her friends expected it would be, and not until ten years after it was her long and active life closed. She passed away in Tenth month, 1903,

at the advanced age of eighty-five years, having been ministered to most affectionately during the long period of her last illness by members of the family of her beloved husband.

Among the many strong points of her character none was more remarkable than the cheerfulness of her religion, "which," as one who knew her for many years has written since her death, "was so practical and unostentatious, so simple and full of love and sympathy that she drew hearts involuntarily to her in a natural way that made her influence for good strongly felt, and that made her a power in this way among the young people, with whom she was a great favorite. Her social nature was especially warm and sincere and open, and she gave to her friends freely the best that was in the rich storehouse of her mind."

E. T. M. A.

Swarthmore, Pa., Twelfth month, 1903.

CHRISTIAN HISTORY LESSON.—No. 1.

THE POST-APOSTOLIC AGE.

GOLDEN TEXT.—If there is nothing more valuable than the divinity implanted within you—if all things are trifles compared with this—give way to nothing else.

—Marcus Aurelius, Thoughts.

Read as Introduction to Lesson Romans, xiii., 1-14.

WE may regard the Apostolic Age as closing at any particular place in Christendom, when that place ceased to have relations with any of the apostles. In Rome, for instance, it may be said to close with the death of Paul, or of Peter, if we accept the tradition of the visit of the latter to Rome; perhaps, indeed, it would be more accurate to say that Rome had no Apostolic Age, since its church was not founded by an apostle, and does not seem to have been at any time subject to apostolic authority. In the East, as about Ephesus, we have the long-continued presence of apostles, John being recognized as leader of the Ephesian churches until his death in the early part of the second century. In our study of the post-apostolic period, we may say, rather vaguely, that it begins near the end of the first century. The end of this period is more clearly marked. A great change came upon Christianity when it was officially recognized by the Emperor Constantine. It passed at once from at least theoretical outlawry to the rank of a state religion. Instead of a persecuted sect which could be joined only at the expense of danger and loss, it became a popular and prosperous institution. The Christian evangelism, instead of being private, often even secret, could now follow the Roman legions.

We take, then, as our first period in the study of Christianity, the time extending from the end of the first to the early part of the fourth century.

After the unspeakably evil reigns of the Augustan emperors, culminating in the rule of Nero, there came a period of comparative peace and security for the empire. Vespasian (69-79) and Titus, "the well-beloved" (79-81), by their ability and honesty, appropriately introduced the reigns of the so-called "five good emperors"—Nerva, Trajan, Hadrian, Antoninus Pius and Marcus Aurelius (96-180 A.D.). Nerva

"found means to reconcile . . . civil liberty and the power of a prince" (Tacitus); Trajan enlarged the empire by conquests to the north and east. Hadrian, after much study and travel, introduced such changes that the empire ceased to be governed for the benefit of its capital; so that at last "the empire was administered for the good of every race and community within its wide extent" (Wolfson Anct. Hist.). Antoninus Pius "secured the love and happiness of those he ruled"; and Marcus Aurelius, although his reign saw the beginnings of great troubles and difficulties, faced his position and its responsibilities in a spirit of noble manliness. The century from the accession of Vespasian to the death of Marcus Aurelius, is a century of the greatest prosperity in all antiquity. "Some writers have not hesitated to call the second century the happiest period in the history of the human race." (Emerton.)

The danger which, near the end of the second century, began to menace the empire, lay in the increasing strength and daring of the "barbarians," or peoples to the north in the countries of the Rhine and Danube. Marcus Aurelius—by nature and inclination a philosopher—was forced to spend a large part of his active life in desperate warfare on the Danube. In the century following the empire moved rapidly to its fall. A succession of emperors of the worst possible character, such as Commodus and Caracalla, and disputed successions in which several emperors, at once, each elected and supported by a section of the army, struggled for the imperial throne—these disorders reduced the Roman world to confusion and anarchy. Add to this the increasing pressure of the barbarian tribes—the Alemanni, the Goths and the Persians—together with the gradual weakening of the army, and we have conditions which seemed to presage the immediate destruction of the imperial fabric. The fall was checked, however, by the appearance of a series of emperors who were real statesmen as well as able soldiers. Aurelian (270-275) restored the boundaries broken in by the barbarian invasions, and a little later Diocletian (284-305) divided the empire into west and east, with separate emperors, and with provision for the succession. He introduced, also, very strict organization into the civil government and surrounded himself with an oriental court. The empire became in form what it had long been in fact, a despotism. This brings us to the reign of Constantine, which introduces a new period in the history of Christianity.

It was into the interstices of this empire of the second and third centuries that Christianity had spread in the Apostolic Age and in that which followed it. It had in the early part of the time no standing and no external advantages. It made its way wholly by its appeal to the best of human nature at a time when the worst was largely in control.

The wealthy and powerful classes of Rome, and of the provinces, were vicious and wicked beyond expression. But the great mass of people felt the power of Christian ideals when other ideals were low or insufficient, and they were drawn to Christianity in great numbers.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, TWELFTH MONTH 26, 1903.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE YORK CONFERENCE ON THE MINISTRY.

In last week's issue reference was made to the conference on the ministry ordered by London Yearly Meeting to be held in the autumn. The conference met at York from the 23d to the 25th of Eleventh month. The demands on our space make it impossible for us to give this week a full account of the papers and discussion. The main results may be here stated in brief.

The question whether Friends should continue to express approval of the ministry of a member by recording him as a minister was very frankly considered. At the morning session of the last day of the conference the clerk made the following summary of the lines of thought before the meeting: (1) In regard to the recognition of ministers it was clear that in some districts much difference of opinion existed, and that practical difficulties in its carrying out continued. (2) The entire abolition had been advocated by some. (3) Other evidence laid before the conference proved that in the majority of districts no special difficulty existed. (4) The clerk took it to be the sense of the conference that the principle and practice of the recording of the ministry should be continued. (5) If this judgment were accepted, there remained the consideration how to deal with the suggestions of those who, while supporting the practice, favored "slight," "some" or "little" modification.

After further consideration, the following was heartily agreed to: "In the hope of fostering a helpful ministry in our meetings, and giving the sympathy of the Church to Friends who take some part in the vocal ministry, but whose names may not have been recorded as ministers, the conference recommends the Yearly Meeting to empower such monthly meetings as may think it desirable to appoint triennially ministry committees, consisting of such members as are thought suitable, in virtue either of their own service in the vocal ministry of meetings for worship or mission meetings, or of their concern for the right exercise of the ministry (whether otherwise members of

the meeting on ministry and oversight or not), all members of these committees to become on such appointment members of the meeting on ministry and oversight [corresponding to our meeting of ministers and elders].

"The Ministry Committee (in addition to any duties devolved upon them by the monthly meeting on ministry and oversight) would meet from time to time for fellowship and conference among themselves, and would find service in arranging conferences on subjects connected with the ministry, to which others, whether members, associates, or attenders, could be invited, as might seem desirable, and also in promoting, by Bible study or otherwise, the preparation of the heart and mind for the ministry."

Another recommendation of the conference was, "that, when building new meeting-houses, and in the rearrangement of existing meeting-houses, the gallery might be less obtrusive, and that all seats should be so placed as to make it easy for Friends to speak from any part of the meeting."

The arrangement of the York meeting-house in which the conference was held well illustrates the seating aimed at in the recommendation. The form is a hollow square, the back seats on every side being raised.

A third recommendation of the conference was "that meetings for worship should not necessarily be broken up by ministers, but by elders or other suitable Friends."

In the discussion that preceded this conference, a part of which was quoted in our last issue, and in the papers and discussion of the conference itself, the concern of Friends was not whether the custom of recording ministers should be discontinued or not; it was much deeper than that. Realizing that the ministry, taking it all through, in all the meetings, is in an unsatisfactory condition, Friends had set themselves to try to get at the cause of the weakness and to do what might be done from the human side toward making our preaching more effective and more general among our concerned membership. Some felt that to bring about a general exercise of the ministry in our meetings it would be necessary to do away with the custom of recording. Others felt the Friendly disinclination to so radical a change, and could not see how a change in mere outward arrangements could have any very profound effect on a matter so purely spiritual.

The conference took no radical action, and yet those in favor of the most radical change must feel a great deal of unity with its conclusion.

The recommendations are in the interest of a more

general exercise of the ministry among the members of a meeting, quite as much as could be the abolition of the custom of recording. At the same time they leave the time-honored and beloved custom to stand and perhaps gradually to go into disuse without any wrench to those who are attached to it; or, as many would hope, it may come gradually to be carried out in a way better adapted to the present-day needs, and again come to be the strength and help that it has been in the past.

WHY FRIENDS ISSUE OTHER LESSONS BESIDES THE SERIES ON THE INTERNATIONAL TEXTS.

THE mission of the First-day school is to impart knowledge, to build character, and to help in preparing the pupils to become good citizens and useful members of the Society of Friends. The knowledge imparted should be different from that given in the secular schools, and the Bible should be the basis of the teaching. In imparting a knowledge of the Bible the teacher should select for his class subjects suited to their age and mental development. It would be just as advisable to have all the pupils of a day school, from six to twenty years of age, studying the same topics in geography, history, arithmetic and grammar, as to have all the pupils in a First-day school studying the same passages of Scripture.

The International Lesson Leaves have been used by one or two generations of children, and yet to-day there is an ignorance of the Bible on the part of the young that is appalling to our thoughtful educators. From one point of view it is pleasant to think that each First-day millions of Christian children the world over are studying the same Bible lesson; but when we consider the welfare of the child and realize that not more than one-tenth of these pupils can possibly be giving their time and thought to the lesson best suited to their needs, it is wise to put aside sentiment. Many of the committee who have been working on the International Lessons realize their weakness, and are advocating graded lessons and a more rational method of teaching.

One weakness of the International Leaflets used by other denominations is that they contain the selection from Scripture which forms the lesson for the day, and most of the pupils do not have Bibles in their hands at all; the old custom of giving a Bible to each child of a Christian family as soon as he was old enough to read it has fallen into disuse. Even in Friends' families Bible reading in the home is the exception rather than the rule, and unless the average child uses the Bible itself in the First-day school class,

he grows up unfamiliar with its arrangement and its contents. With the Bible in his hands he will often feel a desire, after the lesson is over, to read other chapters that precede or follow.

During his course in the First-day school a child should become familiar with the principal stories in the Old and New Testaments; between the ages of eight and thirteen, when the power of memorizing is strongest, he should commit many passages to memory that will be treasured in mature life. When he is somewhat further advanced he should learn the outlines of Jewish history, the growth of the Christian Church, and the history of the Society of Friends; he should understand the reasons for Friends' testimonies, as set forth in the Discipline; he should study the Bible as literature and receive inspiration from the messages of the prophets; and he should consider his relations to his fellow men and his duties as a citizen.

With a graded series of lessons, beginning with suggestive outlines for teachers of primary grades, and followed by a series of booklets each containing material for a year's work, the pupils of any school, however small, could follow such a course of study. Let us suppose a country school with one adult class and one class of children. The children could begin with the book in the series adapted to their average attainments; after using the material in the book best suited to their needs, they could take the next book in the course the ensuing year and continue until they had used them all. The working out of such a course of study as this would be a help not only to our own but to other religious organizations that are dissatisfied with the International Lessons. The Christian who is of most service to his neighbors is the one who is ever seeking for more light, while he is letting his light shine.

A DETERMINED attack is being made on free seed distribution, by members of Congress; as one paper puts it, "to stop the mischief of Congressional petty pilfering under the guise of free seed distribution—that hoary old fraud which evokes a cynical smile from all Congressmen, and yet flourishes and grows." The originators of the seed distribution thought that new and valuable seed would be sent by members of Congress to those whom they knew to be enthusiastic investigators. Instead, cheap seed of common varieties are spread broadcast for the purpose of giving Congressman a perquisite. Whatever seeds are sent out ought to be sent by the Department of Agriculture and with a view to experimenting with and the introduction of new varieties, and not with the view

of enabling Congressmen to furnish free seed for the spring planting to those of their constituents who like to get something for nothing when there is an opportunity.

In his sermon in the Madison Avenue Baptist Church, New York, last First-day, Dr. George C. Lorimer deplored the inadequacy of religious education. "It is a sad fact," he said, "that most of our college men are densely ignorant of Holy Writ, and that there has been a deplorable neglect of religious training for the past twenty-five years is everywhere evident.

BIRTHS.

BROSIOUS.—At Chatham, Pa., on Eleventh month 27th, 1903, to Charles C. and Emma R. Brosius, a daughter, whose name is Margery Cloud Brosius.

CLEMENT.—At Oak Summit, N. Y., Eleventh month 27th, 1903, to Frederick and Martha G. Sutton Clement, a daughter, who is named Fredrika Martha Clement.

DEATHS.

BUSHONG.—On First-day, Twelfth month 20th, 1903, at his home in New York City, Dr. Charles H. Bushong, son of Gilbert and Edith K. Bushong, in the 47th year of his age.

CADWALLADER.—At his home in Titusville, Pa., Twelfth month 11th, 1903, his 65th birthday, Jacob Augustus Cadwallader; a member of Makefield Meeting.

GOVER.—At her residence, 1143 21st street, N. W., Washington, D. C., Twelfth month 17th, 1903, Temperance Matthews Gover, wife of Samuel A. Gover, in the 69th year of her age, after an illness of three weeks.

She was a daughter of the late Amos and Ellen Marsh Matthews, of Baltimore county, Maryland. Although not a member of the Society of Friends, she was always in close touch with us and kindly entertained Friends, and was ever ready and willing to render aid and assistance to the sick and the needy, irrespective of their creed, race or worldly estate.

HAVILAND.—At his home, Purchase, N. Y., Twelfth month 8th, 1903, William F. Haviland, in the 88th year of his age. He was a life-long member and for many years an elder of Purchase Monthly Meeting, interested in the work of the Society and the First-day school. His was an independent, progressive character, and he followed with integrity his ideal of the citizen and the Friend.

"So to address our spirits to the height
And so attune them to the valient whole,
That the great light be clearer for our light
And the great soul be stronger for our soul,
To have done this is to have lived, though fame
Remember us with no familiar name."

HILLBORN.—In Philadelphia, Pa., Eleventh month 20th, 1903, after a lingering illness, Isaac H. Hillborn, in the 69th year of his age; a minister of Philadelphia Monthly Meeting. Interment at Fair Hill, Philadelphia.

KENDERDINE.—At the home of his son, Isaac W., in Germantown, Philadelphia, Twelfth month 14th, 1903, Joseph Rakestraw Kenderdine, in his 91st year.

He was the last of a family of twelve; his family were members of Horsham Meeting. At the time of the separation his father's family joined with our branch, while his mother's family, the Rakestraws, joined the other body of Friends. But this did not interfere with the pleasant relations existing between them; his affection for his uncle, Joseph Rakestraw, for whom he was named, was very strong.

At the age of sixteen he went to Philadelphia and was apprenticed to William Ellis, a carpenter; he worked at this trade until 1840, when, in partnership with Warner Justice,

he started the hardware business in which he continued until he retired, some thirty years later, having in the meanwhile removed to Germantown. He was an earnest advocate of, and fearless worker in, the anti-slavery cause. In 1841 he married Sarah C. Wright. They had seven children, four of whom survive them, three sons and one daughter, Laura, who has for some time been a teacher in the Friends' Central School. Notwithstanding his advanced age, he retained his faculties to the last, and enjoyed seeing his friends. He was, at the time of his death, a member of Green Street Monthly Meeting, Philadelphia.

SMITH.—In San Francisco, California, Twelfth month 14th, 1903, Barclay J. Smith. The funeral was held on Fourth-day, 23d, at Wrightstown Friends' Meeting-house, Bucks county, Pa.

Thirty years ago Barclay J. Smith was one of the leading business men of Newtown, Pa. He was for several years superintendent of Newtown First-day School, and was one of the most active members of Bucks First-day School Union. Owing to business reverses he left Bucks county and went West. Through his efforts a Friends' meeting was started in San Francisco, which welcomed Friends of all denominations, but was conducted for years in accordance with the Discipline of Philadelphia Yearly Meeting. Active mission work was carried on by the Friends here and much good was done. An effort was made to have this meeting taken under the care of Philadelphia Yearly Meeting, but it was not successful; and just at the time that the Joint Committee for Isolated Members was organized, the San Francisco meeting became connected with California Yearly Meeting of the other branch of Friends. Barclay continued to attend the meeting and to take an interest in it, but it remained a cause of regret with him that our Society had not sooner made provision for the encouragement of Friendly organizations among isolated members.

WALTON.—At the home of her brother, Caleb J. Moore, 2110 Mt. Royal Terrace, Baltimore, Md., Twelfth month 6th, 1903, of pneumonia, after a brief illness, Elizabeth H., widow of the late Samuel B. Walton, in her 78th year.

She was the only remaining daughter of the late Benjamin P. and Mary H. Moore, and is survived by six children: Ella W. Matlack, of Portland, Oregon; William E. Walton, Pocomoke City, Md.; Virginia W. Topfiff, Arkansas City, Kansas; Maurice Walton, Portland, Oregon; Lucy W. Hawk, Purcell, Indian Territory, and Howard Walton, Newberg, Oregon. Her bright and happy disposition endeared all to her with whom she came in contact, and she put in daily practice the aim and prayer of a well-spent life to administer to the necessities of those less fortunate than herself, and try and make the world better for having lived in it. Having been fond of travel and visiting around among her scattered children, she made a wide circle of friends, and memorial services were held in several places to her memory. Interment took place at the Little Falls Friends' burying-ground, Fallston, Maryland, where two of her children and a large number of former friends and relatives are buried.

COMMUNICATIONS.

[Two communications on the subject of the Lesson Leaves were received too late for publication in this issue; they will appear next week.]

THE LESSON LEAVES.

I am glad to see the matter of the form of Lesson Leaves for First-day Schools is receiving some further discussion, and will be glad to add a word as to the manner in which I view the matter.

There seem to be two questions, Shall we have lessons dated for each consecutive week in the year? and, Shall we follow the course of the International Series?

As to the first, the usual benefits of uniformity are apparent. But I am inclined to believe that of greater importance is the fact that such a plan tends to encourage regular study throughout the year. Its tendency seems to me to be to discourage the habit of suspending the holding of First-day Schools, and where this may be absolutely

necessary, individuals are encouraged to continue the work on their own account, or to intelligently join with others when occasion offers. And this is perhaps the most important reason of all, for to such persons will a study of the Bible become most important and helpful.

As to the other question, The International Series is certainly prepared on a systematic plan. Perhaps a better plan might be devised, perhaps it might be on lines more favorable to the peculiar views of a majority of Friends. But if anything is to be avoided, it is a selection of such parts of the Bible as suit our views, and entirely neglecting the rest. And if this Series is selected as particularly favoring the views of certain sects of the Church, will it not be particularly beneficial if these selections should be explained in the light which we profess to have.

But I am firmly convinced that from a historical and literary standpoint the Bible is the greatest of books, and if studied in this light, and if it will show us the "truth" and the "light" as was the testimony of early friends, and later ones, that it does, these things will of their own power become apparent. What we need is more knowledge; what we want is more light, not light of a peculiar hue.

And even if true that there are topics not altogether suitable for teaching of children; other matter can be added as necessary. No course probably could be devised which would be equally suitable for both children and adults. Perhaps we might follow the practice of some denominations who have the same lessons treated for children, for intermediates, and for adults.

But above all things let us not put ourselves in the attitude of teaching "Quakerism." As I read our early history, it seems that our organization largely grew upon a protest against the "teaching of doctrines," and let us candidly admit that from fear that we might be guilty of "proselyting," we have in some degree neglected religious training, even amongst our young people.

It is admitted that the call to "mind the light," is being more and more heard by all who call themselves Christian. And may I be pardoned for suggesting that there may be occasion that we give a new testimony; that this is more important than doctrinal difference of opinion. And will it not be healthful for us, in this small degree, to show a readiness to join ourselves with other Christian peoples?

WALTER F. HAYHURST.

VISITS OF FRIENDS TO BLUE RIVER.

Editors FRIENDS' INTELLIGENCER:

I FEEL it due to the memory of the dear Friends from the East who have visited us in the past, and due the appreciation in which we received their labors of love, to correct a little mistake in the report of Joel Borton, in the INTELLIGENCER of Eleventh month 14th. He was informed whilst at this place (Blue River) "that but one other ministering Friend from the East had ever visited us." I think I see how this mistake occurred. We have quite a goodly number of young Friends, and some older who are young in Society affairs, who doubtless can remember but one visit from the East previous to his, for of late years we seem to have been rather forsaken in that line. But I wish to mention a few whose visits were to us who are older as refreshing fountains by the wayside to the weary traveler, each giving evidence in their different gifts of having their lips touched with "a live coal from off the holy altar." I will mention the names of those I can remember, though I have not the dates of their visits by me. I will begin with Rachel Hicks, who paid us two visits; Nicholas and Margaret Brown from Canada, Ann Weaver, Benjamin Hollowell, Lydia H. Price, Isaac Hicks, Sarah Price, Lydia Garrett, Eliza Chandler, Sarah Hunt, Elizabeth Thistlewaite (I think her visit was after she moved East) and Edward H. Magill.

I will state one circumstance connected with Rachel Hicks's first visit here. She was in her own conveyance, and making rather a flying trip, had visited Blue River settlement and was about to leave, but the team ran away, in Salem, I think, and she had to wait for repairs. During that time she came to our neighborhood (known now as Highland Creek) and had an appointed meeting at our house, the first, and I may say the start, of what has turned out to be a

prosperous community, six miles west of Old Blue Meeting (since gone down). It was thought that our folks had moved almost beyond the borders of civilization. In the course of her communication she was led to speak on the subject of using the "switch," or something to that effect, in correcting children. Our folks, in the honesty of their hearts, rather believed in Solomon's doctrine, "Spare the rod and spoil the child." My mother was a deeply pious and religious woman, and her whole course of treatment in raising a large family was changed from that time.

There is not one of the visits but had some pleasant memory connected with it. Joel's visit here was highly appreciated by old and young, but it was too short. If he could have stayed over First-day it would have given a chance for some of our members to have gotten out who are engaged during the week.

T. H. TRUEBLOOD.

Salem, Ind.

THE PLAIN LANGUAGE.

In reading extracts from letters of isolated Friends I have been much gratified to see that they still have such an interest in our Religious Society and I desire they may continue that interest and be encouraged in every good word and work, though away from the associations of Friends and mingling at times with other denominations. May they have the Holy Spirit and enjoy the love of God shed abroad in their hearts.

I notice one speaks of using the plain language. The practice would be an advantage to all Friends, whether they be located in the neighborhood of Friends, or be isolated. Some may think it a small matter, and feel it a cross to use it, still may we encourage one another to be faithful, bearing in mind the Scriptural expressions, "He that is faithful in the little shall be made ruler over more"; and, "He that taketh up the Cross shall receive the Crown."

May each one of us be willing to be obedient to the smallest requisition, even in the use of the plain language, as it may be a benefit to us religiously and no disadvantage secularly.

ALLEN FLITCRAFT.

Chester, Pa.

ANECDOTE OF JOHN JACKSON.

Editors FRIENDS' INTELLIGENCER:

In addition to the interesting reminiscences published in the life of John Jackson, I will mention a little incident that occurred whilst I was one of the members of his family. On a very stormy Sabbath morning, when the rain and sleet made it almost impossible to turn out, a man humble in appearance and seeming no stranger to the ills of life, called at Sharon and inquired for the minister. When Uncle John appeared he said he had recently moved with his family near Darby, that one of his children had died the day before, and he wished our preceptor to come and preach the funeral sermon, expecting to pay him for the service. Uncle John tried to explain to him that he never made appointments to preach, nor received money as a recompense for so doing, but promised to attend the funeral. In the afternoon he took his umbrella and walked amid the storm to the place designated; and we were afterwards told that he preached a powerful sermon.

A SHARON SCHOLAR.

NOTES.

Through an oversight the item from the Philadelphia *Ledger* referring to our Friend Alfred Moore as a member of the other body of Friends, was quoted in this column last week without correction. Alfred Moore is well known to all Friends of Philadelphia Yearly Meeting, having been for many years Clerk of the Representative Committee, and also one of the Clerks of the Yearly Meeting. He is a member of the Monthly Meeting held at Race street, and always active in its interests.

As a result of the correspondence carried on for two or three years by the Joint Committee for work among Isolated Friends, the Friends in a few cities have been made aware of one another's existence and the following persons have volunteered to act as correspondents.

Traveling Friends who desire to hold meetings in these cities, or pay personal visits can make arrangements by writing to them. Detroit, Emille P. Jackson, 113 Canfield Ave.; Cleveland, A. Curdin Russell, 103 Bell Ave.; San Francisco, Albert W. Smith, 215 Front St.; Peoria, Illinois, Martha M. Wilson, 215 Frederick Ave.; Colorado Springs, Elizabeth M. Solly, 2 N. Cascade Ave.; Pittsburg, Samuel P. S. Ellis, Carnegie Building; Cincinnati, Pierre J. Cudwelder, Johnson Building; Kansas City, Mo., Mary E. Cusley, 212 Prospect Ave.; Columbus, John E. Carpenter, 202 N. High St.; Pasadena, Nancy T. Gardner, 113 E. Villa St.

Eastburn and Ellen Kenderdine Reeder, of Solebury, entertained about fifty of their relatives and friends on Twelfth month 15th, at twelve o'clock, in being the fifth anniversary of their marriage. The original marriage certificate was shown, and of the forty-two signatures it contains ten are still living, of whom the following were present: Thaddeus S. Kenderdine, Elizabeth M. Fell, Edward Taylor, Sarah J. Reeder, Ruth S. Quinby, Robert Eastburn, and Ellen E. Hart. Other marriage certificates of the ancestors of the host and hostess were shown, as far back as 1703, the family and its descendants having lived at Flatbush Run since 1777.

A paper of interesting reminiscences was presented by T. S. Kenderdine, which was read by Hugh E. Eastburn. [Doylstown Intelligencer.]

THE DIVINE IN NATURE.—III.

Continued from page 110.

so many of oxygen to form water; so many of nitrogen and so many of oxygen to form the air we breathe; so many of a quadruple compound to form protoplasm, out of which all cells are builded.

If any one wishes to be convinced of the beneficent aim exhibited in the progress from the cell to man, let the study of Palaeontology be included in his education. Let him at least outline in his mind the great periods. First, that in which no life is recognized; second, that in which only protoplasm is known; third, that in which the animal forms are all without a back bone; fourth, that in which the vertebrates appear; fifth, that in which animals with warm blood are known; and later, step by step, one advance after another being made, until finally a being is reached on whom has been bestowed the divine capacity of thought, with the consciousness of an immortal mind, with an inherent sense of his descent from an eternal source, and with ideas of right and wrong and of duty and responsibility. Until man is reached the whole animal kingdom furnishes no evidence of a being possessed of a self-conscious soul, seeking communion with a spiritual nature above its own, and desirous of offering obedience to the spiritual laws which it is enabled to comprehend. This is true worship, and is the foundation of all genuine religion. The individual, the nation, or the race, which is most obedient to the divine ideal progresses the most securely; but whether we are true or false, success continues according to the plan and purpose of the ages. If we are false, another who is true, will arise. If our nation leaves the path of ascent, another will take its place. If our race should fall, some other will move forward. A purpose which has held its sway since time began cannot be turned aside by man. We may lose, we may never; neither shall the earth cease to wear its crown of glory.

It is useless to dogmatize on spiritual matters, but, personally, I have no belief in the Oriental doctrine of Reincarnation. It does not seem to me to be consistent with the apparent plan on which the development of the system of life has proceeded. So far as we know, each plant and animal has been derived from that which preceded it, under the general plan of improvement. But back of the seen was always the Unseen, transforming the material, according to the laws of the immaterial. Under the same laws, I believe our souls are born of our parents, showing their mental and spiritual characteristics as clearly as their bodily features. Having no existence, except potentially, before its mysterious birth, when once launched into existence, I believe it to be as immortal as thought and spirit. I believe it moulds the body in accordance with its own laws, and is fed, strengthened and nurtured by spiritual potencies, as the body is fed by food of a material nature. Thus we are all dependent upon

Him the endless, unbegun,
The Unnamable, the One,
Light of all our light, the Source
Of life, and Force of force."

I may close with what was written and printed nearly thirty years ago, but which is as true to me now as it was when first penned.

"In man THOUGHT FORCE gained its true terrestrial exponent, and the soul beamed from its temperament to work all the wonders it has wrought. Nothing paramount to this occurred earlier; not even the change from inanimate to animate matter was a rise so grand, so fruitful in results as this.

"But, as the forces and tendencies of intellectual life lie sleeping in the ovule from which is developed the individual man, so in the germ of being, residing in atoms, may sleep the forces and tendencies of immeasurable spiritual power. The erect, large-brained thinker was ordained when atoms ranged themselves by their axes of rotation. This intelligent being is a necessity of the eternal activities of nature, which, working under the Divine Ordainer, must produce good, better, best. Atomic Force, Molecular Force, Growth Force, Nerve Force, Thought Force, Spiritual Power—these succeed each other because the universe is living and not dead; because the Supreme Soul vivifies eternally with light and life and love—with all the attributes of mind.

"Considering life as one of the cosmical forces, resulting from the interaction of spirit and matter, coeval with God, and eternal in its duration, its sphere of activity must be boundless as infinitude; and wherever all the forces of nature act together in due harmony there must life be exhibited in one phase or another of its development.

"To what height it may arise above anything known upon earth it is impossible for the human mind to conjecture. Our individual duty is to rise as near the Source as is possible to each, and thus aid in elevating our own race.

"That one single sphere should be selected as a theatre for the display of the vital forces is incompatible with the play of the whole class of motions whose proper field of action is the universe. The improba-

bility of the partial action of general laws is so strong as to bear the stamp of impossibility; and we are warranted in believing that we are connected by ties of relationship, not only with every terrestrial being, but also with those existing on every life center in the expanse beyond; and that the purpose of creation is to multiply beings attuned to the Divine Nature destined to an immortal existence in the midst of the everlasting harmonies." GRACEANNA LEWIS.

Media, Pa., Twelfth month 12th, 1903.

THE ROSE VALLEY SHOPS AND SETTLEMENT.

The "Artsman" is a periodical issued by the Rose Valley Association, an arts and crafts settlement in Delaware County, Pa., in which our friend, William Price, is interested. The first number, Tenth month, 1903, answers the question as to what and where Rose Valley is and what it is for. The following, taken from an article by the editors, William Price, Horace Trauble and Hawley McLanahan, will give some idea of the attitude and plans of the settlement.¹

"Through creative thought and work alone does development come."

"We believe, in the first place, that it is reasonable and possible for people who are interested in the same or similar pursuits to band themselves together to mutually secure elbow room where they may at least enjoy certain advantages of association and fellowship that are denied them in the prevalent social order."

"Strong in the faith, men, women and children to the number of sixty or more, have made their homes at Rose Valley. Here they have established a furniture shop in which no work is done that will not bear the most severe scrutiny as to honesty and thoroughness of construction. . . . Here a metal working shop is being set up. Here the weaver, the potter, the printer, and whatever other craftsman you will, may have his shop. . . . Here the tiniest cottage may be built side by side with a more spacious neighbor."

"Rose Valley is not an impractical or visionary undertaking, but a concrete business proposition. The Rose Valley Association was chartered in Seventh month, 1901. . . . Rose Valley unites with various other societies throughout the world in a general protest against the often vulgar product of the modern machine and against the consequent degradation and ruin of the craftsman. . . . Rose Valley is to do what it can to break down the artificial distinction made in modern society between the work of the hand and the work of the brain. Rose Valley is convinced that manual labor must be restored to its rightful place of priority and honor. The Rose Valley Association as an association does not manufacture. It extends an invitation and offers an opportunity to accredited craftsmen to work in its shops under the patronage of its emblem."

"Those who are to make beautiful things must live in a beautiful place," said William Morris. It was

such a conviction which led to the selection of Rose Valley (an old name) as a favorable location for the shops. The site taken up comprises about eighty acres of land, once largely occupied with spacious stone mills and picturesque tenant houses. This piece of land lies in the valley of Ridley Creek, near the station, known as Moylan, situated about thirteen miles southwest of Philadelphia. None of the local wreckage of this more remote era of manufacturing is to be thrown away. The mill walls still standing are to be utilized in the development of the shops. The old stone residences have been remodeled into habitable homes, supplied with necessary modern appointments, and each house has its own small garden."

"The great distances between the scattered homes of the city workmen make the mutual life which comes easily at Rose Valley impossible. Every settler at Rose Valley has an immediate co-operative interest in the communal life."

"We do not so much propose to arraign the present regime as by practical demonstration to prove that other conditions may be prophesied."

"To Rose Valley labor may be worship. Labor is not a worship that disposes of other worshippers. . . . The Rose Valley shops are temples. Here men pray in their work. Here men practice fellowship in their work."

"Rose Valley does not say the machine does nothing. It admits the machine. Rose Valley will try to do some of the things that the machine cannot do. It will even co-operate with the machine. But it will only co-operate as the master of the machine. It will not admit the supremacy of the machine. Rose Valley is not barking and snarling up the alleys of trade. It thinks that taking industry as it was and is the machine was and is inevitable. But Rose Valley goes a little further. It says: I, too, am inevitable."

"The machine-made man is against the race. The man-made machine is for the race."

In the second number of the "Artsman," that for Eleventh month, besides articles by the editors there is one by Peter Burrowes. There are also some paragraphs pro and con from letters to the "Artsman." We quote from these:

"I have never lost my interest in, or enthusiasm for, such attempts, and if they end only in attempts, it is good all the same, and helps on the cause of humanity."

"If I were longer capable of feeling an inspiration, surely this would bring it. I know of no previous communal promise that ever inspired me as does this of Rose Valley, . . . the valley dwellers whose pitched aim gives them their own hilltops of outlook and easier hitching of our machinery to the stars."

"I am not so sure about Rose Valley. I concede your good motive. But men are not to be moved isolatedly; they are to be moved in masses; with here and there a prophet voice, perhaps; but the prophet voice itself is of little use until it is lost in the hurrah of the crowd. What is Rose Valley doing for the crowd?"

¹ Issued from the Rose Valley Press, Moylan, Pa. Philadelphia address, 1624 Walnut Street.

"... Your idealized communities never come to anything. A craft community is one thing. A community of economic dreamers is another thing. Yes, quite another thing. I do not know whether Rose Valley will be able to keep the two things apart. What I do know is that if it does not the misstep will be fatal."

"I am confident that such a community as Rose Valley seems to be is the type of the coming industrial civilization. There is no other solution possible of the industrial problem, given human nature as it is and civilization as it is forming."

"I do not think 'The Artsman' will succeed in drawing a sharp line and saying, 'This side is Rose Valley, this side is the craft, and over there is the economic world.'"

"I hope that Rose Valley does not propose to attempt any wholesale onslaught on machinery. You should remember what the machine has done for civilization; indeed, the machine has made civilization. . . . So I hope you will not be too sure that Rose Valley is to contribute anything essential to the progressive forces of the race. We will go on. But we will not go on without the machine."

"I should wish to see 'The Artsman' going out to the world with a universal message. Let that message commence at Rose Valley, but do not let it finish there."

"The Artsman" is illustrated with drawings by Will Price, of views in and about the settlement, and of Rose Valley furniture.

TRAINING CHILDREN FOR PEACE.

I CALLED attention a month or two ago to the noble circular of the French Women's Society for Peace and Disarmament, and to the fact that it had received the sanction of the government of the Republic. That it is no isolated act, appears from a recent circular issued by the Superintendent of Public Instruction at Paris. "I request," he says, "the teachers to see to the removal from the walls of the schools of all pictures representing scenes of violence. . . . We should be careful not to familiarize children with sights of violence and ferocity. The brutal instincts of the human race are not yet sufficiently weakened or crowded out by higher ones to admit of our placing before the eyes of the young scenes of murder and other atrocities. Our moral law is based on the intangible law of absolute respect for human life. . . . We should teach children that unjust war is a horrible inheritance of ancestral brutality, and that a nation which takes up arms without having first tried every means of conciliation, without having made strenuous efforts to settle differences by arbitration, commits an abuse of force. That nation dishonors itself. It places itself beyond the pale of reason and humanity and its conduct is bestial."—[The Whim.]

THE collection made in the Catholic Churches for the Catholic University in Washington amounted in Baltimore to \$6,000. Cardinal Gibbons, who is Chancellor of the University, thinks from reports received that the total sum collected in the United States will amount to \$100,000.

AUTOGRAPH LETTERS OF WILLIAM PENN.

PROMINENT among the lot sold at the Proud Sale in Philadelphia recently was an unusual collection of autograph letters of William Penn. In mere number it was a strong collection, there being twenty-seven gathered together, but a more interesting feature was the fact that nearly half of them are unpublished, and many others have only been used in part in Robert Proud's "History of Pennsylvania," which he published early in the last century.

As some of the unpublished letters are of interest, they are given below:

In a letter to Thomas Lloyd, and dated Warminghurst, seventh of Eighth month, 1684, Penn says:

"The Lord hath brought us all safe to land after six weeks & 4 days passage, of wch time we lay beating on ye northwest side of ye Irish coast about 18 days by cross winds. I found my dear wife & family well to my rejoicing. I landed within 7 miles of my own home, but coming to search and sett to rights my papers, To my astonishment I find not one of ye York ones, no affidavit before ye Mayor about seating Delaware River and Bay, the ground of my coming & Strength of all my cause, the Council fixing the point there. The Duke has putt it off "till December," & if I can gett it off till "March," twill be all I can do, wherefor instantly away to York, & gett affidavits of the 3 yt N. Byare says can speak to yt matter both before the Mayor & ye Gouvernour renders the seal of town & Province, the Gouvernour to be sure: for yt will be most outlandish, all depends on this, & if John White or Saml Laud can see it done, & swear the hand of Governour & Mayor, it will be the stronger. Philip Lemain can never while he lives repaire me this wrong, by his supine neglect, so often did I speak to thee where are ye York papers, & to him, be sure I have ye York Papers yt T. Lloyd has put up & he said they were and not a scrap of them to be seen, this is a truble beyond measure to me & an injury to the whole. I have no news to send for I know little. East brought Sidneys & other tryalls, more expect when I see the K. & Q. & my friends at Court. Salute me to ye Gov'r of York, G. Lowry, his writt a most wicked ——— about West Jersey business against me, what shall I say of such men. I leave them to the just Judge & pray they may repent. Salute me dearly to Fds in ye town, particularly to J. Sim, C. Taylor, J. Har, W. Wood, T. Holmes."

In another letter, under date of Charing Cross, seventeenth, First month, 1684-5, which is addressed to Thomas Lloyd, President, and the Provincial Council, he gives the news of the death of his friend, King Charles II., and of the accession of James II. as king. He bids the Council to see that they forthwith proclaim the new king, over the Province and Territories, at Philadelphia and New Castle. Continuing, he wrote:

"Whether you only order the publication of this and so make it yours by yt orders, or publish a new one including this, I do order the doeing of it, forthwith—My meanings is yt within one hour after ye

receipt hereof, or as soon as possible you can, he be proclaimed & that you keep an account of ye time of doeing it from ye time of its arriving your hands; that when you transmitt yt account of ye care therein it may appear you were not remiss therein, especially at Philadelphia. Pray be carefull in ye places, that all due reverence be yeilded on all occasions to the King, & his Authority, who is Sovereign, for by our dutiffulness we are safe."—[The Friend, Philadelphia.]

EDUCATIONAL. GEORGE SCHOOL.

SIXTH-DAY evening, Twelfth month 11th, George School's first debate as a member of the Interscholastic Debating League took place with Germantown Academy. The question, "Resolved, That the political parties of Pennsylvania should nominate the candidates for elective offices by a direct vote of the people," was debated on the affirmative side by Germantown's representatives, Sedgwick Townsend, Sheldon Potter and Howard Sandt, and on the negative by George Eves, Lanning Masters and Edwin Maule. The judges, Karl Kelsey, of the University of Pennsylvania, Peter Hay, of Haverford, and Henry Smith, of Germantown, decided in favor of the affirmative.

Seventh-day evening, Twelfth month 12th, the opening lecture of the lecture course was given by Leland Powers. The subject of his famous impersonation was "Borrowed Spectacles."

Fourth-day afternoon, Twelfth month 16th, Dr. Benjamin F. Battin, of Swarthmore College, gave an exceedingly interesting illustrated lecture on the "Passion Play," in the George School Assembly Room. The lecture was given under the auspices of the Newtown New Century Club, and was greatly appreciated by the Faculty and students of the school, as well as by the members of the Club.

A declamatory contest between the two literary societies, the Penn and Whittier, took place Seventh-day evening, Twelfth month 19th. The Penn Society was represented by Emma Wilson. "Fair Play for Women," Jeanette Jackson; "The Storming of the Castle," from "Ivanhoe," Arthur Henrie; "Toussaint L'Ouverture." Those representing the Whittier were: Harry Sherwood, "Valley Forge"; Alice Hicks, "Editha's Burglar"; Florence Stackhouse, "The Catnip Garden." The judges, William Wynkoop, of Newtown, J. H. Hoffman, Principal of Newtown High School, and Dr. Joseph S. Walton, decided in favor of the Penn Society. F. B. S.

SWARTHMORE COLLEGE.

Dr. Magill gave the lecture this week. His subject was "Some Facts about the Early History of Swarthmore." A number of students and others were present. The "Garden" was sung and Dr. Magill cheered with the college yell. His lecture was very interesting. It traced the college from the first proposal to its actual reality, showing the different advancements Swarthmore has made. Throughout the talk there was an irresistible humor which kept the audience in good spirits. Some of the distinguished teachers and benefactors were eulogized.

Dr. Holmes entertained with a dinner at his home, those who take their principal subject with him. There were toasts given and a general good time enjoyed. Dr. Holmes' course in History of Philosophy and Religion is becoming more and more popular. His opportunities for traveling through the Orient and Holy Land enable him to make the subject very interesting.

The Somerville Literary Society held its regular meeting Sixth-day, the 18th. The program of entertainment consisted of a drama. It was a humorous play entitled, "The Mouse Trap." The players seemed to get into the proper spirit and the meeting was very much enjoyed. Some new members were received and a short business meeting held. Preparations are being made for a joint meeting with Eunomian.

Eunomian Literary Society held its regular meeting Sixth-day. A very earnest discussion rose as to ways and means for making Eunomian more attractive, and all the members were exhorted to consider the question. The program consisted of a very interesting debate: "Resolved, The United States was justified in recognizing the independence of the Republic of Panama." The negative side won. The general sentiment seemed to be that it was commercial and trade interests that lead the United States into such action, and that Colombia had violated the late treaty and was attempting to get too large a reward. Frederic Price recited, "A Waterlogged Town," after which the meeting adjourned.

The Young Friends' Association held its regular meeting on First-day. The life of Benjamin Hallowell was well treated in a paper by Louise Fahnestock, after which Dean Bond read "Glimpses of the English Summer School." In this very enjoyable paper she described the delightful time which she spent there, outlining the work which these English Friends are doing. She explained their adult and junior First-day school system. From the pleasure with which the paper was received it must be acknowledged that more interest was excited in English affairs. Lucis N. Robinson read a paper on "An Outsider's View of Friends." He outlined his experience with Friends and their works. He was very critical of the Young Friends who, he said, showed far less religious enthusiasm than the young folks of other denominations. He caused a very excellent and enthusiastic discussion.

In the meeting First-day, Joel Borton spoke. Upon those who had never heard him he made a very decided impression. To his old friends he was very welcome. His sermon was refreshing and uplifting, taking one from the trivial of the mean things of to-day into a realization of the necessity of a good, truthful, loving life. F. N. P.

FRIENDS' ASSOCIATIONS.

PHILADELPHIA.—The regular meeting of the Philadelphia Young Friends' Association was held on Second-day evening, Twelfth month 14th, 1903. In reply to a request from the committee in charge of the philanthropic work at Friends' Neighborhood Guild, 151 Fairmount avenue, committees were appointed to visit the Guild on the various evenings and First-day afternoons, and to report at the Second month meeting of the Association. It is hoped that others beside those on the committees will visit the Guild, and learn the value and real character of the work done there. Feeling that our members and many others would be grateful for such an expression, the program of the meeting was made a tribute to the life of Isaac H. Hillborn. His address, "Principles and Testimonies of the Society of Friends," was read by Joseph C. Emley. Rowland Comly read a most appreciative tribute to his character and influence, followed by a few general remarks. In the silence that closed the meeting, so strongly was each mind and heart filled with thought of him, that it seemed as though his loved presence was with us once more. CAROLINE FARREN COMLY, Sec.

SOLEBURY, PA.—The Young Friends' Association of Solebury held its Twelfth month session in the meeting house on First-day, the 13th, with Martha Simpson president and Edith Michener secretary pro tem. After a time of silence the president read the Scripture lesson, followed by the secretary, who gave an excellent resume of Dr. Swain's paper given at the last session on "The Study of Nature and the Bible."

Hugh Michener read extracts from the journal of Elizabeth Davis, a minister well known at Horsham, Gwynedd and Germantown, in 1834. The writer warned the young against expensive entertainments, which were not conducive to upright religious life.

William M. Ely and Joseph B. Simpson commended the moral courage of a Friend who recently entertained in an humble manner, from principle; although others were setting an extravagant example. The Discipline was read by Margaret A. Lownes.

William M. Ely spoke of several books recently published,

which are of interest to Friends, among these were a comprehensive biography of George Fox; Sallie Wister's Journal, and courtship of Hannah Logan, youngest daughter of James Logan, Penn's private secretary, and whose descendants still own land in Solebury.

As a tribute to John G. Whittier, whose birthday occurs on Twelfth month 17th, Agnes B. Williams read items of interest from "Life and Letters of John G. Whittier," by S. T. Pickard. The writer married a niece of Whittier and this biography is considered the most authentic account of his early manhood, when he showed a political trend, though a poetic vein permeated his writings.

Eastburn Reeder and Martha B. White, delegates to the conference at Wilmington, Delaware, report that out of the 43 associations in America, under care of the several yearly meetings, 36 were represented upon this occasion. An excellent review of the addresses delivered upon this occasion were given.

Joseph B. Simpson spoke of the growing practice, of these different creeds, to meet together in Christian unity and love to discuss religious topics and worship together.

Seth T. Walton discussed the subject and thought that the open door in literature and religion was more readily accepted than the open door in commerce, and thought the conferences of all religious associations were both interesting and beneficial.

Edith Michener, William M. Ely, Agnes B. Williams, Richard Roberts and Martha B. White were appointed to nominate officers for the ensuing year.

On account of the day's inclement weather it was decided to invite Ely J. Smith to address the association at another date. At the first month meeting Eastburn Reeder will report on history, Martha B. White, Discipline; Agnes B. Williams, literature; Herbert Walton, current topics.—[Doylstown Intelligencer.]

CHESTER, PA.—The Friends' Association held a regular meeting Twelfth month 11th. After a portion of Scripture has been read by Charles Palmer papers were read on the subject of Christmas customs in different lands. "Sweden" was the subject of a paper by Irvanna Wood. "Holland," by Jennie M. West. "Russia," Laura C. James. "England," by Chester Cutler. "Holy Land," by Joseph Paschal. These papers were all of great interest at this season of the year and were amusing as instructive.

Dora A. Gilbert then recited "The Master Ole Bull" a narrative showing the great power of music.

After a period of silence the meeting adjourned to meet First month 8th. KATHARINE M. STEVENSON, Clerk.

QUAKERTOWN, PA.—The Young Friends' Association met at the home of Jane M. Foulke, on the evening of the 17th of Twelfth month. In the absence of the president, Isaac W. Reeder called the meeting to order, and after a brief silence, opened the meeting by reading the 4th chapter of I Corinthians. The election of officers was next in order, the result being: President, Frank Ball; vice-president, Hannah M. Penrose; recording secretary, Ella M. Ball; corresponding secretary, Annie B. Roberts; treasurer, Emma Shaw; executive committee, Eleanor Foulke, E. Irene Meredith, Sada R. Johnson. A continued reading was then given of the "Life of Benjamin Hallowell," by Anna E. Jordan; also a select reading entitled, "Praying for Papa." Annie B. Roberts read a poem, "Christmas Day"; Eleanor Foulke read "The Power of Personal Influence," by William George Jordan; a recitation was given by Martha A. Johnson, "Christmas Reform." Sentiments were given. Anna S. Foulke favored us with music before and after the meeting. Our next meeting will be held at the home of Joel and Ella Ball, First month 21st, 1904. A. B. R., Cor. Sec.

NEW YORK CITY.—A regular meeting of the Young Friends' Association of New York and Brooklyn was held in Brooklyn, Twelfth month 13th, 1903, with a much larger attendance than usual, plainly showing the interest roused by the new course of papers on the prominent ethical teachers of the past. As the Association had gathered rather tardily

the usual reports were put aside, and no business other than the address on Plato was considered, except the appointment of a committee to present names for officers for the coming year. A large number of those present participated in the discussion following the address, which was considered most interesting. WALTER HAVILAND, Sec.

MANSFIELD, N. J.—The Young Friends' Association met at the home of Elizabeth A. Scott, Twelfth month 5th, 1903, with twenty-six members in attendance. The vice-president called the meeting to order and read the twenty-third Psalm.

After the reading of the minutes of the previous meeting, and the reports of the various committees, the literary exercises were opened by Mary R. Moore, who read from the Discipline the portion on "Meetings for Discipline."

"Why did the Children of Israel, during their forty years in the wilderness, have perpetual miracles?" was thoughtfully answered by Mabelle E. Harvey. She stated, "From the beginning of Moses' career we see that God's miracles to him and the Children of Israel during their forty years wanderings were given to strengthen their faith. Many to-day often feel that God has forsaken them, until some miracle has been performed. They do not realize that they are receiving each day a gift from him. They lose faith, and like the Children of Israel, need encouragement from God."

Martha E. Gibbs read the address of Howard M. Jenkins from the Asbury Park Conference Book. "Men Always Fit for Freedom," was the title of a reading by William A. N. Black.

The question, "Is there ever a time when Truth is out of season?" was answered in a well-written paper by Elsie Pray. She said, "This question must be answered individually." The writer cited two famous men of the seventeenth century on this subject, namely—Alexander Pope and Thomas Fuller. The former said, "He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain one;" while Fuller said, "If you want to gain a reputation for eccentricity and be universally dreaded, if not hated, blurt out the plain truth on all occasions." In conclusion she stated, "if we keep the Golden Rule in mind, we cannot go far astray."

Johanna Shreve answered the question, "How may Friends best influence the masses?" She said in part, "The age is practical and demands evidences of true religious work in Christian professors, with activity also in the direction of the elevation of humanity. Can we not as a society show this, though small in numbers? It has been said that Friends were afraid to mix with the outside world. How then can they expect to influence those from whom they hold aloof?" The writer thought an extension of the principles of Friends was needed, and stated that those engaged in the business world had an especially good opportunity to advance these principles. After a period of silence the meeting adjourned. ANNA COLLINS SCOTT, Sec.

LITERARY NOTES.

"CONQUERING SUCCESS," by William Mathews (Houghton, Mifflin & Co., Boston, \$1.50 net) is a collection of short essays full of helpful suggestions given in an interesting way. The following is one of the many good stories which the volume contains: "Eighteen years ago there was a fifteen-year-old boy employed in carrying drinking water to the men in some steel-works. He did his work so well, however, and always had such cool water and was so diligent in looking after the men's wants, that he attracted the attention of the workmen. A little later an office-boy was needed, and this boy was remembered and rewarded with the job. There he pursued the same policy, and in five years a superintendent's assistant was needed. He was given the place. A little later he became manager, then superintendent, and now he is president of the Carnegie Steel Company, employing 60,000 men. That water-boy is now President Cory."

For the Contemporary Men of Letters series (New York: McClure, Phillips & Co.), the critic, Ferris Greenslet, has written an agreeable and appreciative study of Walter Pater.

We still need a large volume that shall fully interpret Pater to us; and if his letters could be given, we should doubtless have many fresh and beautiful utterances. But within the compass of the present essay is much excellent criticism. One must give himself to admiration if he would rightly estimate the fascination of Walter Pater's golden books. This the author does, and with something of his master's subtle care for words that shall most fitly express the thought. Thus he speaks of the famous passage on Leonardo's picture, as peerless "in its mellow and musical cadence, in its close and adroit felicity of characterization, and in its charm of historic suggestiveness."

If anyone questions the influence of such a rare teacher as Walter Pater, or inquires what the choicer culture of Oxford may be, let him take for reply this fine interpretation by Greenslet:—

"So, holding fast this old doctrine of *nihil humani athenum*, he strove by retrospective generalization upon the past life of the world not to minimize the actual details of personal life, but to enrich them with the significance of the whole; but to disown the present, but to *chasten to-day by the solemn procession of yesterdays*. It is hard to see what worthier end scholarship could propose to herself."

J. R. II.

Advocates of the peaceable solution of national difficulties will read with interest Ernest Crosby's article in the *North American Review*, "If the South had been Allowed to Go." The writer claims that if the Southern States had been permitted to withdraw from the Union without opposition, the final result would have been the abolition of slavery and a reunited nation, without the evils that have resulted from the Civil War. W. L. Scruggs, in discussing "Citizenship and Suffrage," says that property and educational qualifications do not violate the Fifteenth Amendment, so long as they apply equally to all citizens, black or white. Such restriction may be thought inexpedient, "but it violates no vested right, either under the law of nature or the fundamental law."

In "The Christ Story," by Eva March Tappan (Houghton, Mifflin & Co., \$1.50 net) the life of Christ from his birth to the Ascension is told in a modern way that will interest children. Two features of the book are especially noticeable; the descriptions of the country and of the life of the people that are woven in with the story, and the many reproductions of famous paintings and photographs. In the "Christ Story" itself, emphasis is laid on the supernatural elements in the stories of the birth, life, and death of Jesus.

The Springfield, Mass., *Republican*, now in its 80th year of service, is a strong, clean and attractive newspaper. Its weekly issue gives the news of the world in a condensed form, with able editorial comment thereon, and also contains an excellent literary department. It is a non-partisan paper, opposed to war and imperialism, and is earnest in its application of democratic principles to new social conditions and problems.

"My Four Religious Teachers" (*The Sunday School Times* Co., Philadelphia) is the last book written by the late Henry Clay Trumbull, editor of the *Sunday School Times*. He says in the preface, "I have not included my mother, nor my Sunday-school teachers, yet my earliest impressions were given by them." The four men of whom he writes were men under whose instruction and influence he was brought at the time he was entering on the Christian Life. They were Charles G. Finney, David Hawley, Elias R. Beadle and Horace Bushnell. He was particularly thankful for their breadth of thought and deep feeling and that none of them were bound by hard and fast rules of theological teaching. This probably helps in accounting for the usefulness of the author's life in non-denominational labors.

The book is pleasing and instructive on the whole, although it is hard to reconcile a religious worker's concurrence in some of the expressions of one of the "teachers" made during the Civil War, in which the author was a chaplain.

METEOROLOGICAL SUMMARY FOR ELEVENTH MONTH, 1903.

Mean barometer,	30.110
Highest barometer during the month, 21st,	30.710
Lowest barometer during the month, 5th,	29.614
Mean temperature,	43.5
Highest temperature during the month, 4th,	73
Lowest temperature during the month, 27th,	19
Mean of maximum temperatures,	50.7
Mean of minimum temperatures,	36.4
Greatest daily range of temperature, 3d,	24
Least daily range of temperature, 29th,	5
Mean daily range of temperature,	14.3
Mean temperature of the Dew Point,	30.6
Mean relative humidity, per cent.,	64.2
Total precipitation, rain, inches,	1.20
Greatest precipitation in any 24 consecutive hours, .49 inches of rain, on the 16th and 17th.	
Number of days on which .01 inch or more precipitation, 5.	
Number of clear days 12, fair days 11, cloudy days 7.	
Prevailing direction of the wind from northwest.	

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a. m., 61° on 17th.
Minimum of the wet bulb thermometer at 8 a. m., 18° on 24th.
Mean of the wet bulb thermometer at 8 a. m., 36.3°.
Maximum of the wet bulb thermometer at 8 p. m., 59° on 16th.
Minimum of the wet bulb thermometer at 8 p. m., 23° on 25th.
Mean of the wet bulb thermometer at 8 p. m., 37.7°.
Mean of wet bulb thermometer for this month, 37°.

NOTE.—The means of the daily maximum and minimum temperatures, 50.7° and 30.6° respectively, give a monthly mean of 43.5°, which is 2.7° lower than the normal, and 8° lower than during the corresponding month in 1902.

The total amount of precipitation for the month, 1.20 inches, is 2.46 of an inch less than the normal, and 1 inch less than fell during Eleventh month, 1902.

Very light flurries of snow on the 6th, 28th and 29th. No snow on the ground on the 15th, nor at the end of the month.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Eleventh month 30th.

CURRENT EVENTS.

GOVERNOR TAFT has offered the Friars in the Philippine Islands \$7,250,000 for the 403,000 acres of land claimed by them, and they have agreed to accept this instead of the \$15,000,000 which they originally asked. These lands will be sold by the Government to the tenants now living upon them, who will be allowed to buy on long-time payments at a very moderate rate of interest. The purpose is to create as many land-owners as possible, for it is believed that such a body will do much to keep the peace. The question of the withdrawal of the Spanish Friars has practically settled itself, as it is stated that only about 200 now remain in the islands.

HENRY GEORGE, JR., made an address in Philadelphia the other day, and in reply to the question by one of his audience, "If a panic should come, do you think some people would blame it upon the trades' unions?" said: "Undoubtedly; and it is too bad that some of the criticism would be justified. Trade unionists took Sam Parks from prison, re-elected him and put him in front of their Labor Day parade, not because they are bad men, but because he, as their leader, had obtained better conditions and wages for them. They looked at results, and if he did take money by blackmail, they reasoned that it was from the 'sharks' he got it. We can't expect the men who work the hardest to be the wisest or always choose wise leaders. So long as you divide the people into two hostile camps, one having a monopoly of production and distribution, and the other struggling to get better working conditions from the monopolies, you will have a conflict that will naturally bring forth some bad men on both sides."

THE Indian Rights Association, of which Philip C. Garrett is President, held its 21st annual meeting in Washington last

week. S. M. Brosius, the Washington agent for the Association, charged Tams Bixby and other members of the Dawes Commission, with being stockholders in companies dealing in Indian lands. President Roosevelt has selected Charles J. Bonaparte, of Baltimore, to make a thorough investigation of the charges. Commissioner of Indian Affairs William A. Jones expressed the opinion that only when the Indian agencies are abolished and the Indians absorbed into American life will the Indian problem be solved. Through the efforts of the Association the tradeship monopoly has been broken and any person of good moral character may obtain a license to trade with the Indians.

A BILL has been presented by Premier Combes to the French Chamber of Deputies forbidding all teaching by religious orders. Five years are allowed for the complete carrying out of the proposed law, the adoption of which will close 1,299 schools for boys and 2,195 schools for girls. To take the place of these the bill provides for the enlargement of public schools conducted by the Government. It is difficult for Americans, bred in an atmosphere where all religions and all kinds of religious teaching are tolerated, to understand how a law that so restricts religious liberty can be enacted in a country calling itself a Republic.

THE report of Commissioner Rothrock to the Pennsylvania Forestry Association states that the State forests now include 600,000 acres and that in three years more the area will reach 1,000,000 acres. The Pennsylvania Railroad proposes to re-forest the South mountain region to supply the demand for railroad ties. The National Government is establishing new forestry reservations every year and is striving to protect the timber on unreserved public lands. Local forestry organizations have called attention to the ruthless cutting of evergreen trees at Christmas time, the supply far exceeding the demand.

NEWS NOTES.

W. J. BRYAN has spent a day with Tolstoi and had an interview with the Czar.

THE wife of President James B. Angell, of the University of Michigan, died on the 17th.

EDWARD EVERETT HALE, the distinguished author and Unitarian preacher, has been chosen as Chaplain of the Senate. He is eighty-one years old.

THE Senate, in executive session on the 18th, ratified the

treaty "for the extension of the commercial relations" between the United States and China.

WALDEN University, a negro institution under the care of Methodists, at Nashville, Tennessee, was burned, many students and others being killed and injured.

SLAVERY is abolished in the Moro province, General Wood having put in force the anti-slavery law passed two months ago by the legislative council of the province.

DIPLOMATIC pressure is being brought to bear on Colombia by several European Powers to persuade her of the futility of going to war with the United States and of attempting to regain Panama.

THE Sea of Azov, which forms the northern sub-division of the Black Sea, has receded to such an extent within a few days that at some points the bed of the sea is visible for thousands of feet.

THE Senate passed the Cuban Reciprocity Bill by a vote of 57 to 18; the President immediately issued a proclamation declaring the reciprocity treaty to be effective ten days from Twelfth month 17th.

JUST when there are most ominous signs of the decline of Pennsylvania oil fields news comes of a wonderful flow of oil from a new well in West Virginia, which produces 80 barrels an hour, netting \$3,600 a day.

THE level of the Great Salt Lake, Utah, is gradually falling because of the evaporation and the diminishing supply of drainage water, due either to a change of climate or the denudation of the mountains by the lumbering industry.

THE Methodist Year Book for 1903, just issued, estimates the Church membership, including probationers, as 3,029,560, an increase of 29,265 over 1902 and 29,886 over 1900. There are now 28,213 church edifices, valued at \$131,203,120.

THE President has tendered the position of Civil Service Commissioner, made vacant by the death of John R. Procter, to General John C. Black, of Illinois, present Commander-in-Chief of the Grand Army, and Commissioner of Pensions under President Cleveland.

THE new Williamsburg Bridge from New York City to Long Island was opened on the 20th. The new structure exhibits wonderful progress in engineering, but with its skeleton towers, straight roadway and lack of ornamentation is in striking contrast artistically to the stately and imposing Brooklyn Bridge.

CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

FIRST-DAY MEETINGS, PHILAD'A.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.

Meeting for worship 10.30 a. m. First-day School 11.30 a. m.

Thirty-fifth Street and Lancaster Avenue.

Meeting for worship 11 a. m. First-day School 10 a. m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.

Meeting for worship 10.30 a. m., 7.30 p. m.

Germantown.

Meeting for worship 10.30 a. m. First-day School 9.30 a. m.

Frankford.

Meeting for worship 10.30 a. m. First-day School 9.25 a. m.

Fair Hill.

Meeting for worship 3.30 p. m. First-day School 2 p. m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.

Meeting for worship 11 a. m. First-day School 9.30 a. m.

12TH Mo. 24 (FIFTH-DAY).—FISHING Creek Half-Yearly Meeting at Millville, Pa., at 10 a. m. Ministers and Elders, day before at 3 p. m.

12TH Mo. 27 (FIRST-DAY).—HOPEWELL, Va., Young Friends' Association.

12TH Mo. 27 (FIRST-DAY).—PHILADELPHIA Quarterly Meeting's Committee to Visit Smaller Branches will attend Germantown Meeting at 10.30 a. m.

(Continued on page 111)

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LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend*. Small pamphlet. 40 pages. Single copy 12 cents.

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope), 24 pages. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet. 27 pages. *\$8. Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy 5 cents. 25 copies \$1.00.

THE SONG OF THE TWENTIETH CENTURY. By Elizabeth Lloyd. Leaflet. 1 page. **A beautiful Lyric for recitation or song. Of permanent value. Single copy 2 cents. 100 copies 30 cents. 1000 copies, \$2.50.

THE MEETING FOR WORSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS. By Howard M. Jenkins. Small pamphlet. 11 pages. A concise statement. Single copy 3 cents. 50 copies 75 cents. 100 copies \$1.00.

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CALENDAR OF EVENTS OF INTEREST TO FRIENDS.

(Concluded from page 82.)

12TH Mo. 27 (FIRST-DAY).—LINCOLN, Va., Young Friends' Association in Goose Creek Meeting-house, in the afternoon. Subjects for discussion: True success and how attained. The place of religion in business.

12TH Mo. 27 (FIRST-DAY).—WOODLAWN, Va., Young Friends' Association at the home of Lewis Gillingham.

12TH Mo. 28 (SECOND-DAY).—ANNUAL Christmas Entertainment of Race Street First-day School, in parlor, 1520 Race Street, from 7.30 to 9.30 p. m. All are cordially invited to attend.
Wm. R. Fogg, Supt.

12TH Mo. 30 (FOURTH-DAY).—NEWTOWN, Pa., Junior Young Friends' Association at the home of Martha C. Wilson.

1ST Mo. 1 (SIXTH-DAY).—PLYMOUTH Friends' Association.

1ST Mo. 3 (FIRST-DAY).—COLUMBUS, O., Friends' Association at the home of Isaac Butterworth.

CHRISTMAS HOLIDAY EXCURSION FARES VIA SOUTHERN RAILWAY.

On December 23d, 24th, 25th, 30th, 31st and January 1st, the Southern Railway will sell round trip tickets from Washington, D. C., to points south and southwest at rate of one and one-third one-way fares plus twenty-five cents, final limit January 4th, 1904.

Tickets will be sold to students and teachers of schools and colleges, at the above rate, on December 16th to 22d, inclusive, with final limit January 8th, 1904, upon presentation of certificates signed by the Superintendents, Principals or Presidents thereof.

Chas. L. Hopkins, District Passenger Agent, 828 Chestnut Street, will furnish all information.

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"W. E. Gladstone, II.," by Joshua Kewatree.
"Relief 'Work in Fulgura," by Georgia King Lewis.
"Educational Notes: 'The Beginnings of Personality,'" by Rachel Fairbrother.
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 "Never lose your head," said the Barrel.
 "Do a driving business," said the Hammer.
 "Aspire to greater things," said the Nutmeg.
 "Make light of everything," said the Fire.
 "Make much of small things," said the Microscope.
 "Never do anything offhand," said the Glove.
 "Spend much time in reflection," said the Mirror.
 "Do the work you are sooted for," said the Flue.
 "Get a good pull with the Ring," said the Door-bell.
 "Be sharp in all your dealings," said the Knife.
 "Find a good thing and stick to it," said the Glue.
 — [National Temperance Advocate.]

The six-year-old daughter of a certain naval officer was sewing, when her older sister asked, "Why don't you use a pattern?" The little miss replied with impressive dignity: "I don't need a pattern. I sew by ear." — [Baptist Commonwealth.]

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